METHODISM ON THE HEADWATERS OF THE OHIO

The Pittsburgh Conference

WALLACE GUY SMELTZER

LIBRARY OF PRINCETON
OCT 2 1951
THEOLOGICAL SEMINARY

BX8421
.P6S63

Digitized by the Internet Archive
in 2024 with funding from
Princeton Theological Seminary Library

https://archive.org/details/methodismonheadw00smel

METHODISM ON THE HEADWATERS OF THE OHIO

Methodism on the Headwaters of the Ohio

LIBRARY OF PRINCETON
OCT 2 1951
THEOLOGICAL SEMINARY

THE HISTORY
OF THE PITTSBURGH CONFERENCE
OF THE METHODIST CHURCH

WALLACE GUY SMELTZER, D.D.

Printed by THE PARTHENON PRESS
NASHVILLE, TENNESSEE 1951

METHODISM ON THE
HEADWATERS OF THE OHIO

Copyright, 1951

BY WALLACE GUY SMELTZER

METHODIST Graphic Arts CRAFTSMEN

Printed in the United States of America

FOREWORD

A wag once likened the Minutes of an Annual Conference of the Methodist Church to the Classified Advertisement section of the local telephone directory. Said he, "Both touch nadir in the static and humorless nature of their contents."

The reports of almost endless committees, the never-ending columns of statistics, the neatly alphabetized roll of the members, living and dead, the all-inclusive roster of boards and commissions and agencies do not make for romantic reading so far as the average Methodist is concerned. This habit and characteristic is noted not to tarnish the endless splendor of the church and its labors. Comment is made in passing with the secret hope that someday the fair breath of inspiration may touch one of these members of the secretariat and a bit of romance may be added to the task of chronicling the "Minutes." After all, what is more adventuresome and lyrical than a "minute"!

Tucked away in the voluminous proceedings of the "Official Journal and Year Book of the Pittsburgh Annual Conference of the Methodist Church" for the year 1948 and dutifully hidden under section three of the report of the "Historical Activities During the Year" you may read the following:

> "Several attempts have been made to produce a History of Pittsburgh Conference but none ever reached fruition. W. G. Smeltzer has been carrying on intermittent research into the history of the Conference for a number of years. It is hoped that he may be able to carry his researches forward so as to produce a one volume History of the Conference to be used in conjunction with the 125th anniversary in 1950. . . ."

The state of uncertainty and failure which has consistently surrounded "the several attempts to produce a History of the Pittsburgh Conference" comes to an abrupt and absolute conclusion with the appearance of this volume. The "hope" of the resolution is herein realized. Dr. W. G. Smeltzer has concluded his researches and produced the anticipated volume.

That part of the country which can boast with intimacy such names as General George Washington, the first president of the United States; John Chapman (Johnny Appleseed), the first ambassador of horticultural good will in these parts; Stephen Collins Foster, first writer of American folk and minstrel songs; Andrew Carnegie, first among steel masters and philanthropists of his generation; the Mellon Family, first in finance and development in these parts, as well as the Heinz Clan, first in 57 ways—that part of the country must be rich in history, must have been determinative in countless ways in the formation of American thought and character.

Among those many determinative influences in developing this section of America the people called Methodists have played a larger part than we are often led to believe. With the historian's sense of the meaningful, with the scientist's devotion to truth, with the tenacity of a ferret in search of detail Dr. Smeltzer herein portrays that larger part which Methodism has accepted and fulfilled in building a nation.

The tree-templed hills, the precious precipitous valleys, the thoughtfully moody streams, the justly resentful Indian inhabitants, the coming of the white man, French, English, multiple generation American, cabins, towns, cities, farmers, artisans, tradesmen, adventurers, men of the professions, and the inevitable circuit-rider, homes, schools, churches, mills, shops, and cluttered town halls, joy and sorrow, peace and war, national and international politics, and now and again a touch of the ecclesiastical in the same vintage, intrepid courage, high bravery, sallow intrigue, but with it all the steady march of civilization and the constant formation of a culture, all these have been molded and tempered, mellowed and tinctured by the Church of the living God at work in these parts.

In the following pages the author has brought to fruition that which we have sought. He has helped us realize the hopes of the years, often easier to celebrate as hope than to publish as earned completion.

To Wallace Guy Smeltzer the Pittsburgh Annual Conference of The Methodist Church stands in abiding debt. He has done for this generation what quite likely none other was equipped to do by training, interest, patience and ability.

—LLOYD C. WICKE, *Resident Bishop,*
Pittsburgh Area, The Methodist Church

PREFACE

The publication of an official History of the Pittsburgh Conference of The Methodist Church was authorized in 1949, and the volume was prepared in 1950 in celebration of the one hundred twenty-fifth anniversary of the organization of the original Pittsburgh Conference, in 1825.

The original Pittsburgh Conference embraced the entire region of western Pennsylvania, western Virginia, eastern Ohio, and the western corner of New York, comprising the watershed of the headwaters region of the Ohio River on the western slopes and foothills of the Allegheny Mountains.

The official beginning of Methodism in the region was in the Redstone Circuit, organized in 1784, seven months before the organization of the Methodist Episcopal Church. The Methodism of this original Circuit developed to become the Pittsburgh Conference in 1825. Divisions of the Conference produced the Erie Conference, in 1836; the Western Virginia Conference, in 1848; and the East Ohio Conference, in 1876. This is the history of these "daughter" Conferences, as well as Pittsburgh, down to the time of the divisions. This volume also traces the rise of Methodist Protestantism, and its Pittsburgh Conference, from their origins to 1939.

The point of view constantly kept in mind in the preparation of this history was the endeavor to help Methodists to understand their Church. The total pattern of Methodist denominational organization and evolution is used as a background. The manner in which this found expression in the Annual Conference, and in Methodist life and work, is then traced. The rise of the characteristic features of Methodism, and their evolution across one and three-quarters centuries, are outlined. Evangelism, Missions, Religious Education, Higher Education, Organized Woman's work, Organized Youth work, City Mission work, Layman's work, and other interests are dealt with in their denominational origins, and in their Conference expression.

Much of the detail in this volume was made possible by the use of the complete files of the *Pittsburgh Christian Advocate,* which spans the years, 1834 to 1932. The Robert Ayres *Journal,* for the year 1786-1787, was an invaluable resource for the study of the original Redstone Circuit; as was also the Wrenshall *Journal,* covering 1796 to 1817, for the planting of Methodism in Pittsburgh. The files of *The Pittsburgh Methodist,* published by the Pittsburgh Methodist Church Union, from 1912 to 1933, are of great value in understanding the City Missionary work. The materials of the Pittsburgh Conference Historical Collection, assembled by the Conference Historical Society, have been fully used in this study. The numerous quotations in the volume serve the double purpose of setting forth the material in the perspective of contemporary eyewitness accounts, and, at the same time, preserving these records, which are in increasing danger of being lost with the passage of time. In many cases the quotations are partial, the essential thought being lifted out of the passage. The references to the sources of the quotations are placed at the bottom of the pages on which the quotations appear, for accessibility. These references constitute the bibliography of the volume.

The topical arrangement of the volume is an attempt to give both clarity and utility to this material. This manner of presentation should contribute to the use of this history as a study book in local Churches that wish to become better acquainted with their history, or with some aspect of Methodist life and work.

The author seeks forbearance for errors found herein, and will appreciate having them called to his attention. All assistance received in making this publication possible is deeply appreciated. Dr. Raymond Martin Bell of the Faculty of Washington and Jefferson College, Washington, Pennsylvania, rendered invaluable aid in his researches on the original Redstone Circuit, and in his careful reading of the manuscript. A debt of thanks is due to Lloyd Mozingo of Duquesne, Pennsylvania, for his drafting work on the maps and graphs.

The first secure planting of Methodism in the West occurred on the Headwaters of the Ohio, this planting being, in the main, slightly in advance of the planting in Kentucky and Tennessee. From these two frontier regions the Circuit Riders moved forth to capture the advancing American frontier for their Lord. One purpose served by this history is to give to the Methodism that was planted at the Headwaters of the Ohio a more adequate measure of its due recognition as a pioneer "mother" region of the Church.

The author believes that religious progress is achieved more effectively when the faith is rooted in an understanding of origins and development from the past. Trusting that some contribution in that direction may be made, this story of Methodism on the Headwaters of the Ohio is sent forth.

WALLACE GUY SMELTZER

December 1, 1950.
Pittsburgh, Pennsylvania

CONTENTS

I. Settlement of The Headwaters of the Ohio: 1750-1800

PAGE
THE STRUGGLE OF BRITAIN AND FRANCE FOR EMPIRE 13
THE STRUGGLE WITH THE INDIANS: AN INTERMITTENT FORTY YEARS WAR 16
CONTROVERSY BETWEEN PENNSYLVANIA AND VIRGINIA FOR JURISDICTION 21
THE PIONEER SETTLERS OF WESTERN PENNSYLVANIA 23
RELIGIOUS BEGINNINGS IN WESTERN PENNSYLVANIA 24

II. The Story of Methodist Beginnings: 1750-1800

THE ORIGIN OF METHODISM 28
THE PLANTING OF METHODISM IN AMERICA 29
HOW WESLEY'S AMERICAN SOCIETIES BECAME THE METHODIST EPISCOPAL CHURCH 33
HOW METHODISM CAME TO THE HEADWATERS OF THE OHIO 35
  sources of information 36
  first methodist preaching in the region 38
  methodist expansion in the 1780's 41
THE ORIGINAL REDSTONE CIRCUIT 46
RISE OF THE METHODIST SYSTEM OF SUPERVISION: QUARTERLY MEETINGS AND DISTRICTS 54
EARLY CONFERENCES IN THE REDSTONE REGION 59
METHODIST MEETING-HOUSES ON THE HEADWATERS OF THE OHIO BEFORE 1800 65
CIRCUIT RIDERS ON THE HEADWATERS OF THE OHIO BEFORE 1800 70
FRONTIER METHODIST PATRIOTISM IN THE WHISKEY INSURRECTION 75
HOW SEVERAL FRONTIER RELIGIOUS DEBATES RAISED METHODIST PRESTIGE 78

III. How Early Methodism Gathered Strength: 1800-1825

THE ADVANCE OF THE FRONTIER 81
THE GROWTH OF METHODISM DURING THE FIRST QUARTER OF THE NINETEENTH CENTURY 82
HOW METHODISM MOVED WEST FROM THE REDSTONE REGION 83
THE DEVELOPMENT OF CIRCUITS AND DISTRICTS IN THE REGION: 1800-1824 89
THE PLANTING OF METHODISM IN PITTSBURGH 94
THE CAMP-MEETING, AND ITS IMPORTANCE IN EARLY METHODISM 103

PAGE
LEADERSHIP GIVEN BY BISHOP FRANCIS ASBURY TO EARLY METHODISM ON THE HEADWATERS OF THE OHIO 110
RISE OF THE GENERAL CONFERENCE AS THE AUTHORITATIVE GOVERNING BODY IN THE METHODIST CHURCH 115
RISE OF THE CONSTITUTIONAL CONTROVERSY IN METHODISM 121
SOME FATHERS OF THE FAITH IN THE WEST IN THIS FORMATIVE PERIOD 125

IV. Formation of the Pittsburgh Conference: Period of Growth, Division, and Schism: 1825-1850

HOW THE ORIGINAL PITTSBURGH CONFERENCE WAS FORMED 132
THE ORIGINAL APPOINTMENTS AND CHARTER MEMBERS OF THE PITTSBURGH CONFERENCE 133
HOW THE CONSTITUTIONAL CONTROVERSY IN METHODISM MOVED FORWARD TO A DECISION 137
FORMATION OF THE METHODIST PROTESTANT CHURCH 140
FORMATION OF THE PITTSBURGH CONFERENCE OF THE METHODIST PROTESTANT CHURCH 142
METHODISM IN PITTSBURGH: DIVISION AND DEVELOPMENT 146
THE FORMATION OF THE ERIE CONFERENCE 151
THE SLAVERY ISSUE: DIVISION OF THE METHODIST EPISCOPAL CHURCH 154
FORMATION OF THE WESTERN VIRGINIA CONFERENCE 158
THE STORY OF MADISON COLLEGE 162
THE PITTSBURGH CHRISTIAN ADVOCATE 166
THE PITTSBURGH METHODIST BOOK-STORE 171
METHODIST MISSIONS BEFORE 1850 177
THE METHODIST CIRCUIT SYSTEM 182
CONFERENCE MINISTERIAL LEADERSHIP DURING THE FIRST QUARTER CENTURY 187

V. The Transition From Circuits to Churches: 1850-1875

GROWTH OF METHODISM TO 1850 193
THE TREND FROM CIRCUITS TO CHURCHES 195
CHANGES AFFECTING THE MINISTRY: ELIMINATION OF EQUAL MINISTERIAL ALLOWANCE 203
CHANGES AFFECTING THE MINISTRY: ELIMINATION OF THE TIME LIMIT ON PASTORAL TENURE 207
CHANGES AFFECTING THE CHURCHES AND LAITY: WORSHIP 211
CHANGES AFFECTING THE CHURCHES AND LAITY: THE SUNDAY SCHOOL 215
CHANGES AFFECTING THE CHURCHES AND LAITY: EVANGELISM 223
HOW TWO CENTENARIES GAVE IMPETUS TO METHODISM 228
METHODISM AND THE CIVIL WAR 237
THE METHODIST PROTESTANTS: DIVISION AND RE-UNION: 1850-1877 241
THE PITTSBURGH CONFERENCE AND HIGHER EDUCATION 251

PAGE
LEADERSHIP OF THE TWO PITTSBURGH CONFERENCES DURING THE SECOND QUARTER CENTURY 262

VI. Final Division of Conference: New Agencies: 1875-1900

FINAL DIVISION OF PITTSBURGH CONFERENCE: EAST OHIO CONFERENCE FORMED 265
THE PITTSBURGH CONFERENCES: APPOINTMENTS AND PERSONNEL: 1876-1877 269
THE PITTSBURGH REGION BECOMES THE WORKSHOP OF THE WORLD .. 274
METHODIST GROWTH: EVANGELISM 277
THE RISE OF CITY MISSIONS: THE PITTSBURGH METHODIST CHURCH UNION 284
THE PITTSBURGH CONFERENCE AND FOREIGN MISSIONS 286
THE RISE OF ORGANIZED METHODISM WOMAN'S WORK: THE WOMAN'S FOREIGN MISSIONARY SOCIETY 292
THE RISE OF ORGANIZED METHODIST WOMAN'S WORK: THE WOMAN'S HOME MISSIONARY SOCIETY 295
  DEACONESS WORK: THE PITTSBURGH DEACONESS HOME 298
  THE ELIZABETH A. BRADLEY CHILDREN'S HOME 299
THE RISE OF ORGANIZED METHODIST WOMAN'S WORK: THE LADIES' AND PASTORS' CHRISTIAN UNION, WHICH BECAME THE LADIES' AID SOCIETY 300
RISE OF THE ORGANIZED METHODIST YOUTH MOVEMENT: THE EPWORTH LEAGUE 302
THE METHODIST PROTESTANT PITTSBURGH CONFERENCE: 1877-1900 .. 308
LEADERSHIP OF THE TWO PITTSBURGH CONFERENCES DURING THE THIRD QUARTER CENTURY 311

VII. Pittsburgh Becomes a Great Conference: 1900-1925

THE FIRST QUARTER OF THE TWENTIETH CENTURY IN THE METHODIST EPISCOPAL CHURCH 313
THE PITTSBURGH CONFERENCE IN THE FIRST QUARTER OF THE TWENTIETH CENTURY 319
RELIGIOUS EDUCATION 327
THE PITTSBURGH METHODIST CHURCH UNION AND ITS DEPARTMENTS OF WORK 330
  CHURCH EXTENSION ACTIVITIES 331
  HOME MISSION ENTERPRISES 332
  THE FRESH-AIR HOME: EPWORTH WOODS 334
  CHILDREN'S HOME WORK: THE ROBERT BOYD WARD HOME FOR CHILDREN 336
  THE PITTSBURGH GOODWILL INDUSTRIES 338

PAGE
negro methodism in pittsburgh 340
other activities of the church union 341
The Methodist Hospital and Home for the Aged 342
Methodism's Stand for Righteousness and Social Justice 345
the anti-slavery movement 347
the temperance movement 347
the methodist movement for economic justice 353
methodism and war: the peace movement 357
The Methodist Ministry: Ministerial Training 364
The Methodist Ministry: The Ministerial Pension System 374

VIII. To the Mid-Twentieth Century: 1925-1950

The Denominational Emphasis: Reunion of American Methodism: 1939 387
The Pittsburgh Conference During the Second Quarter of the Twentieth Century 392
The Methodist Protestant Pittsburgh Conference: 1900-1939 396
Lay Representation 404
Pittsburgh as an Area Headquarters: Episcopal Leadership 408
The Pittsburgh Methodist Center 413
The Pittsburgh Conference Training Center: Jumonville 417
Leadership of the Pittsburgh Conferences During the Twentieth Century:
ministerial leadership: methodist episcopal and methodist: 1900-1950 422
ministerial leadership: methodist protestant: 1900-1939 425
general conference lay delegates: 1872-1950 426
methodist protestant general conference lay delegates: 1904-1939 427
Annual Conference Sessions and Secretaries 428
The Episcopal Honor Roll 431
Pittsburgh Conference Authors 437
The Index 439

MAPS AND GRAPHS

Map of Early Circuits, Showing Movement of Methodism Across the Mountains 45
The Original Redstone Circuit: 1786 50
Expansion of Methodism From Redstone Circuit 84
Territory of the Original Pittsburgh Conference 134
Formation of the Erie and Western Virginia Conferences 159
Formation of East Ohio Conference 266
Graph of Growth and Divisions: 1825-1848 152
Graph of Growth: 1848-1876 229
Graph of Growth: 1876-1900 279
Graph of Growth: 1900-1924 321
Graph of Growth and Reunion: 1924-1948 394

CHAPTER I

SETTLEMENT OF THE HEADWATERS OF THE OHIO

1750-1800

THE OHIO VALLEY was the major gateway to the West. A century and one-half elapsed from the initial settlements on the Atlantic seaboard until the tide of migration was able to break over the final mountain barrier into the great central valley of America. The settlement of the headwater valleys of the Ohio in Western Pennsylvania and Western Virginia took place during the last half of the eighteenth century. Three major controversies marked the planting of civilization in the region.

The Struggle of Britain and France for Empire

The expanding colonial empires of England and France in North America joined conflict over the control of the upper Ohio Valley. The result was a world war. On this continent we call it the French and Indian War; in Europe it was the Seven Years War; and in India the British victory of Lord Clive at Plassy in 1757 assured British dominion over the great sub-continent of Asia. This clash for empire had its beginnings on the headwaters of the Ohio. The incidents and events having to do with it mark the beginnings of settlement in the region.

In 1747, the Ohio Company was formed, and petitioned the British Crown for a grant of five hundred thousand acres on the south side of the Allegheny and Ohio Rivers. The Company consisted of Thomas Lee, Thomas Nelson, Lawrence and Augustine Washington (half-brothers of George), and George Fairfax, all of Virginia; Colonel Thomas Cresap of Maryland; and John Hanbury, a London merchant. The petition was granted, and Christopher Gist was employed to explore the land, and locate the place for settlement. After two long trips through the region, and several conferences with the Indians and furtraders, Gist and the first contingent of ten families settled at Mount Braddock, near Uniontown, in 1753. This was the first white settlement west of the Alleghenies, other than Indian furtraders.

France, with permanent settlements on the lower St. Lawrence in the Quebec region, and at the mouth of the Mississippi at New Orleans, was alert to the importance of establishing French control over the region west of the mountains, connecting these outposts of empire. So, in 1749, spurred by the actions of the Ohio Company, the French sent an expedition under the lead of Captain Louis Bienville de Celeron down the Allegheny and the Ohio Rivers, to the mouth of the Miami, up that stream, and down the Maumee to Lake Erie. This expedition planted lead plates along their route claiming the entire region for France. Celeron's expedition consisted of twenty Frenchmen, including Contrecoeur and Jumonville, one hundred eighty Canadians, thirty Iroquois, and twenty-five Abenaki Indians.

In 1752, the Marquis Duquesne was appointed Governor of New France. The instructions given to him asserted that the Ohio River and its tributaries belonged to France, and he was directed to "arrest the progress of the pretentions and expeditions of the English in that quarter." In order to do this he determined to construct a line of forts at strategic points and occupy the region by military force. The news of the French advance was forwarded to England, and in August, 1753, the British ministry dispatched instructions to the several Governors, directing them to demand the withdrawal of the French, and, if that failed "to repel force by force, within the undoubted limits of his Majestie's Dominions." Governor Dinwiddie of Virginia was also authorized to build forts on the Ohio at the expense of the colony.

Dinwiddie proceeded vigorously with his instructions. He sent a protest to the Marquis Duquesne demanding the destruction of the French forts and the removal of the French forces. This protest was carried by George Washington and Christopher Gist from Williamsburg, Virginia, and delivered to the French Commandant at Fort Le Boeuf on the headwaters of French Creek on December 12, 1753. Dinwiddie secured an appropriation of ten thousand pounds from the Virginia Assembly for the purpose of defending the English claims to the Ohio country. He raised troops and sent them to Wills Creek, and he dispatched Captain William Trent to the "forks of the Ohio" to build an English fort to be named Fort Prince George. These events occurred during the winter of 1753-1754. In the spring of 1754, Pierre de Contracoeur led a force of five or six hundred French and Indians, by boat, down the Allegheny River. On April 17, 1754, he appeared before the uncompleted Fort Prince George, trained his four cannon upon the Fort, and demanded its surrender. Ensign Edward Ward was in command of the English group of forty-one men building the Fort, and he had no alternative except to surrender to the superior French force. He and his men were permitted to withdraw with their arms and tools.[1]

Legardeur de St. Pierre, the Commandant at Fort Le Boeuf to whom Washington delivered Dinwiddie's protest, sent back a reply by Washington's hand stating that the protest would be forwarded to the Marquis Duquesne, but that meanwhile he would continue to obey his orders to hold the Ohio for France. Washington delivered this reply to Governor Dinwiddie on January

---

[1] Boyd Crumrine, *History of Washington County, Pennsylvania,* L. H. Everts and Company, Philadelphia, 1882, pp. 30 ff.

16, 1754. Washington was then placed in command of the forces being assembled at Wills Creek (Cumberland), but, by the time he got there he learned that Ensign Ward had been forced to evacuate the Point (Pittsburgh). The English determined to push over the mountains and construct another Fort at the mouth of Redstone Creek on the Monongahela. Washington led the advance with about one hundred and fifty men. He met a French scouting party at Washington's Rocks on the Laurel Ridge, on May 28th, and the first bloodshed of the war occurred. In the skirmish the French commander, Ensign Coulon de Jumonville, and ten of his men were killed, twenty-one men were taken prisoner, and one Frenchman escaped and carried the news back to the Fort at the Forks, which the French had named Fort Duquesne. Washington lost one man killed and one wounded. This was "the volley fired by a young Virginian (Washington) in the backwoods of America that set the world on fire." [2] The location of this historic event is on the property of the Methodist Training Center of the Pittsburgh Conference, and the Training Center is named for the young French leader who lost his life in the first battle in which George Washington engaged.

Following this skirmish Washington fortified himself, hastily, at Great Meadows, in a stockade which he named Fort Necessity. Here, on July 3rd, he was attacked by a French force of about five hundred French and four hundred Indians, under the command of Coulon de Villiers, half-brother of the slain Jumonville. By this time Washington had received reinforcements bringing his force to three hundred sixty men. After a nine hour battle, in a downpour of rain, Washington signed an agreement with the French and was permitted to withdraw east of the mountains. The English lost thirty men killed in this engagement.[3]

When the news of this defeat reached England, the Ministry appointed General Edward Braddock Commander-in-Chief of all the forces in the Colonies, and sent him to America with two regiments of Irish troops. Braddock's objective was the recapture of the Fort at the Forks of the Ohio. He left Fort Cumberland on June 7, 1755, with about twenty-two hundred regular and colonial troops. Three hundred axmen preceded his army, cutting the first wagon road over the mountains, over which the baggage and artillery of the army were hauled. This was the famous "Braddock Road." From Cumberland to Uniontown, it followed approximately the route of the later National Road, or Route 40. On the morning of July 9th Braddock was mortally wounded, and his army disastrously defeated, at the "crossings of the Monongahela," where the town of Braddock now stands. Colonel Thomas Dunbar, Braddock's second in command, led the remnants of the defeated army back to Philadelphia, and for three years the frontier, as far east as the Susquehanna, was laid waste by the Indian allies of the French.[4]

---

[2] Horace Walpole, *Historical Tablet,* at the Jumonville Battle Site.

[3] *Historical Tablets,* Fort Necessity National Battlefield Site.

On May 18, 1756, Britain, in alliance with Prussia, declared war on France. Russia, Austria, and Poland allied themselves with France, and the struggle for the headwaters of the Ohio broadened into a world war that was fought on three continents and on the high seas. In 1758, Brigadier General John Forbes, with about six thousand troops, cut a new road to the West through Pennsylvania. This army moved slowly, establishing forts as it advanced at Bedford and Ligonier. On November 25, 1758, the English forces entered Fort Duquesne, which the French had abandoned at the approach of the formidable force. On November 27th, Forbes wrote a letter to William Pitt, the great wartime British Prime Minister, in which he informed him of the capture of the Fort, saying that he had taken the liberty of renaming the place "Pittsbourgh." The other French forts in Western Pennsylvania: Machault (Franklin), Le Boeuf (Waterford), the Presque Isle (Erie), were abandoned the next summer. The Peace of Paris, which officially ended the war in 1763, recognized the English claim to the great central valley of America.[5]

When the news of the fall of Fort Duquesne reached England, Pitt dispatched orders for the erection of a fort on the site strong enough to maintain "the undisputed possession of the Ohio, to protect the Colonies from incursions, and to secure the dependence of the Indians." [6] The fort was constructed during 1759 to 1761. It cost about six thousand pounds, and was designed to house a garrison of about one thousand men. The road was completed from Fort Ligonier to Fort Pitt by October 1759. The Braddock road from Cumberland was cleared and improved. Colonel James Burd directed the construction of a road from Gist's Plantation along the old Indian trail to the mouth of Redstone Creek (Brownsville) and constructed a small fort there which was named Fort Burd. After 1759, a few settlers pushed over the mountains and settled around the Forts, and along the roads that had been opened through the wilderness. Such settlement was, however, illegal, and relatively insignificant, for ten more years, due to the Indian claims and hostility.

THE STRUGGLE WITH THE INDIANS: AN INTERMITTENT FORTY YEARS WAR

The fundamental cause of the struggle between the Whites and the Indians was the usurpation of the Indian's land by the White settlers.

> After all the lesser causes of irritation have been brushed aside, we must look upon the Indian wars as an inevitable struggle between an inferior race, in possession of the land, and a superior race, which was gradually usurping it.[7]

---

[4] Boyd Crumrine, Braddock's Campaign in 1755, *op. cit.*, pp. 44 ff.

[5] Solon J. and Elizabeth Hawthorne Buck, *The Planting of Civilization in Western Pennsylvania* (University of Pittsburgh Press, 1939), Chapter IV, The French Occupation, pp. 67-95.

[6] The Indian Reservation, *ibid.*, p. 97.

[7] George Arthur Cribbs, *Western Pennsylvania Historical Magazine*, 1934, p. 82.

The real spearhead of the White advance over the mountain barrier was not the Indian furtrader. The traders came first, some of them being in the region west of the mountains from ten to twenty years before the French and Indian War. But it was to their interest that the land remain Indian land, with themselves reaping profits from the trade in furs and goods. The Proprietary government of Pennsylvania did not press the advance, the extension of the frontier being held as against the best interests of the Colony. The real pressure was that furnished by the land-hungry immigrants who were attracted to Pennsylvania in the half-century before the Revolutionary War. Many of the pioneer settlers in Western Pennsylvania were immigrants from Germany, Scotland, or Northern Ireland, and many others were first generation descendants of such immigrants. They, and their ancestors, had been the victims of land tyranny for generations. They poured into Pennsylvania in the eighteenth century, attracted by the promise of cheap land. When they found the good land near the seaboard all taken they pressed on to the frontier. The Scotch-Irish, especially, were intensely opposed to land rents and absentee landlords. They had settled in Ulster, made the land valuable by their industry, then had the rents raised on them, and living conditions made intolerable by the absentee landowners. Consequently, many of them, on landing in Pennsylvania, simply went to the frontier and pre-empted the land.

The Quaker treatment of the Indians was characterized by an effort at fairness and honor. William Penn made nineteen treaties with the Indians, personally. Settlement was not officially permitted on any land until it had been "purchased" from the Indians. Originally, the chief objective of the Quaker Indian policy was the maintenance of friendship. But, as time went on, and the land-hungry immigrants kept progressively pre-empting new areas of unpurchased land to the westward, treaty making with the Indians became, more and more, the forerunner of land purchases. By 1750, the cost of these treaty pow-wows exceeded one thousand pounds per year, and there was considerable contention between the Proprietors and the Assembly as to who should bear the expense.

This Pennsylvania policy of recognizing Indian land rights maintained the peace with the Indians in the Quaker Colony, with isolated exceptions, until the time of the French and Indian War. By the 1720's, settlers were pushing into the Cumberland Valley, and, in 1736, the Proprietors acquired the land by treaty. By the 1740's, the settlers were moving into the Juniata Valley. In 1754, the Proprietors purchased the land to the western boundary of the Province from the Iroquois, who claimed possession of the region. This turned the western Indians into their alliance with the French, and was the occasion for their vengeance against the frontier as far east as the Susquehanna after the defeat of Braddock, in 1755.

In 1758, in an attempt to draw the Indians from their French alliance, and their devastation of the frontier, the western boundary of the lands claimed to be purchased was drawn back to the ridge of the Allegheny Mountains. After the defeat of the French the Indians saw, with dismay, that instead of the English retiring back of the Allegheny Ridge, that they proceeded to establish a strong chain of forts west of the mountains. The Proprietors were acting in good faith in the matter. Troops were sent out to evict the unauthorized settlers who came over the mountains after the capture of Fort Duquesne in 1758, and no land titles were granted to any of the settlers. But this was not enough for the Indians, with the forts on the western waters giving evidence of the English determination to hold the land. So, the Indians, led by Pontiac, an Ottawa chieftain, formed what is known as the "Conspiracy of Pontiac" to evict the white men from their hunting grounds and drive them back over the mountains. Most of the tribes between the Lakes and the Ohio were involved. The news of the treaty of 1763, in which the Indians and their country were handed over to the English by the French, was the last straw for the Indians. The Indian attack was launched in May and June of 1763. All the frontier forts, except Detroit and Pitt, were captured and destroyed, and the settlers were massacred or driven back over the mountains. This Indian uprising was broken by Colonel Bouquet in the battle of Bushy Run on August 5th and 6th, 1763. Bouquet then lifted the siege of Fort Pitt. The next year he marched into the heart of the Indian country with an army of fifteen hundred men, and received the submission of the Indians, and the release of hundreds of white prisoners, on the Muskingum River in October, 1764. The army marched back to Pennsylvania, and Governor John Penn proclaimed the end of the war on December 5th.[8]

As soon as Pontiac's war was over, the advance guard of settlers, heedless of royal proclamations, colonial laws, and the hazard of their lives, pushed across the frontier again and began to take possession of choice locations in the headwater valleys of the Ohio. The unrest of the Indians over this, and other grievances, became so great that the outbreak of another attack was feared. So, it was determined to purchase the land from the Indians. The purchase treaty was made at Fort Stanwix (Rome, N. Y.) with the Iroquois, and a few Delawares and Shawnee, in October and November, 1768. By this Treaty, the Indian land was purchased east and south of a line that entered Pennsylvania by the North Branch of the Susquehanna, jumped over to the West Branch by way of Towanda and Pine Creeks, ran up the West Branch of the Susquehanna, and down Mahoning Creek to the Allegheny River, then, including all the land south and east of the Allegheny and Ohio Rivers to the mouth of the

---

[8] Solon J. and Elizabeth Hawthorne Buck, *op. cit.*, p. 108.

Tennessee. The British government paid ten thousand pounds in money and goods for the land that was ceded in the royal provinces, and the Penns paid the value of ten thousand Spanish dollars for the land acquired in their Province.

It was this treaty of Fort Stanwix, in the fall of 1768, which opened Western Pennsylvania to legal settlement. Prior to that time no land titles were granted in the region. At most, not more than a few hundred families had braved the hazards of the wilderness before 1768, and they were all "squatters." The region had its first influx of settlement between 1769 and 1774, and became the first English trans-Appalachian frontier. George Croghan, the leading Indian trader of the West, wrote, on October 2, 1770:

> What number of families have settled since the Congress (of Fort Stanwix) to the westward of the high ridge I cannot pretend to say positively; but last year I am sure there were between four and five thousand, and all this Spring and Summer the roads have been lined with wagons moving to the Ohio.[9]

A few weeks later, George Washington, on a trip through Western Pennsylvania and down the Ohio, promoting his land operations, wrote in his *journal:*

> The people of Virginia and elsewhere are exploring and marking all the lands that are valuable, not only on the Redstone and other waters of the Monongahela, but along down the Ohio as low as the Little Kanawha.[10]

By midsummer of 1771 it is estimated that there were at least ten thousand families in the region of the new purchase on the headwaters of the Ohio. By 1774 there were probably fifty thousand people settled west of the Allegheny Ridge, and south of the Kiskiminetas, Allegheny, and Ohio Rivers.

But the Indian troubles were not yet over. This rapid settlement of the upper Ohio Valley intensified the resentment of the Indian Tribes in the region between the Ohio and the Lakes. The military operations of the Revolutionary War in the West were really but one phase of the long struggle between the Indians and the frontiersmen for the possession of the continent. The strategic situation of southwestern Pennsylvania at the head of the Ohio Valley, and the fact that it had been occupied by the settlers before the outbreak of the War, made it the center of Western military operations from 1775 to 1783. The Indians were held in uneasy neutrality by Treaty pow-wows held at Pittsburgh in October of 1775, and again in October, 1776. At these meetings presents were given to the Indians, pledges of friendship were exchanged, and the Indians pledged neutrality in the confusing spectacle, to them, of the English fighting between themselves. The Americans guaranteed to respect the frontier line of the Allegheny and the Ohio, and to permit no settlement across the rivers.

---

[9] *Ibid.*, p. 144.

[10] *Ibid.*

In 1777, the British determined to make use of an Indian attack on the American frontier in an attempt to divert military forces from the east, and thereby weaken the opposition there. General Henry Hamilton, Commandant of the British garrison at Detroit, summoned a grand Council of the Western Indians. He incited them to attack the frontier, by fanning their resentment against the settlers, and by offering to pay generously for scalps. The Indians attacked the frontier settlements. They took many scalps and prisoners, and burned many cabins. But this time the settlers were too well established to be driven out. They organized themselves into militia companies, and built numerous forts to which they could go when attacked. But life on the frontier was a constant hazard, from 1777 until the end of the Revolution.

And now, for the second time, the Indians found themselves sold out by the allies with whom they had fought. First, the French had surrendered the country of their Indian allies to the British in the Treaty of 1763. And now, in the British-American Treaty of September 3, 1783, the Indians were aghast to find that the British, for whom they had fought, had surrendered their land between the Lakes and the Ohio to the United States. On October 15, 1783, Congress adopted an ordinance declaring that since the Indians had taken up arms against the United States, they had fortified all their rights. By a second Treaty at Fort Stanwix, in October, 1784, the Iroquois surrendered all claim to the Northwest for five thousand dollars. In December of the same year United States Commissioners met the Delawares, Wyandots, and a few other Indians at Fort McIntosh (Beaver), and secured the release of their claim to the land north of the Ohio and west of the Allegheny for two thousand dollars' worth of trade goods.

The Indian tribes of the Northwest territory held a great Council at Sandusky, late in 1783. There they formed a Confederacy and determined to fight for their lands between the Lakes and the Ohio River. There is reason to think they were encouraged in this by the British, who retained the Lake Forts. This Indian Confederacy repudiated the treaties of Fort Stanwix and Fort McIntosh. They systematically wiped out any attempted settlements across the Allegheny and the Ohio, and continued sporadic raids against the white settlements across the rivers. With the establishment of the Federal Government, in 1789, the Indian conflict broke out into an open war from 1790 to 1794. The fighting was in Ohio, and most of it was carried on from headquarters at Fort Washington at Cincinnati. Harmar's expedition of 1790 was defeated by the Indians. Then, a larger army, commanded by General Arthur St. Clair, was severely defeated, in 1791. Finally, during the winter of 1792-1793, General Anthony Wayne assembled and drilled an army at Legionville (Sewickley). In 1793 and 1794 he marched through the Indian country, destroying Indian towns, building Forts, and finally administering a decisive defeat to the Indian

Confederacy in a pitched battle at Fallen Timbers in the Maumee Valley (near Toledo) on August 4, 1794.

The Indians had hoped for British support. Shortly after the battle of Fallen Timbers the news arrived of Jay's Treaty with the British in which they agreed to evacuate all forts still occupied on American soil, the principal one being Detroit. This broke the Indian will to resist, and the Western Indians surrendered their claims to land east of the Mississippi in the Treaty of Greenville (Ohio) on August 3, 1795. This Treaty was ratified by the United States Senate, December 22, 1795. Thus ended the intermittent forty year war by which the Indian tribes sought to contain the White settlements, first at the ridge of the Allegheny Mountains, and then at the line of the Allegheny and Ohio Rivers.

CONTROVERSY BETWEEN PENNSYLVANIA AND VIRGINIA FOR JURISDICTION

The terms under which the grants of Virginia, Maryland, and Pennsylvania were made by the British Crown were ambiguous, confusing, and overlapping. By the terms of the Charter of Virginia, granted to the London Company in 1609, the boundaries were to extend along the Atlantic Coast two hundred miles north of Old Point Comfort, and an equal distance south, and "up into the land throughout, from sea to sea, West and Northwest." In 1624, the Charter of the London Company was revoked, and the territories within the original grant were made subject to disposal by royal decree. In 1632, this power was exercised, and the Proprietary grant of Maryland was made to Lord Baltimore. The grant to William Penn, made in 1681, stipulated that the territory of Pennsylvania should extend from the fortieth to the forty-third degree of latitude, and that it should be five degrees long. The starting points were the occasion of a controversy between the Proprietary governments of Pennsylvania and Maryland over the boundary line between the two Provinces. In 1760, an agreement was reached that the Pennsylvania-Maryland line was to run due west from a circle around New Castle, at a distance of fifteen miles south of Philadelphia. The surveyors, Charles Mason and Jeremiah Dixon, surveyed and marked the line from its eastern terminus to the crossing of Dunkard Creek, a branch of the Monongahela. This famous Mason and Dixon line was surveyed between 1763 and 1767.[11]

When the project of the Ohio Company, a Virginia Corporation, for the colonization of the West, came to the attention of Governor Hamilton of Pennsylvania, in 1749, he wrote to Thomas Lee, Governor of Virginia, suggesting the advisability of fixing the western boundaries of Pennsylvania, so that none of the grants of the Ohio Company would be within Pennsylvania territory.

---

[11] *Ibid.*, pp. 156-174.

Governor Hamilton wanted to appoint Commissioners and Surveyors from Pennsylvania to work with a like group from Virginia to determine and mark the boundary, but Governor Lee rejected the proposal.

After the Treaty of Fort Stanwix, in 1768, both Virginia and Pennsylvania claimed the land west of the Laurel ridge, and south of the Kiskiminetas, Allegheny, and Ohio Rivers. Virginia set up its administration in the region by creating the District of West Augusta, and organizing three Counties within it: Yohogania, which was nearly all within the present Pennsylvania territory with its County Seat at Fort Pitt; Ohio County, extending down the Ohio in what is today both Pennsylvania and West Virginia; and Monongalia County, embracing the headwaters of the Monongahela from a line that is today, approximately, Route 40, South. This Virginia administration issued numerous Land Title Certificates to the settlers who poured in over the Braddock Road after 1768.

The first Pennsylvania exercise of local jurisdiction in the upper Ohio country was by Cumberland County, which had been established in 1750 with its County Seat at Carlisle, and included all of Western Pennsylvania within its boundaries. After the purchase of 1768 it became apparent that a new western county was necessary, and Bedford County was organized in 1771, with its County Seat at Bedford. This proved inadequate to provide for the flood of settlers pouring into the territory west of the Laurel ridge, so, in 1773, Westmoreland County was organized to include all of Pennsylvania west of the Laurel ridge. The County Seat was located at Hannastown, on the Forbes Road about thirty miles east of Pittsburgh, and the first English Court west of the mountains was organized there on April 6, 1773. Land titles were issued by this Pennsylvania Court, and the issue of jurisdiction was joined in Western Pennsylvania between Virginia and Pennsylvania. On January 31, 1774, Governor John Penn of Pennsylvania advised Governor Dunmore of Virginia of the Mason and Dixon survey of the southern boundary of Pennsylvania, sent him a map, and asserted, on the basis of the calculations of the surveyors that "Pittsburgh is near six miles eastward of the western extent of the Province." Dunmore refused to accept the map, asserting that Pittsburgh was at least fifty miles outside of the Pennsylvania limits.

A little war almost resulted from this controversy, as both sides had their partisans among the settlers, depending upon which Province had granted them title to their land. A solution that was in an advanced stage, when it was interrupted by the Revolutionary War, was the proposal to set up a new Western Province on the headwaters of the Ohio to be named Vandalia. However, the Revolution ended the tenure of the Royal and Proprietary governments. In 1778, Virginia proposed a joint Boundary Commission, and on August 31, 1779, an agreement was reached to extend the Mason and Dixon line five degrees west from its point of origin on the Delaware River. This extension was surveyed in 1784; and the western boundary of Pennsylvania was surveyed north to Lake Erie in 1785 and 1786. The lands in Pennsylvania held on Virginia Certificates had been purchased for about ten shillings per one hundred acres. Before the boundary agreement was ratified Virginia sent Commissioners into the region and granted legal Certificates to all holders of Virginia land titles. Pennsylvania agreed to recognize these claims, except where they were antedated by Pennsylvania claims. In the end, 1,182 Virginia Certificates, covering 634,371 acres, were accepted by the Pennsylvania land office.

THE PIONEER SETTLERS OF WESTERN PENNSYLVANIA

Early in the eighteenth century, after Queen Anne ascended the throne, England adopted a new immigration policy for settling the American Colonies. Anne and her Ministry took the position that it would strengthen England to keep the English at home. And that the Colonies should be populated by Irish, Scots, Germans, and other peoples, provided that they were Protestants, and were hostile to Spain and France. In the main, this was the policy followed from 1705 until the time of the American Revolution, with the exception of the emigration of the paupers to Georgia. The chief port of entry for the immigrants was Philadelphia. From 1727 to 1775, 68,872 immigrants are listed by name as having arrived at Philadelphia. They consisted of three main groups: Germans. from the region along the Rhine; lowland Scots; and the Scotch-Irish, from the northern Counties of Ireland. These Scotch-Irish people were Scots and northern English who had settled in northern Ireland between 1608 and 1641. As the result of an Irish rebellion the six northern Counties composing Ulster were seized as crown lands early in the seventeenth century. To control the situation the British crown determined to fill the land with Protestant immigrants. As a result, by 1641, there were about one hundred thousand Scots and twenty thousand northern English in Ulster. The troubled conditions under the Stuarts produced intolerable living circumstances for these people, so that, by the middle of the eighteenth century, they sought asylum in America in a flood of emigration.

The vast majority of the immigrants were of the peasant or artisan classes. Most were poor, and many were sold into bondage as "indentured servants" for a number of years to pay their ship passage to America. Many had been lured to emigrate by glowing promises of opportunities in the new land that were without foundation. When they arrived they found the Atlantic tidewater plain fully occupied. The Germans pressed on beyond the tidewater settlements and occupied the region to the Susquehanna and the Shenandoah. Then came the Scots and the Scotch-Irish who pushed on beyond the Germans into the frontier valleys.

By 1750, there existed, back of the tidewater settlements, from Maine to Georgia, an "Old West," distinguished by its vigorous individualism and its hostility toward what it considered the greedy, domineering coastal aristocracy. By the time of the French and Indian War, this Old West had evolved a type of society that was hardy, self-reliant, land hungry, and opposed to all kinds of tyranny. The Old West of Pennsylvania, Maryland, and Virginia was the breeding ground whence came the bulk of the population that pushed across the mountains and occupied southwestern Pennsylvania in the years just before and after the Revolutionary War.

The first census of 1790 records the names of the heads of families. A breakdown analysis of racial origins, on the basis of these names, shows the following: There were 12,955 white families in the five Western Pennsylvania Counties of Allegheny, Washington, Fayette, Westmoreland, and Bedford, in 1790. It appears that about thirty-seven percent were of English origin, nineteen of Irish, seventeen of Scotch, twelve German, seven of Welsh, and eight percent uncertain or scattering. The English element amounted to forty-seven percent of the population of Fayette County, forty-three percent each in Allegheny and Washington, thirty-two in Westmoreland, and only seventeen in Bedford.[12] The Counties settled mainly from Virginia and Maryland had a larger percent of settlers of English origin. This is important for an understanding of Methodist origins in the region, the early Methodists coming largely from the English segment of the population.

RELIGIOUS BEGINNINGS IN WESTERN PENNSYLVANIA

Religiously, Americans are transplanted Europeans. The Episcopalians, Puritans, and Quakers are of English background; Presbyterianism came with the Scots and the Scotch-Irish; the Germans and Scandinavians brought their Lutheran faith; the Swiss, Huguenots, Dutch, and many of the Rhineland Germans were of the Reformed faith; and the South Irish, some Germans, and later Latin and Slovak immigrants brought their Roman Catholicism.

The form of the faith held by the original settlers on the Atlantic seaboard did not become the dominant religion of America. In Colonial America, the Congregationalism of the Puritan fathers was the Established Church in Massachusetts, Connecticut, and New Hampshire. The Church of England was established by law in Georgia, South Carolina, North Carolina, and Virginia from the founding of each Colony, and in Maryland and New York, in the 1690's, after the English revolution of 1688. Pennsylvania was the only large Colony of religious tolerance and freedom, though there was no established Church in New Jersey, Delaware, or Rhode Island.

---

[12] *Ibid.*, pp. 135-155.

The first American Presbytery of the Presbyterian Church was organized in the region of Philadelphia, in 1706, under the leadership of Rev. Francis Makemie, a Scotch-Irishman, who came to America in 1683. Lutheranism came to America with the Swedes, on the lower Delaware, in 1638. The German immigration into Pennsylvania, during the first half of the eighteenth century, included large numbers of Lutherans. Henry Melchoir Muhlenberg was sent out from the University of Halle to assume religious leadership among the Lutherans in America, in 1742. By the time he succeeded in organizing the first Lutheran Synod, in Philadelphia in 1748, there were about seventy organized Lutheran congregations in America, mostly in Pennsylvania. The latter half of the eighteenth century saw the organization of the German Reformed, the Mennonite, the Brethren (Dunkers), the Moravians, the United Brethren, and the Evangelical Association among the Pennsylvania Germans. Though the organized work of the Baptists in America dates from the founding of Providence, Rhode Island, by Roger Williams, in 1639, the American growth of the Baptists was negligible until the generation just before the Revolutionary War. The Great Awakening, dating from the 1730's, caused the establishment of many new Baptist Churches. By 1776, it is estimated that there were about ten thousand Baptists in the Colonies. By 1792, this had increased to 471 Churches, 424 Ministers, and 35,101 members. The primary cause of this growth was a sweeping revival in 1785 and the years following, the main center of which was in the Old West region of Virginia. Methodism had its American origins in the 1760's in New York and Maryland. The first American Methodist Conference was held in June, 1773, with ten preachers and eleven hundred members in Societies. By the time the Methodist Episcopal Church was organized, in the Christmas Conference, December 24, 1784, to January 2, 1785, the Methodists had grown to eighty-three preachers, forty-six Circuits, and 14,988 members.

The American frontier, from 1768 to 1800, was the headwaters of the Ohio on the western slopes of the Alleghenies, in Western Pennsylvania, Western Virginia, Kentucky, and Tennessee. The Churches that moved to the frontier with the pioneers were not Congregationalism nor Episcopalianism, but these four new expressions of evangelical Christianity, the Presbyterians, the Methodists, the Baptists, and the Lutherans. These are the expressions of Protestant Christianity which captured the great heartland of America, moving out from the frontier, on the western slopes of the Alleghenies, to cover the continent in the century after the close of the Revolutionary War. The strength of Congregationalism is still in New England, and that of Episcopalianism is on the Atlantic seaboard. The dominant religious faith of America, west of the Appalachian Mountains, is expressed by the Methodist, Baptist, Lutheran, Presbyterian, and Disciples Churches. One of these groups, the Disciples of Christ, had its origin in Washington in Western Pennsylvania in 1809, under the leadership of Thomas Campbell, and his able son, Alexander. These newer American expressions of evangelical Christianity paused among the pioneers on the western slopes of the Alleghenies for a third of a century and gathered their strength. When the Indian surrender, at the turn of the century, opened the great central valley to settlement, these were the major expressions of the faith that moved on westward with the advancing pioneers.

The Baptists were the first organized religious group in Western Pennsylvania. Under the leadership of Henry Croslye and Isaac Sutton, two ministers of the Philadelphia Baptist Association, the Great Bethel Baptist Church in Beesontown (Uniontown) was organized in 1770. John Corbly, an Englishman, came to the region with the early settlers, and began preaching. As a result of his work the Goshen, Ten Mile, and Peter's Creek Baptist Churches were organized, in 1773. Then the Turkey Foot and Pike Run Churches were organized, in 1775. On October 7, 1776, these six Churches organized the Redstone Baptist Association. The Baptist theory of ecclesiastical organization, which holds that all authority resides in the local congregation, made possible the establishment of Baptist Churches wherever there was a Christian nucleus. They could organize their congregation, select and ordain a Minister, and carry on their work without any promotion from, or reference to, any higher denominational religious body. This system was one of the two types of Church polity which were providentially fitted for the mobile American frontier. The other type was the Circuit system of the Methodist Church. By 1950, about sixty percent of American evangelical Christianity is Baptist or Methodist. This position of leadership was the result of possessing types of Church polity adapted to meeting the religious needs of the expanding frontier.

Presbyterianism was the dominant religious emphasis of the western frontier before 1800. Western Pennsylvania remains the most Presbyterian section of the United States. The region contains less than three percent of the total American population, but over eight percent of all American Presbyterians are in the Churches and Presbyteries of the region. The cause of this was the dominance of the Scots and the Scotch-Irish in the pioneer population. General Forbes marched into Fort Duquesne on November 25, 1758. The next day being Thanksgiving, Charles Beatty, the Presbyterian Chaplain of Colonel Clapham's regiment, preached a Thanksgiving sermon, probably the first Protestant sermon west of the mountains. The next year, Beatty and George Duffield were sent to Fort Pitt by the Philadelphia Presbytery to report on what should be done to "spread the gospel in the western country." Though there was Presbyterian concern for the region in the East during the 1760's, and several trips were made to the region by clergymen, no definite organized congregations were set up until James Finley, a Presbyterian Minister, came west with the pioneers in 1771. In 1772, he organized and became pastor of the Round Hill and Rehobeth Churches in what is now Sewickley Township of Westmoreland County.

In 1775, John McMillan (1752-1833) crossed the mountains and preached at Fort Pitt, and through the region. He returned east, was ordained and married, and came back in 1776, to become pastor of the Chartier's Creek and Pigeon Creek Churches. In addition to this pastorate, he traveled far and wide, organizing Presbyterian Churches, and, in 1782, founded an Academy, in Canonsburg, which became the predecessor of Washington and Jefferson College. McMillan may properly be called the "father of Western Presbyterianism." By 1781, there were four Presbyterian clergymen in Western Pennsylvania, and on May 6, 1781, they, and three Elders, organized The Redstone Presbytery. These four Ministers were: John McMillan, James Power, Thaddeus Dod, and Joseph Smith. This first Presbytery of the West was organized under the authority of the Synod of New York and Philadelphia. In 1793, the Presbytery of Ohio was organized, embracing the region from the western part of Washington County to the Ohio River, and in 1801, the Presbytery of Erie was organized in the region west of the Allegheny and north of the Ohio. Then, in 1802, the General Assembly organized these three Presbyteries into the Synod of Pittsburgh, with thirty-six Ministers and over one hundred congregations. Presbyterianism held the place of advantage on the frontier when the great westward movement of population began. It failed to become the great American Church, due, primarily, to possessing a type of Church polity less adapted to the moving frontier than that possessed by the Baptists and the Methodists.

Lutheranism was planted in Western Pennsylvania by the pioneer German settlers. The first Church was Herrolds, near Greensburg, which dates from 1772. The first settled Lutheran pastor in the region was A. U. Lutje who came to Herrolds in 1782. The chief early Lutheran leader and organizer was John M. Steck. He came to Greensburg in 1791, and labored diligently in Westmoreland and Armstrong Counties until his death, in 1830. Twenty congregations, mostly in these two Counties, were organized before 1800. The movement of Lutheranism, westward from the frontier, followed the spread of the German and the Scandinavian elements of the population.

CHAPTER II

THE STORY OF METHODIST BEGINNINGS

1750-1800

The Origin of Methodism

THE METHODIST CHURCH began as a spiritual and evangelical movement within the Church of England in the first half of the eighteenth century. It commenced, in 1729, among a few students in Oxford University. In the midst of the spiritual deadness and lethargy of the times these men formed a society, "A Holy Club," to study the scriptures, aid each other in mutual spiritual improvement, and to express their faith in a ministry to the prisoners and the underprivileged. The leaders of this movement were all ordained clergymen of the Church of England. They were: John Wesley (1703-1791), the organizer and founder of Methodism; Charles Wesley (1708-1788), brother of John, and the great song-writer of the evangelical movement; and George Whitefield (1714-1770), who became the greatest evangelical preacher of his age. In 1738, a deepened spiritual experience came to the Wesley brothers, and they followed Whitefield into open field-preaching to the spiritually neglected common people. The doors of the Church of England were closed to these men because of their unorthodox methods. Under the organizing genius of John Wesley the converts of the movement were gathered into "Bands" and "Societies." To aid in the work Wesley raised up "lay Helpers" as his preachers. Beginning in 1744, he assembled his Helpers, along with sympathetic clergymen of the Established Church, in Annual Conferences to plan and direct the expanding movement, and to make "rules" for it.

By 1770, John Wesley found himself at the head of a movement counting fifty Circuits, one hundred twenty-three Lay Preachers, and 29,406 members. The property of all the Chapels that had been erected by the Methodist people was held in Mr. Wesley's name. His preachers were unordained laymen. The Methodists received the Sacraments from John Wesley, who itinerated among his Societies constantly, and from other clergymen of the Anglican Establishment who were sympathetic with Wesley and his work. John Wesley was not a schismatic. During his long lifetime he refused to set up his Societies, in England, as a separate Church. It was not until after Wesley's death that English Methodism became a separate free Church. John Wesley wrought a mighty work in his day, the influence of which was much greater than the numbers in the Methodist Societies would lead one to believe.

Methodism spread rapidly over Great Britain, into Scotland, into Ireland, to Nova Scotia, the United States, the West Indies, France, Africa, India, and was to achieve its most remarkable triumphs among the Cannibal Islands of the Southern Ocean. Wesley became almost ubiquitous in the United Kingdom, preaching daily. His lay preachers soon filled the land with the sound of the gospel. Chapels rose rapidly in most of the country. Howell Harris, amid storms of persecution, planted Methodism in Wales, where it elevated the popular religious condition, which had been exceeding low. Wesley traversed Ireland as well as Great Britain. He crossed the channel forty-two times, making twenty-one visits; and Methodism has yielded there some of its best fruits. Whitefield, known as a Calvinist, and forming no Societies, was received in Scotland. His congregations were immense, filling valleys or covering hills, and his influence quickened into life its Churches. He aided Harris in founding Calvinistic Methodism in Wales. The whole evangelical dissent of England still feels his power. With the Countess of Huntingdon, he founded the Calvinistic Methodism of Great Britain; but such was the moral unity of both parties, Arminian and Calvinistic, that the essential unity of the general Methodistic movement was maintained, awakening the spiritual life of both the national Church and the Nonconformists, and producing most of those "Christian enterprises" by which British Christianity has since been spreading its influence around the globe.

The British Bible Society, most of the British Missionary Societies, Tract Societies, the Sunday-school, religious periodicals, cheap popular literature, and Negro emancipation, all arose, directly or indirectly, from the impulse of Methodism.[1]

THE PLANTING OF METHODISM IN AMERICA

The first American Methodist Societies were organized, in the 1760's in Maryland and in New York City. The New York Society was organized in 1766 under the leadership of Philip Embury (1730-1775). This New York beginning was among a group of Germans who reached America after a generation spent in Ireland. One hundred and ten German families had settled in the County of Limerick, in Ireland, in 1710. They came from the Palatinate along the Rhine. In his journeys to Ireland John Wesley preached among these Palatines, and, by 1752, had established a Methodist Society among them. Philip Embury became a Class-Leader and Local Preacher among his people. In 1760, a group of these Palatines, including Embury, emigrated to New York. A second group of them reached New York in 1765. There being no organized religious influence among them, these people were falling into the ways of worldliness and sin, when Embury, under the urging of his cousin, Mrs. Barbara Heck, organized them into a Methodist Class and began preaching to them.

Thomas Webb (1724-1796) was an officer in the British army. He was a Quartermaster with General Edward Braddock's forces in the disastrous attempt to take Fort Duquesne, in 1755. He was back in England, in 1764, where he was converted under John Wesley's preaching. He joined a Methodist Society, proved his usefulness, and was licensed as a Local Preacher. He was returned to America as Barrack-Master in Albany, New York, in 1766, and, in 1767, was transferred to New York City. Here he quickly identified himself with the German-Irish Methodist Society, and became its leader. He led in the building of the John Street Church, in New York, in 1768, and in the establishment of other Methodist Societies around New York. In 1767, Webb went to Philadelphia where he organized a Methodist Society. There is evidence that this Philadelphia Society had its roots in a group of unorganized followers of George Whitefield who had been meeting together for purposes of spiritual fellowship for some time previously.[2] This Philadelphia Methodist Society purchased St. George's Church from a Reformed congregation, in 1769, under Captain Webb's leadership. Captain Webb, and the Methodists in New York and Philadelphia, sent an appeal to John Wesley to send some of his "Helpers" to man the work in the new world. In Wesley's twenty-sixth Conference, held at Leeds, in August, 1769, Richard Boardman and Joseph Pilmoor responded to this appeal, and were sent, as the first of Wesley's Helpers, to America.

---

[1] Abel Stevens, *A Compendious History of Methodism*, Phillips and Hunt, New York, 1867, pp. 30 f.

Thus the Methodism that arose in New York and Philadelphia under the leadership of two Methodist Local Preachers, Philip Embury and Thomas Webb, was the means by which John Wesley's leadership was extended to America. Between 1769 and 1784 Wesley sent a total of sixteen of his Helpers to America to lead the infant movement. The ones who arrived before the American Revolution were: Richard Boardman, Joseph Pilmoor, Robert Williams, John King, Francis Asbury, Richard Wright, Thomas Rankin, George Shadford, Joseph Yearbry, Abraham Whitworth, James Dempster, Martin Rodda, and William Glendenning. Rankin was Wesley's "General Assistant" in America, from 1773 to 1777. But Wesley's Tory position, concerning the Revolution, ended the usefulness of his Helpers in America, and all returned to England, except Francis Asbury and Glendenning. Consequently the leadership, as Wesley's Assistant, fell into the hands of Asbury. Then, in 1784, Wesley sent Thomas Coke, Thomas Vasey, and Richard Whatcoat to organize the Methodist movement in America into a Church. During 1779, it was only the strong leadership of Francis Asbury that prevented the Methodist movement in America from setting itself up under a Presbyterian system in order to provide the sacraments for the people.

While the New York origin of American Methodism brought to the movement Wesleyan oversight and discipline, the Maryland origins had the larger and more vigorous evangelistic success. This work, too, was begun by one of Wesley's Local Preachers. Robert Strawbridge (? -1781), an Irish convert of John Wesley, emigrated to America, about 1760, and settled on Sam's Creek, in Maryland. He began preaching, very soon, in his own home, and in other homes in the neighborhood. He built his first log chapel, apparently in 1764, and, by 1774, he had built at least five Meetinghouses. When Francis Asbury first visited this Methodist work in Maryland he found about thirty preaching places covering a Circuit of nearly three hundred miles. The first American Methodist preachers were young men whom Strawbridge raised up among his converts to preach to the Classes which he was organizing.

---

[2] Francis H. Tees, *The Beginnings of Methodism in England and in America,* Parthenon Press, 1940, pp. 77 ff.

The Maryland beginnings of Methodism, under the leadership of Robert Strawbridge, mark the beginning of an American Methodist Church without Wesleyan discipline or "rules." Strawbridge felt that the people needed the sacraments, and he proceeded to administer them, without any ordination or authorization whatever. When Wesley's Helpers arrived in the Colonies, it was with difficulty that he was persuaded to submit to Wesleyan rules. Asbury's account of his first Quarterly Meeting in this Maryland region, held at James Presbury's near Abingdon, Maryland, on December 24, 1772, records how this matter was dealt with.

> The next day we set off for James Presbury's to attend our Quarterly Meeting. Many people attended and several friends came many miles. I preached from Acts 20:28. We afterward proceeded to our temporal business, and considered the following propositions.
>
> 1. What are our collections? We found them sufficient to defray our expenses.
> 2. How are the preachers stationed? Brother Strawbridge and Brother Owings in Frederick County. Brother King, Brother Watters, and Isaac Rollins on the other side of the bay; and myself in Baltimore.
> 3. Shall we be strict in our Society meetings and not admit strangers? Agreed.
> 4. Shall we drop preaching in the daytime through the week? Not agreed to.
> 5. Will the people be contented without our administering the Sacrament? John King was neuter; Brother Strawbridge pleaded much for the ordinances; and so did the people, who appeared to be much biassed by him. I told them I would not agree to it at that time, and insisted on our abiding by our rules. But Mr. Boardman had given them their way at the Quarterly Meeting held here before, and I was obliged to connive at some things for the sake of peace.
> 6. Shall we make collections weekly, to pay the Preachers' board and expenses? This was not agreed to. We then inquired into the moral characters of the preachers and exhorters. Only one exhorter was found any way doubtful, and we have great hopes of him. Brother Strawbridge received eight pounds quarterage; Brother King and myself six pounds each. Great love subsisted among us in this meeting, and we parted in peace.[8]

This first account of a Methodist Quarterly Meeting is of interest in various ways. It shows that the pattern of the Methodist Circuit System was beginning to emerge, even before the first Methodist Conference in Philadelphia in 1773. Of course it had some of its roots in the system which Wesley had evolved in England, and which his Helpers brought to America. But Strawbridge's work in the Maryland countryside was, apparently, more significant in shaping the system in America than the more city-centered work in New York and Philadelphia.

---

[8] Francis Asbury, *Journal,* Vol. I, pp. 37 f.

The work of Robert Strawbridge in Maryland was an important factor in the rapid rise of Methodism south of the Mason and Dixon line. When the Methodist Episcopal Church was organized, in 1784, with a total of 14,988 members, 13,381 were south of the Pennsylvania-Maryland line, and only 1,607 north of it. The Church of England, in the royal Colonies, was decadent and poorly led, so that there was almost a religious vacuum among the people, and they responded to this new religious leadership. The first American Methodist revival occurred in the South in the 1770's. Devereaux Jarrett (1733-1801), an American-born Anglican clergyman, was preaching with evangelical fervor in Virginia just before the Revolution. Robert Williams introduced Methodism into Virginia, in 1772. In 1773, Williams met Jarrett in Petersburg, and Jarrett, understanding Methodism to be an evangelical movement within the Church of England, immediately began cooperating with Wesley's preachers. A revival broke out in the region reaching from Petersburg, in Virginia, to beyond Roanoke in North Carolina, which, by 1777, was organized into seven Methodist Circuits, with twenty-one preachers and 4,379 members. The total number of Methodists in America, in 1777, was 6,968, which means that at that time about two-thirds of Methodism was in the region of the revival.

When the Colonies threw off their allegiance to Britain, in the Revolutionary War, they also repudiated the Church of England in the royal Colonies where it had been established by law. Most of the clergy were Tories and left the country. Only twenty-eight out of ninety-eight remained in Virginia. All of Wesley's Helpers left America, except Asbury and Glendenning. Asbury was obliged to go into virtual retirement for over a year, and Methodism and Methodists were under a cloud of suspicion. The young American-born preachers, who had been recruited between 1770 and 1777, carried on the work. There was a great and crying need, especially in the South, for ordained clergymen to administer the sacraments. The Methodist Conference of 1779, held at Fluvanna, Virginia, attended by thirty-two of the Methodist Itinerants, voted to repudiate Wesley's authority, and to take on themselves the authority to administer the sacraments. They proposed to do this by setting up a Presbytery of four men to ordain themselves, and to have authority to ordain others. The northern group of preachers did not go along with this southern repudiation of Wesleyan authority, but remained under the guidance of Francis Asbury, as Wesley's Assistant in America. The next year, 1780, Asbury was able to reunite the groups, and to persuade the southern men to submit to Wesley's authority, until an attempt was made to provide the sacraments to the people, in proper fashion.

HOW WESLEY'S AMERICAN SOCIETIES BECAME THE METHODIST EPISCOPAL CHURCH

Francis Asbury wrote to John Wesley repeatedly, advising him of the condition of the Church in America, and pressing the necessity of providing the sacraments of the Church for the people. He implored Mr. Wesley to send an ordained Minister to America. John Wesley could not obtain any help from the Bishops of the Church of England in this. He had been convinced for many years that Bishops and Elders were one Order in the Primitive Church, and consequently felt that, as a Priest of the Church of England, he had as much authority to ordain men as he had to administer the sacraments. Thomas Coke (1747-1813), an ordained clergyman of the Church of England, had united himself with Wesley's Itinerants, in 1778. So, as soon as the war was over, John Wesley set Thomas Coke apart as Superintendent of the work in America, and made provision for the organization of the American Methodist work.

The venerable founder of Methodism tells what he had determined upon in the following credentials which he sent to America with Dr. Coke:

> To all men to whom these presents shall come, John Wesley, late Fellow of Lincoln College in Oxford, Presbyter of the Church of England, sendeth greeting:—
>
> Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of Ministers to administer the sacraments of Baptism and the Lord's Supper, according to the usage of the same Church; and, whereas there does not seem to be any other way of supplying them with Ministers:
>
> Know all men, that I, John Wesley, think myself to be providentially called, at this time, to set apart some persons for the work of the Ministry in America. And, therefore, under the protection of almighty God, and with a single eye to His glory, I have this day set apart as a Superintendent, by the imposition of my hands, and prayer, (being assisted by other ordained Ministers) Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby commend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereunto I have hereby set my hand and seal, this second day of September, in the year of our Lord, one thousand seven hundred and eighty-four.[4]

John Wesley accompanied this Certificate with an explanatory letter, addressed to Dr. Coke, Francis Asbury, and the brethren in North America, from which the following extracts are lifted:

> By an uncommon train of providences, many of the Provinces in North America are totally disjoined from the mother Country, and are erected into independent States. Over them no one either claims or exercises any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these States desire my advice, and, in compliance with their desire, I have drawn up a little sketch.
>
> Lord King's account of the primitive Church convinced me, many years ago, that

---

[4] John Wesley, Credentials of Dr. Coke, quoted in W. H. Daniels, *History of Methodism,* Methodist Book Concern, 1880, p. 485.

> Bishops and Presbyters are the same Order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right by ordaining part of our traveling preachers. But I have refused; not only for peace sake, but because I was determined, as little as possible, to violate the established order of the National Church to which I belong.
>
> But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction; in America there are none, neither any parish Minister; so that, for some hundreds of miles together there is none, either to baptize or administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's rights, by appointing and sending laborers into the harvest.
>
> I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint Superintendents over our Brethren in North America; as also Richard Whatcoat and Thomas Vasey, to act as Elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy, little differing from that of the Church of England, which I advise all the traveling preachers to use on the Lord's Day.
>
> As our American brethren are now totally disentangled, both from the State and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the scriptures and the primitive Church. And we judge it best that they should stand fast in the liberty wherewith God has so strangely set them free.[5]

Wesley prepared an abridgment of the Thirty-nine Articles of the Church of England to be the formulated Creed for the American Societies. He prepared a Service Book, adapting it from the Book of Common Prayer. It contained the "Sunday Service of the Methodists of North America," and a ritual for the sacramental services. By these actions, and by his sending of Dr. Coke, and the authority given to him, the Founder of Methodism provided for the American Methodist Churches: An Ordained Ministry, a supervisory Authority, a Creed, and a form of Ritual.

Thomas Coke, Richard Whatcoat, and Thomas Vasey reached New York on November 3, 1784. After preaching in New York and Philadelphia, they attended a Quarterly Meeting, with Francis Asbury and fifteen of his preachers, at Barratts Chapel, in Delaware on November 15th. It was determined to call a Conference of all the preachers to organize the Societies as a Church. Freeborn Garrettson was sent on a tour of notification to the preachers of the South. About sixty of the eighty-three preachers assembled at the Lovely Lane Chapel, in Baltimore, on Friday, December 24, 1784. In this Christmas Conference, which continued until January 2, 1785, Wesley's American Methodist Societies were organized into the Methodist Episcopal Church.

The Minutes of that important organizing Conference contain the following statement:

> At this Conference we formed ourselves into an independent Church: and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of Church govern-

---

[5] *Ibid.*, p. 486.

> ment, we thought it best to become an Episcopal Church, making the Episcopal office elective, and the elected Superintendent or Bishop amenable to the body of ministers or preachers.[6]

Asbury refused to accept the General Superintendency simply on Wesley's appointment. So, he and Thomas Coke were elected General Superintendents and made responsible to the body of preachers, not to John Wesley personally. In the Conference the men to be ordained were nominated by the Superintendent, elected by the Conference, and ordained by the imposition of the hands of the Superintendent and the Elders. On the second day of the session Francis Asbury was ordained Deacon by Coke, assisted by Vasey and Whatcoat; on Sunday they ordained him Elder, and on Monday he was consecrated Superintendent. Tuesday, Wednesday, and Thursday were spent in enacting rules of Discipline and the election of preachers to Orders. On Friday several of the men elected were ordained Deacons. Saturday was given to the consideration of the project of Cokesbury College. On Sunday twelve men, who had been ordained Deacon on Friday, were ordained Elders, and one other was ordained Deacon.[7] The Discipline, adopted by this Conference, consisted of Wesley's large Minutes of 1770, which was changed and adjusted to fit the American situation. Since some of the men elected to Orders were not present at the Christmas Conference, they were ordained at different times during the year following, so that the new Methodist Episcopal Church had a total of twenty-two Elders by the end of its first year. Three of these were Coke, Whatcoat, and Vasey, whom Wesley had sent over. Three others were ordained for work outside of the United States, Freeborn Garrettson and James O. Cromwell for Nova Scotia, and Jeremiah Lambert for Antigua, in the West Indies. Asbury and fifteen other men were ordained Elders for the work in the United States. These men were: [8] Beverly Allen, John Baxter, Caleb Boyer, Thomas S. Chew, Reuben Ellis, Thomas Foster, William Gill, John Hagerty, Richard Ivy, Enoch Matson, James O'Kelly, Ignatius Pigman, Nelson Reed, John Tunnell, and Henry Willis. The appointments that year were arranged in thirteen groups of Circuits, each of which had one or more Elders. In this way the sacraments were made available to the Methodist people.

HOW METHODISM CAME TO THE HEADWATERS OF THE OHIO

Methodism crossed the mountains and was planted in the headwater valleys of the great central valley of America when the denomination was in its infancy. The traditional beginning of Methodist preaching in Western Pennsylvania was in the vicinity of Washington, Pa., just before the American Revolution. Another set of traditional origins centers in the region of Redstone Creek and the Monongahela in the late 1770's. The definite and official beginning was in the appointment of two Circuit Riders to the Redstone Circuit in the summer of 1784, seven months before the organization of the Methodist Episcopal Church in the Christmas Conference. The Redstone Circuit continued, undivided, for three years, from 1784 to 1787. In 1787, Redstone was made into three Circuits, all of them south and east of the Allegheny and Ohio in Western Pennsylvania and Western Virginia, namely, Redstone, Ohio, and Clarksburg. In 1788, the Pittsburgh Circuit was organized in the region east of Pittsburgh between the Youghiogheny and the Kiski-Conemaugh Rivers. In 1793, portions of Redstone and Ohio Circuits were set off as Washington Circuit, renamed Greenfield, in 1796. The first report of members for the region was in 1786 when the Redstone Circuit report shows 523 members. By 1799, the five Circuits that had developed from original Redstone reported a total of 1,624 members, as follows: Redstone, 298; Ohio, 415; Clarksburg, 188; Pittsburgh, 204; and Greenfield, 519.

---

[6] *General Minutes,* 1785, Vol. I, p. 51.

[7] Abel Stevens, *op. cit.,* p. 187. Derived from Whatcoat's Notes.

[8] *General Minutes,* 1785.

Sources of Information

There are six main sources of information for the early history of Methodism in the Pittsburgh region.

1. The traditional beginnings of the first Methodist preaching west of the Alleghenies rest on the statement of Frank S. DeHass. DeHass was admitted on trial in the Pittsburgh Conference, in 1843, and served in the Conference until 1857. His statement is quoted by W. B. Watkins in an historical address, given in 1883, but there are no source references for the statements. The statements concerning Pumphrey and Wooster are clarified by the Ayres and Asbury *Journals*.

2. *The General Minutes* are an invaluable source of information concerning Methodism. They date from the first Conference in 1773, and carry all the appointments and reports of membership. A careful study of them for the early years reveals much concerning the evolution of the Methodist Episcopal Church.

3. Bishop Francis Asbury kept a *Journal* which is a basic source for an understanding of early American Methodism. Asbury began his *Journal* on August 7, 1771, at the Conference at Bristol, England, at which he volunteered to come to America, and the last entry is dated December 7, 1815, less than four months before his death. The printed *journal* is twelve hundred pages long. By it the journeys of the Bishop may be traced, many of his experiences are stated, and many of the events and incidents in the early period of

American Methodism are set forth, clarified, or confirmed. This *Journal* shows that Asbury visited Western Pennsylvania twenty times.

4. James Quinn (1775-1847) was born in Washington County, and grew up in Western Pennsylvania in Washington and Fayette Counties. His parents were one of the first families to unite with one of the Societies on the Redstone Circuit, in 1786. In 1799 James entered the itinerant Ministry, and served during his first year on the Greenfield Circuit. In 1800 he was on the Pittsburgh Circuit; in 1801 he was assigned to the new Erie Circuit; in 1802 he was on the Winchester Circuit in Virginia; and, in 1803 he rode the Redstone Circuit. After 1804 his ministry was in Ohio. In 1851 his biography was written by John F. Wright of the Ohio Conference. This volume, titled *The Life and Labors of James Quinn*, quotes reminiscences of Quinn which were published in the *Western Christian Advocate* in 1839 and 1840. In these reminiscences he attempted to trace out the original Redstone Circuit. This was the best account available until the Ayres *Journal* was found.

5. *The Pittsburgh Conference Journal* was published weekly from February 1, 1834, until June, 1932. It was renamed *The Pittsburgh Christian Advocate* in 1840. It is a major source for this volume for the years it covers. Its value for the years before 1834 is chiefly in the reminiscences of some of the early "fathers" concerning the early years, chief of which are the writings of Thornton Fleming and Joshua Monroe.

6. *The Robert Ayres Journal* became available for Methodist historical research through the efforts of Raymond Martin Bell, Professor of Physics in Washington and Jefferson College, and Superintendent of the Sunday School of the First Methodist Church in Washington, Pennsylvania. Dr. Bell found this *Journal* in the Historical Society of Western Pennsylvania, in Pittsburgh, in the course of his search for information for his *History of the First Methodist Church in Washington,* published in 1948. Robert Ayres (1761-1845) entered the Methodist Ministry in 1785. His first year was on the Dorchester Circuit in Maryland and Delaware; during his second year he was one of the three preachers on the undivided Redstone Circuit for the third year of the work on the Circuit, 1786-1787; his third year he traveled the Bath Circuit, east of the mountains; and his fourth and last year as a Methodist preacher was on the Berkeley Circuit, adjoining Bath. In 1789, he received ordination in the Episcopal Church and returned to Western Pennsylvania, where he preached in the vicinity of Brownsville. The *Journal* continues to 1794, is fragmentary from 1794 to 1828, then continues from 1828 to 1843. Sometime early in the nineteenth century Ayres left the ministry, and, in 1822, he moved to a farm near Franklin, Pennsylvania.

The Ayres Journal for the year he rode the Redstone Circuit is an invaluable firsthand record. He set out from his home near Carlisle, Pennsylvania, for Redstone on June 1, 1786, and reached Uniontown on June 16th. He made eight trips around the Circuit before he left it on May 28, 1787. He made a day by day record of his travels and where he preached. By his own estimates of distances, he traveled a total of 2,654 miles horseback during the time, and preached a total of two hundred fifty-nine sermons. This *Journal* provides an incontrovertible record of the location of the Methodist Classes, Societies, preaching places, and Chapels, during the third year of the Redstone Circuit, which was the last year that this Mother Circuit embraced all the Methodist work on the headwaters of the Ohio. *The Ayres Journal* for 1786-1787 is a little, hand-sewed, manuscript volume of one hundred eleven pages, containing approximately, twenty-five thousand words. It has been in the possession of the Historical Society of Western Pennsylvania since 1933. The author has copied this manuscript, and Dr. Bell has located all of the original preaching places on the Circuit from the land titles in the County Courthouses. The accompanying map on page 50 shows the locations and names of the preaching places in homes and Chapels on the original Redstone Circuit.

First Methodist Preaching in the Region

It is asserted by F. S. DeHass that the first Methodist preaching west of the mountains was in 1772.

> The first Methodist, so far as we know, to cross the mountains and settle in this valley was Reason Pumphrey, from Anne Arundel County, Maryland, one of Robert Strawbridge's converts. He, with his wife, eight sons, seven servants, four slaves, and three transports, with a few of his neighbors moved to the West in the summer of 1772 and made a tomahawk claim on the headwaters of Chartier's Creek, near the Indian village of Catfish, now Washington, Pennsylvania. His claim in the patent is called "Reason's Choice." Mr. Pumphrey brought with him to the West, Eli Shickle, a young man of deep piety, and an exhorter or local preacher in our Church, who conducted religious services in their camp on Sundays. No sooner had they erected their cabin at Catfish than young Shickle began preaching to the new settlers in the neighborhood, also at Thomas Lackey's and a Mr. Nettles on Ten Mile Creek. These meetings were followed by a gracious revival of religion, and several Classes were formed, probably the first West of the mountains.
>
> The next year, called the "starving year," from the scarcity of provisions, Shickle visited the settlements on the Monongahela, and preached at Redstone, near where Brownsville now stands. Along this river at that early day there were several distilleries of whiskey. Shickle, as a faithful minister, failed not to preach against the vice of intemperance, and the sin of manufacturing intoxicating liquors. The distillers threatened him, but he still reproved them, and when he next visited the section some desperate characters caught him, and after dragging him from his horse, beat him unmercifully with hoop-poles. He, however, soon recovered from his injuries, and continued his labors, the Lord attending them with signal success, up to 1776, when he returned to Maryland, where he soon afterward died.[9]

---

[9] F. S. DeHass, quoted by W. B. Watkins, in an address, Planting of Methodism within the Bounds of the Pittsburgh Conference, printed in *The Pittsburgh Conference Journal,* issued at Conference session at Beaver, Pa., September 26, 1883.

This is the only mention of Shickle and his work. But there is confirming evidence concerning Pumphrey and Lackey. Reason Pumphrey (1735-1812) was born in Anne Arundel County, south of Baltimore, where his birth is recorded in the registry of St. Margaret's Parish, Church of England.[10] The Washington County court records show that Reason Pumphrey owned a tract of 308 acres in what is now the Tylerdale section of Washington, which he sold in 1794. About 1785 he moved to Beech Bottom, below Wellsburg, on the Ohio River, in what is now Brooke County, West Virginia. His will [11] shows that he had eight sons and one daughter. Also, that he owned slaves. His two oldest sons were Caleb and Nicholas. Caleb and Nicholas Pumphrey are two of the trustees to whom the deed for Kadesh Chapel was made out, in 1793. Reason Pumphrey's home at Beech Bottom was a regular preaching point on the Redstone Circuit in 1786-1787, as was also the home of Thomas Lackey, two and one-half miles southeast of Washington. Ayres says of Pumphrey:

> Thursday, July 20, 1786: Rode about twelve or thirteen miles southwest, accompanied by Friend Doddridge to the River Ohio, and preached to an attentive little congregation in demonstration of the spirit and of power. Spoke to a large Society and several strangers. I hope God is about to work a glorious reformation in the people here. My mind is delighted with the circumstances here and my heart united to the people. Tarried at Father Pumphreys.[12]
>
> Thursday, November 23, 1786: Rode five or six miles with Reason Pumphrey, the worst road that I ever traveled, to preach a funeral. Read, at their request, the burial of the dead over a poor man who had died of the accidental wound of a gun. Then preached with liberty to a smart audience. But a great many of them were intoxicated with liquor. Poor mortals hastening to eternal pain.[13]
>
> Wednesday, January 3, 1787: Set out and rode about eleven miles. Preached to a small number with some difficulty, and rode two miles the same evening through rain and tarried at Friend Pumphreys. Thursday, January 4: Rode about four miles up the Ohio and was stopped by the height and rapidity of a little stream called Buffalo. Returned to Friend Pumphreys through excessive bad road and tarried.[14]
>
> Wednesday, February 14, 1787: We set out, the weather holding up, and rode ten miles through West Liberty, a little town in Virginia, to Caleb Pumphreys, where I preached to a small congregation with liberty, and tarried, somewhat frustrated by a singing school, but lodged agreeably. Thursday, 15th: Set out and rode to Reason Pumphreys.[15]

On Bishop Asbury's journey through the region in 1803 he makes incidental reference to the Pumphreys, as follows:

> Tuesday, September 6, 1803: I preached to a crowd at John Spahr's. I came with Reason Pumphrey down the great hill to the Ohio. Friday, September 9th: At Charles-

---

[10] Jacob Simpson Payton, *Our Fathers Have Told Us,* Ruter Press, Cincinnati, 1938, p. 31.

[11] Will of Reason Pumphrey, *Will Book No. 2,* Page 38, County Court, Brooke County, West Virginia. Date, July 9, 1812.

[12] Robert Ayres, *Mss. Journal.*

[13] *Ibid.*

[14] *Ibid.*

[15] *Ibid.*

> town I preached in Brooke Court-house, on Joshua 24:19. We came to Nicholas Pumphrey's to lodge in the evening. On Saturday we crossed at Pumphrey's ferry and attended West Wheeling Quarterly Meeting at Hopewell Chapel. I ordained Brother Wrenshall to the office of Deacon. Then came to the stand and preached on the Sabbath day on I Peter 5:10.[16]

Thomas Lackey (c.1745-c.1816) came from New Jersey and settled on the headwaters of North Ten Mile Creek in 1772.[17] His home was a regular preaching point on the original Redstone Circuit, and there was an organized Class there in 1786. In his round of the Circuit Robert Ayres would reach Lackey's every six weeks on a Thursday evening. He would preach there Friday, staying two nights. Twice Ayres met his colleague on the Circuit, John Smith, at Lackey's, one of the times being just after Smith had lain sick twelve or fourteen days, probably a guest at Lackey's. Ayres and Smith stayed at Lackey's one night in company with the Presiding Elder, Enoch Matson.

The Society at Lackey's was the predecessor of the First Methodist Church of Washington. The Society at the Pumphreys' became the Kadesh Chapel Methodist Church. The relation of the Lackey and Pumphrey families to the organized work on the original Redstone Circuit, along with the reliable evidence of both families being resident in or near Washington, in 1772, makes the preaching of Eli Shickle in the region prior to the Revolution a credible probability. However, DeHass' assertion that several Classes were organized as the result of Shickle's efforts cannot be verified. If there were any such Classes they were unofficial, and had no connection with organized Methodism, and Shickle was not a recognized Circuit Rider. Nor, if any Classes were organized, can it be maintained that they had any continuous existence, though a strong probability can be maintained for the work at Lackey's. It is altogether probable that a number of unofficial Methodist Classes were organized by Shickle. Then, after he left the region, some may have languished and died, and some of them may have been ministered to by Robert Wooster. And it probably was word of these sheep in the wilderness without a shepherd reaching Francis Asbury which induced the appointment of two Circuit Riders to the Redstone Circuit in 1784.

DeHass, Quinn, and Asbury all assert that Robert Wooster preached in the Redstone country before the regular Itinerants arrived. DeHass says of Wooster:

> In the autumn of 1777, known as the "bloody year" from the numerous murders committed by the Indians on the frontier settlements, Robert Wooster, an Englishman, who left, with Bishop Asbury and others the traveling connection this year, owing to the unsettled state of the country brought about by the Revolutionary War, came west at the

---

[16] Francis Asbury, *Journal*, Vol. III, pp. 114 f.

[17] Raymond Martin Bell, *History of First Methodist Church, Washington, Pennsylvania*, 1948, p. 3.

> suggestion of Bishop Asbury to look after the flock in the wilderness, and took up his abode in the vicinity of where Uniontown now stands. He extended his labors up and down the Monongahela, and beyond, as far as Catfish to Pumphreys and Lackeys, and to the more recent settlements on Short Creek and Buffalo and was beyond doubt the first regular Methodist minister west of the Allegheny mountains.[18]

Quinn says, before the first regular Itinerants began their work in the region in 1784, that

> they had been preceded by Robert Wooster, a local preacher of piety and considerable talent. He had preached in many places in both Fayette and Washington counties. Souls had been awakened and converted to God by his preaching, but I am not sure that he formed any Societies. He was an Englishman, and came to America about the same time Mr. Asbury did. He was then a Local Preacher. He came to one of my appointments in 1799, and preached for me a pure and powerful gospel sermon. At that time his hair was as white as wool. He left the Redstone country shortly after 1800, and settled in Bracken County, Kentucky, and removed from thence to Indiana, on White Water near Connersville, where he died.[19]

The *General Minutes* show in 1777, that Robert Wooster was admitted on trial and appointed that year as one of four preachers on the Kent Circuit in Maryland. His name does not appear again on the regular Itinerants list. DeHass' assertion that Asbury sent him to the West to look after the sheep in the wilderness is improbable. Certainly, he did not function as a regular Itinerant in the region, making his report to the Conference. Asbury's only mention of Wooster and his work is the following comment, made on Asbury's first trip over the mountains, immediately after the appointment of the first regular Itinerants to the Redstone Circuit. The location was about twenty-two miles past the Little Meadows, west, on Braddock Road.

> Friday, July 2, 1784: I was among a dull, kind people: I spoke closely, and perhaps labored much in vain; here are some of Wooster's disciples; This man set up prayer-meetings, and preached for twenty-five pounds per annum. He left his people because they would not increase his salary.[20]

In the 1780's Wooster lived near to the Braddock Road about forty miles east of Uniontown. His home was a stopping place for the preachers crossing the mountains. Ayres, in company with other preachers, stopped overnight at Wooster's in 1786, 1787, and 1788.[21]

Methodist Expansion in the 1780's

The first American Methodist Conference, in 1773, shows ten preachers appointed to six Circuits, reaching from New York to Virginia along the seaboard. By 1781, the movement had twenty-five Circuits, fifty-four preachers, and 10,539 members. This work was organized in between five and six hundred different Classes and Societies. Since seventeen of the Circuits are named for Counties, it is possible to locate them geographically. The Methodist work, in 1781, was located as follows:[22]

---

[18] F. S. DeHass, quoted by W. B. Watkins, *op. cit.*

[19] James Quinn, quoted in John F. Wright, *Life and Labors of James Quinn,* Methodist Book Concern, Cincinnati, 1851, p. 34.

[20] Francis Asbury, *Journal,* Vol. I, p. 369.

[21] Robert Ayres, *Mss. Journals.* Vols. 2, 3, 4.

Circuits along the Virginia-North Carolina Border:		
In Virginia, from East to West:		
Isle of Wight	New Circuit	
Sussex	606	
Brunswick	477	
Mecklenburg	350	
Pittsylvania	600	
In North Carolina:		
Roan-Oak	470	
Tar River	358	
New Hope	455	3,316
Circuits in Central Virginia—North and West of Richmond:		
Hanover	351	
Fluvanna	342	
Amelia	616	1,309
Circuits on Eastern Shore of Maryland, and in Delaware:		
Kent: Delaware	1,052	
Kent: Maryland	923	
Talbot	New Circuit	
Dorchester	280	
Somerset	500	2,755
Circuits in Northern Virginia, and Maryland, West of Chesapeake Bay:		
Calvert, Md.	73	
Baltimore, Md.	1,000	
Frederick, Md.	606	
Little York, Pa.	90	
Fairfax, Va.	301	
Berkeley, Va.	306	2,375
Circuits in the East:		
Pennsylvania (Phila.)	271	
West and East Jersey	512	783
Total		10,539

From these Circuits Methodism moved out in every direction to possess the land in the 1780's. By 1790, two hundred twenty-seven Circuit Riders were manning one hundred fourteen Circuits counting 57,631 members in about three thousand Classes and Societies.

---

[22] *General Minutes,* 1781.

The southern Virginia-North Carolina Methodism planted the Holston Circuit on the headwaters of the Tennessee, in 1783. And, in 1786, Kentucky appears as an appointment. By 1790, there were five Circuits in Kentucky and Tennessee organized in a Presiding Elder's District, with eleven Circuit Riders. This Southern Methodism also pushed into South Carolina and Georgia.

The central Virginia Methodism pushed westward and organized Bedford Circuit, northeast of Roanoke, in 1784. Then it reached over the mountain divide, and Greenbrier Circuit was organized on the headwaters of the Kanawha, in 1787.

Eastern Methodism began to expand around New York in 1786 and 1787. Between 1788 and 1790, it reached up the Hudson, and Circuits were established as far north as Schenectady, Albany, and Lake Champlain. In 1789, Methodism invaded New England, and, in 1790, Jesse Lee was the head of a New England Presiding Elder's District of four Circuits and five Circuit Riders.

The "mother" Circuit on the upper Potomac, just east of the mountains, was Berkeley, formed in 1778, when there were only fifteen Circuits in all of Methodism. From this Circuit Methodism spread northward through the valleys of central Pennsylvania, and westward, across the mountains, to Redstone. Allegany* was separated from Berkeley in 1783; and Bath Circuit was formed from Allegany in 1787. Robert Ayres rode the Bath Circuit from June 1787 to July 1788, going to that Circuit from Redstone. Then he rode the Berkeley Circuit, from August 1788 to April 1789. His *Journals* cover those Circuits, and show that each was a four-week twenty-four preaching-place Circuit with two Circuit Riders. He also served, during February and March of 1788, on the Allegany Circuit, and during May and June of 1788, he helped to organize the Huntingdon Circuit.[23] The chief places on the Berkeley Circuit were Winchester, Shepherdstown, and Stephens City. Allegany Circuit included both sides of the Potomac from Bath, Virginia (now Berkeley Springs, West Virginia), west to beyond Cumberland, Maryland, and up into the South Branch country of the Potomac. Bath Circuit was set off from the eastern part of Allegany, and extended into southern Bedford and Fulton Counties, and to Little Cove in Franklin County, in Pennsylvania. The Huntingdon Circuit lay, mostly, in Huntingdon County, Pennsylvania. The Little York Circuit, centering in York County, Pennsylvania, had been organized by preachers from the Frederick Circuit, in 1781. The work pushed out from there, and Lancaster Circuit was organized, in 1787, and Northumberland Circuit, in the region east of where the two branches of the Susquehanna join, in 1791. Then, in 1793, Tioga, Wyoming, and Seneca Lake Circuits were formed in northeastern Pennsylvania and south central New York, these three being combined with Northumberland to form a Presiding Elder's District that year, with Valentine Cook as the Elder, and manned by six Circuit Riders.

---

* This circuit and the county in western Maryland are spelled Allegany, as contrasted with the county and river in western Pennsylvania spelled Allegheny.

[23] Robert Ayres, *Mss. Journal.*

In the early days of Methodism Francis Asbury endeavored to visit each Circuit each year. He continued this practice as long as it was possible, then, when the rapidly expanding work made this impossible, he visited each District annually. Then, finally, after 1800, he visited each Annual Conference each year. The Minutes of 1782 carried the requirement that,

> Every Preacher must so order his Circuit that either himself, or one of his helpers, may travel with Mr. Asbury through his Circuit.[24]

Asbury crossed the Blue Ridge for the first time in 1781, continuing on west to the Patterson Creek Valley, south of Cumberland. While there he made the following observation:

> I am now in a land of valleys and mountains, about ten or fifteen miles from the foot of the Alleghany; a mountain, that at this part of it, is two days journey across; thither some of our preachers are going to seek the outcasts of the people.[25]

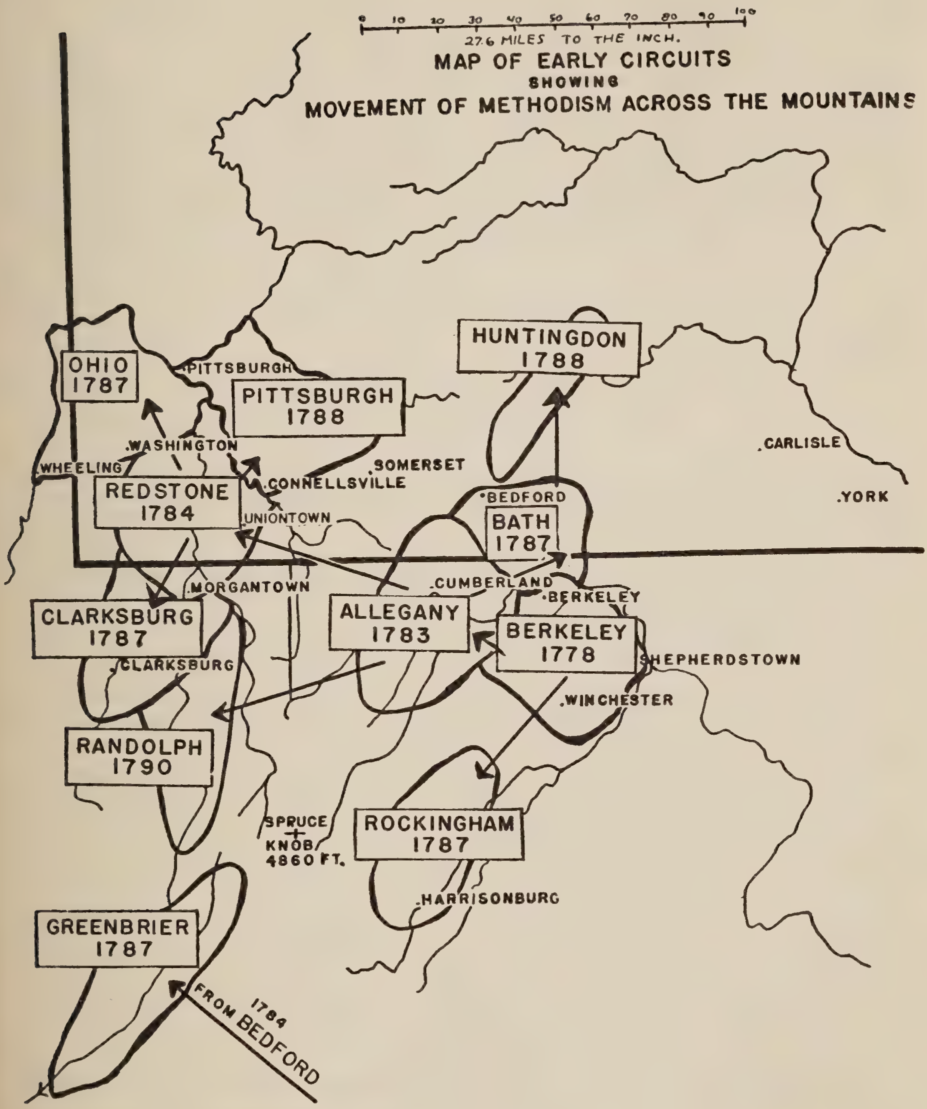
Nothing came of this concern for the people on the western waters until 1784, when John Cooper and Samuel Breeze were assigned to the Redstone Circuit. It is probable that James Haw, in 1782, and Francis Poythress and Benjamin Roberts, who rode the Allegany Circuit in 1783, had crossed the mountains and that they reported to Mr. Asbury the possibilities for Methodist work in the "Redstone country." [26] In 1784, Methodism consisted of forty-six Circuits, eighty-three preachers, and 14,988 members. Thus, in the marvelous expansion of the Methodist movement, before the denomination was organized at the Christmas Conference, and before the Church counted itself a half-a-hundred Circuits strong, the almost explosive capacity of the Circuit System for expansion had already breached the mountain barrier and established itself on the western waters at two points, Holston in the South and Redstone in the North. By 1786 these two pioneer Western Circuits counted a total of 773 members; 250 for Holston, and 523 for Redstone. From these two footholds on the western slopes of the Alleghenies Methodism moved out in a pincer movement which spread Methodism across the Mississippi in the next quarter of a century.

---

[24] *General Minutes,* 1782, Vol. I, p. 37.

[25] Francis Asbury, *Journal,* June 17, 1781, Vol. I, p. 331.

[26] Abel Stevens, *History of the Methodist Episcopal Church,* Vol. II, p. 135.


0 10 20 30 40 50 60 70 80 90 100
27.6 MILES TO THE INCH.
MAP OF EARLY CIRCUITS
SHOWING
MOVEMENT OF METHODISM ACROSS THE MOUNTAINS
HUNTINGDON 1788
OHIO 1787
PITTSBURGH
PITTSBURGH 1788
CARLISLE
WASHINGTON
WHEELING
SOMERSET
CONNELLSVILLE
REDSTONE 1784
BEDFORD
YORK
BATH 1787
UNIONTOWN
CUMBERLAND
BERKELEY
MORGANTOWN
CLARKSBURG 1787
ALLEGANY 1783
BERKELEY 1778
CLARKSBURG
SHEPHERDSTOWN
WINCHESTER
RANDOLPH 1790
SPRUCE KNOB 4860 FT.
ROCKINGHAM 1787
HARRISONBURG
GREENBRIER 1787
1784
FROM BEDFORD

THE ORIGINAL REDSTONE CIRCUIT *

Ayres' *Journal* gives a clear picture of the extent of the Redstone Circuit during its third year. The east to west range of territory covered was from Uniontown to Wellsburg, and from north to south the Circuit Riders ranged from Pittsburgh to Fairmont. Redstone was a six-week Circuit and was ridden by three preachers. One round covered about three hundred miles of travel. Preaching services were held at each of the places every two weeks, each of the preachers covering the entire Circuit each six weeks, following each other at two-week intervals. The increase in membership in the Classes and Societies during the year was from 523 to 756, a gain of forty-four percent. So successful was the work during 1786-1787, that at the end of the year, the territory was divided into three Circuits, Redstone, Ohio, and Clarksburg, and seven Circuit Riders and a Presiding Elder were assigned to the region.

By 1786, there were a number of quite substantial organized Societies on the Circuit. Ayres' comments concerning some of them are as follows:

> Sunday, June 25, 1786: Walked a mile and a half to Beason's Town (this is Uniontown. He walked in from the Widow Ann Murphy's, where he had lodged) and preached with some comfort to the people, and met a large Class. Had some comfort in Society, being a fine prospect.
>
> Saturday, November 11, 1786: Rode eleven miles and came to Brother Shepherds after dark and tarried all night. Sunday: Preached there to a crowded audience from Psalm 84:8 with sacred liberty. Met the Society and had much solid comfort in soul.
>
> Friday, November 17, 1786: Preached to a few people with difficulty. Met Class and tarried. (This was at Lackeys). Saturday, 18th: Rode through the inclemency of the weather, it snowing, eighteen miles, to Brother Doddridges and tarried. Sunday, 19th: Preached to a congregation in the new Chapel, and had much comfort in Class. Here are some pious souls earnest for eternity. May God increase ye number.
>
> Friday, May 18, 1787: Rode nine miles and preached to a small congregation, and rode the same evening four miles to Friend Hawkins and tarried. Saturday, 19th: Preached to a congregation in the Chapel. Met the large Society and had a difficulty to settle. Rode the same evening four miles to Mr. Brynton's and tarried. Sunday, 20th: Rode six miles to Roberts Chapel and preached with liberty. Met the Society.[27]

The account of the Redstone Circuit illustrates the Methodist method of establishing the Church. Methodism was not dependent upon lay initiative in organizing new Churches, and then calling a Minister, as were the Presbyterians, Lutherans, and Baptists. Rather, the Circuit Riders would move into a new region, and establish preaching points in systematic fashion in homes spaced at intervals through the region. Members were received, and organized into Classes and Societies, under the oversight of Class-leaders chosen by the Circuit Riders. Some of the Societies were early in building log Chapels, but most of them met for years in the homes. Within the first two years on the Redstone Circuit four Chapels had been erected, in each of which there was an organized Society. These first Chapels, in the probable order of their erection, were: Roberts Chapel; the Church in Uniontown; Doddridges Chapel; and Hawkins Chapel. The first two were probably built in 1785, and the other two in 1786. But these Chapels were only four out of about thirty preaching places on the Redstone Circuit. By 1800, when the five Circuits in the region counted about one hundred preaching-places, there were only nine Chapels in the region. The Circuit system of early Methodism was not dependent upon church buildings for the establishment of the Church.

---

* Much of the content of this topic is derived from the specialized research of Raymond Martin Bell into the *Ayres Journal* for 1786-1787, and his location of the original preaching places on the Redstone Circuit.

[27] Robert Ayres, *Mss. Journal.*

Robert Ayres record of his year on Redstone illustrates the way in which the Methodist system established new work.

> Monday, July 3, 1786: Rode nine and one-half miles and preached in demonstration of the spirit and power to an attentive people: the second time there has been preaching in the place. (Ferrells) Received four members on Trial; two young men and two young women.
>
> Wedneseday, July 5: Came to Aaron Henrys, where there had never been preaching before, and preached. Joined two or three in Society.
>
> Sunday, July 9th: Preached in the woods to a large congregation with sacred liberty. Met a large Society after preaching who were chiefly seekers, and some babes in Christ. Appointed to preach at a new place on the morrow: viz, Thomas Strawns. Monday, 10th: Rode three and one-half miles with company to Friend Thomas Strawns, and preached at four o'clock to an attentive people. Was kindly received. I hope this will become a place of God and a house of prayer.
>
> Saturday, August 19th: Rode five miles, preached to a large audience, and received three on trial. Rode, same day, five miles over the river and preached to a number of people at a new place and received three and tarried. Sunday, 20th: Rode about twelve miles and preached to a number of people in the woods. Then met a large Class at the house, the room so full we could scarcely kneel. Received four on trial. Monday, 21st: Rode three miles and preached to an attentive people with liberty. What a great work God has begun here. This day six weeks ago I preached here, the first time that preaching was ever here, and now there is a Society of twenty-three members. (Strawns)
>
> Tuesday, September 5th: Rode seven miles to a new place, but they having no notice I waited a couple of hours, and had almost a house full, to whom I spoke with liberty from the words, "One Lord, one Faith, one Baptism," it being a Baptist's house.
>
> April 2, 1787: Rode ten miles into the forks of the Yough where I met my old friend J. Kennedy, and tarried. Next day preached to a small congregation. I hope Methodism will take root in this place also.[28]

The early Itinerants were constantly alert for openings to establish new preaching places. Of the places on the Redstone Circuit at which he preached Ayres notes that twelve of them were "new places" where his preaching was for the first time. This takes no account of the new places opened up by the other two preachers on the Circuit, and the Presiding Elder. From September 19th to September 28th Ayres got one of the other preachers to take his regular appointments, and he made a tour of exploration to the east and north to open up and plan for new work. Setting out from Uniontown, he passed through Connellsville, and Jones Mills, nearly to Berlin through the "scrub Glades," then down the Ligonier Valley to Ligonier, and back by way of Hannastown to Teals (Fells Church), a regular preaching point on the Circuit. He formed one Society of ten members on the trip, and left preaching appointments for the Presiding Elder, Enoch Matson, several places.

---

[28] Robert Ayres, *Mss. Journal.*

Ayres' regular route around the Circuit was as follows: His starting point was either Roberts or Hawkins Chapel, and during the year he started his tours from one of these places on June 18th, July 30th, September 10th, October 22nd, December 3rd, January 14th, February 25th, and April 8th. These starting dates were always on a Sunday. During the first week he would journey up into the forks of the Yough to Teals (where Fells Church is now located) and back down to Uniontown, to be there on Sunday. The second week he would preach his way to Morgantown. The third week he would go up the Monongahela as far as Haymonds, back through Morgantown, cross the Monongahela, and reach Shepherds, near Muddy Creek, on Sunday. The fourth week would take him across what is now most of Washington County, ending at Doddridges on Sunday. During the fifth week he would reach the Ohio River at Pumphreys at Beech Bottom, go up the Ohio to Greathouses, opposite Steubenville, and turn east to the Holmes cabin, near Florence, on Raccoon Creek. And the sixth week the Circuit Rider would continue east to just south of Pittsburgh, turn south, and by Sunday reach his starting point at Hawkins or Roberts Chapel, where he would start out again.

This was the regular pattern of the work of a Methodist Itinerant preacher, and continued to be the pattern of such work for over half a century. The schedule of preaching places was arranged at the Quarterly Meetings, so that the work of the two or three men who rode a Circuit was harmonized. The plan called for the Circuit Rider to preach at the same place on the same day at two week intervals. Most Circuits were four-week Circuits, manned by two Itinerants, and having about twenty-four regular preaching places on them, each Itinerant starting his round over again every four weeks. The Redstone Circuit, in 1786-1787, was a six-week Circuit with three preachers. Where one Circuit Rider manned a Circuit alone, it usually consisted of about twelve preaching places, and it was called a two-week Circuit, the Itinerant traveling the entire twelve preaching point circle every two weeks. *The Ayres Journal* has general significance for Methodism at this point. It shows, at the time the Methodist Episcopal Church was organized, that the full-fledged pattern of the Circuit System was already worked out and in operation. It was the effective operation of this system which enabled the Methodist Episcopal Church to follow the American frontier westward. Then, by the multiplication of preaching places, and the division of the territory of the original Circuits, to minister to the people more fully than any other Church, as population increased and became more settled. It was this system which made the Methodist Church the most universally distributed Church in America.

A careful study of the preaching places on the Redstone Circuit, as noted by Ayres, and the checking of the places noted, using warrantee atlases, deeds, and modern maps, gives the location of the Methodist preaching places on the original Redstone Circuit, in 1786-1787, as follows:

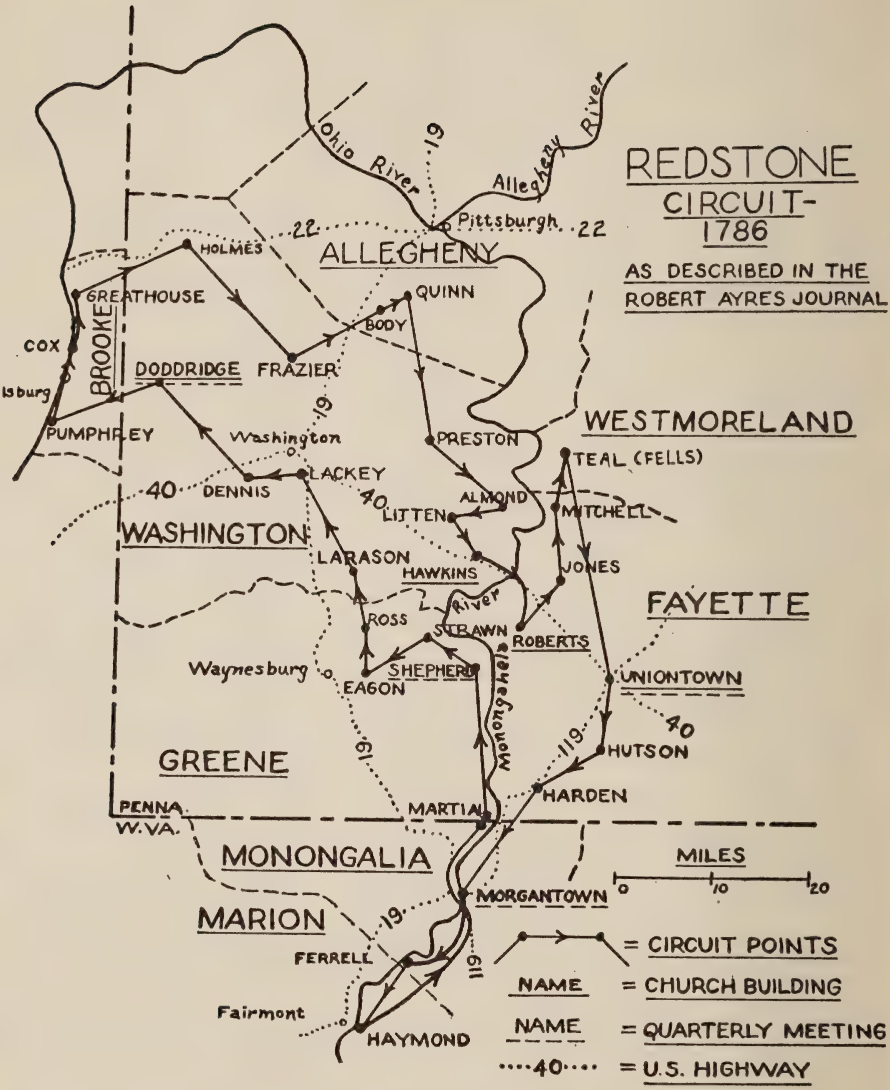
Name of Home or Place	*District or Township*	*County*	*Modern Map Reference*
*Roberts Chapel	Luzerne	Fayette	5 Miles SE of Brownsville
*Thomas Jones	Redstone	Fayette	2 miles E of Brownsville
Maston (Mitchells)	Washington	Fayette	Near Fayette City
Edward Teal (Fells)	Rostraver	Westmoreland	Fells Church
*Uniontown	City	Fayette	Uniontown
John Hutson	Georges	Fayette	Fairchance
John Harden	Springhill	Fayette	2 miles SW of Smithfield
*Morgantown	City	Monongalia	Morgantown
R. Ferrell	Clinton	Monongalia	9 miles SW of Morgantown
Calder Haymond	Winfield	Marion	15 miles SW of Morgantown
*Col. Charles Martin	Cass	Monongalia	0.6 mile S of Pa.-W. Va. line
*William Shepherd	Cumberland	Greene	2 miles N of Carmichaels
Thomas Strawn	Jefferson	Greene	Rices Landing
James Eagon	Franklin	Greene	4 miles E of Waynesburg
John Ross	Morgan	Greene	5 miles S of Marianna
John Larason	Amwell	Washington	2 miles W of Marianna
*Thomas Lackey	Amwell	Washington	2 miles SE of Washington
*Michael Dennis	Buffalo	Washington	3 miles SW of Washington
*Doddridge Chapel	Independence	Washington	3 miles W of West Middletown
Reason Pumphrey	Buffalo	Brooke	3 miles S of Wellsburg
*Coxes' Fort	Buffalo	Brooke	2 miles N of Wellsburg
William Greathouse	Cross Creek	Brooke	Opposite Steubenville
James Holmes (Tuckers)	Hanover	Washington	Florence
George Frazier	Chartiers	Washington	5 miles NW of Canonsburg
Peter Body's Mill	Upper St. Clair	Allegheny	Near Bridgeville
Edward Quinn	Mt. Lebanon	Allegheny	Just S of Mt. Lebanon
Bernard Preston	Somerset	Washington	5 miles W of Monongahela
Thomas Almond	East Pike Run	Washington	4 miles N of California
*Samuel Litten	West Pike Run	Washington	2 miles SE of Bentleyville
Hawkins Chapel	West Pike Run	Washington	Taylor Church

Robert Ayres work on Redstone Circuit illustrates something of the authority exercised by the Circuit Rider in giving oversight to the early Methodist Societies.

> Sunday, July 2, 1786: At Morgantown. Preached in the new Courthouse to a large attentive congregation from II Peter 3:10, 11. The people seem somewhat gospel-hardened in this town. Met two Classes after preaching, and appointed a Class Leader, I hope satisfactory and beneficial to the Society. Rode three miles the same evening and tarried

---

* Indicates places on the Redstone Circuit visited by Francis Asbury during his first three trips to the region in 1784, 1785, and 1786.


REDSTONE
CIRCUIT-
1786
AS DESCRIBED IN THE
ROBERT AYRES JOURNAL
Ohio River
Allegheny River
Pittsburgh
19
22
ALLEGHENY
HOLMES
GREATHOUSE
QUINN
BODY
COX
BROOKE
DODDRIDGE
FRAZIER
Wellsburg
PUMPHREY
Washington
PRESTON
WESTMORELAND
TEAL (FELLS)
LACKEY
40
DENNIS
ALMOND
LITTEN
MITCHELL
WASHINGTON
LARASON
HAWKINS
JONES
FAYETTE
River
ROSS
STRAWN
ROBERTS
SHEPHERD
Waynesburg
EAGON
UNIONTOWN
Monongahela
119
HUTSON
GREENE
HARDEN
PENNA.
W.VA.
MARTIAL
MONONGALIA
MILES
0
10
20
MORGANTOWN
MARION
FERRELL
Fairmont
HAYMOND
= CIRCUIT POINTS
NAME = CHURCH BUILDING
NAME = QUARTERLY MEETING
....40.... = U.S. HIGHWAY

with Friend Evin Morgan. Walked abroad in sweet meditation in the evening. Had inward comfort, but outward inconveniences.

Wednesday, September 6th: Rode five miles and waited til three in the afternoon and preached to a few and met Class. Expelled one for not attending. In speaking to the Class a young woman seemed in distress that she had left her first love. She and her mother came again after night crying in bitterness of soul that she had offended her blessed Lord, and knew not what to do to regain His love. I talked, and sang Charles Wesley's spiritual song to her, and went to prayer for her. She promised to be more faithful if the gracious Lord would restore her again.

Sunday, September 10th: Preached at ten in the morning at Littens, and rode five miles and preached at three in the afternoon to a crowded audience. Met Society in the evening. Several of the members had, in disorderly fashion, exhorted and preached in public several times, which I endeavored to regulate.

Sunday, October 1, at Shepherds: Preached to a large congregation. Among them some of the Top Quality. Had much liberty in speaking. Met class and endeavored to heal ye breach that had grown to a great height in the Society, for want of a proper leader. I had appointed a woman of an excellent gift to open prayer meeting in the absence of the proper leader. But many of the Society got tempted against her, being, I fear, too proud to submit to a woman teacher, though I believe she was as able to teach as any of them. However, I hope the matter is now settled, though some seem not satisfied, especially Sister H——— and Sister Sh———d.

Saturday, October 7th: (at Dennis') Rode seven miles in company and preached to a small number a farewell sermon, for the people here seem to reject the counsel of God against themselves, therefore we leave them to go to those places where the people are willing to hear. Rode twelve miles and came to Friend Doddridges about sunset. Tarried.[29]

The records call attention to some interesting personalities among the people in those early Societies on the Redstone Circuit. DeHass asserts that John Jones, from Maryland, built his cabin on Redstone Creek in 1768. In 1781 Jones walked ten miles to Beesontown (Uniontown) to hear Robert Wooster preach.

> He was awakened under the sermon, and invited Wooster to his own house, and was there converted while the humble lay evangelist was conducting family worship. Jones gave a son, Greenbury R. Jones to the Itineracy in the early part of the century (nineteenth), and became a pillar in the Church at Uniontown.[30]

Thomas Jones, son of John, had a farm just north of his father's on Redstone Creek. Ayres began his tour of Redstone Circuit from the Thomas Jones cabin, and Asbury preached there June 21, 1786, according to Ayres. It is of interest to note that John Jones warranted land about two miles southeast of Waynesburg in 1785, and that he bought a farm at the eastern edge of Waynesburg in 1796. On August 28, 1806, John Jones granted land from his Waynesburg farm for a Methodist Church to James Eagon (where Ayres preached in 1786), Solomon Eagon, Greenbury Jones (John's son), Ami Moore (son-in-law of William Shepherd), and Christian Fry.[31] John Jones died at Waynesburg in 1817. His will mentions seven daughters and four sons. He owned a farm at Beech Bottom, in the Pumphrey region of Methodism, which he bequeathed to his grandson, Thomas Jones, Jr.[32] This links together some relationship between the Methodists at Jones on Redstone Creek, at Uniontown, at Eagons, Beech Bottom, Shepherds, and, later, at Waynesburg. There was a lay connectionalism in the early days, fostered by the Quarterly Meetings, and later by the Camp Meetings.

---

[29] Robert Ayres, *Mss. Journal.*

[30] F. S. DeHass, *op. cit.*

[31] John Jones, *Deed,* Greene County Courthouse, Waynesburg, Pa., Deed Book 2, p. 197.

The widow Ann Murphy (1731-1814) moved from near Ellicott's Mill in Maryland and settled about a mile and one-half west of Uniontown, in 1780. She was a Methodist, and was possessed of some means. Her home was the regular stopping place of the Methodist Itinerants. Asbury stayed at the Murphy home frequently; Ayres stopped there on each round of the Circuit; the preachers at the Quarterly Meeting held in Uniontown, in the Spring of 1787, were lodged at the Widow Murphy's, as also at the first Conference, in 1788. On January 16, 1787, Robert Ayres lodged with "Brother Breeze," and at the Quarterly Meeting, in Uniontown on May 27th, Ayres notes that "Brother Breeze exhorted." Samuel Breeze, one of the two original Itinerants to the Redstone Circuit, in 1784, was appointed, the next year, to the Frederick Circuit. He desisted from itinerating in 1786 and 1787. Then, in 1788 Breeze was assigned to the new Huntingdon Circuit, in central Pennsylvania, and he continued his ministry until 1793, when he located. Apparently he returned to the Redstone region and settled for two years, in 1786-1788, somewhere in the "forks of the Yough."

An important factor in the early success of Methodism in the Redstone region was the fact that it ministered acceptably to the settlers whose religious background was in the Church of England tradition. These people, mostly from Virginia and Maryland, had come west over the Braddock Road. James Quinn furnishes a convincing statement of how the Episcopal background of the people became the ground for much of Methodist success when the Anglican Church was disestablished in the South during the Revolution:

> But the children of old mother Church of England, where were they? Why, they were scattered throughout the land in all the length and breadth of it; and, like those of old who had hung their harps on the willows, some of them, at least, wept while they thought of Zion. Dear souls, they were left to perish for lack of knowledge; they had no kind shepherd to guide the sick, the spiritless, and faint. The Presbyterians would not give them the Sacrament, or baptize their children, unless they would subscribe to the Westminister Confession, and promise to bring up their children in that faith; the Baptists would not permit them to commune, except they would renounce their baptism and become immersed.
>
> But old clear-sighted John Wesley saw what was to be done and how it was to be done. So, leaving mother and grandmother to scold away about Order and Succession, he pronounced the whole a dream, and made haste, according to New Testament Order, "to provide for those poor sheep in the wilderness." And so it came to pass, that while mother

---

[32] John Jones, *Will*, Greene County Courthouse, Waynesburg, Pa., Will Book 1, p. 177.

> was busied here and there, trying to get ready, his plan had well-nigh turned the world upside down.
>
> Cooper and Breeze of course had no plan of ministerial labor to direct them when they came to the Redstone country, but the country was before them. They, therefore, went to and fro, up and down, watching and following the leadings and openings of Providence; and wherever they found an open door, there they entered.
>
> At I went over the ground fifteen years after they left it, their footsteps remained to be seen, and their evangelical marks were to be found in living epistles all through the country. Commencing at Uniontown, were the Jennings, the Henthorns, the Kindalls, the Murphys, etc., all Church people, most of them strangers to experimental religion, and some of them very loose in their morals; yet it is true there were among them some who were hungry for the bread of life, and thirsty for the waters of salvation.
>
> Such was the state of the Church people, generally, in the western country at that time. These were among the first to receive the word with readiness of mind. Here was the prayer-book abridged, containing the same Articles of Religion; and the sacraments, with the same forms of administration which they had been accustomed to hold sacred. If they had any misgivings on the subject of Order in regular Succession from St. Peter or St. Paul, they soon gave it up, and concluded, with Mr. Wesley, to call it "a fancy or a dream"; and so they found an evangelical home in the Methodist Episcopal Church.[33]

Robert Ayres confirms this observation that many of the early Methodists were people of Anglican background. He mentions the "Church people" frequently in his *Journal.* One of Ayres' favorite stopping places was the home of Dr. Charles Wheeler, an Episcopalian, near Hawkins Chapel. On Sunday, June 7, 1789, Ayres was ordained a Priest in the Episcopal Church by Bishop White at St. Peter's Church, in Philadelphia. While in Philadelphia he lodged with Joseph Pilmoor, one of Wesley's first "Helpers" in America, who had become a Priest in the Episcopal Church. After his ordination, Ayres immediately returned to Western Pennsylvania, and preached his first sermon, as an Episcopal minister, at Brownsville (Redstone Old Fort) on Sunday, June 28, 1789. For some time, after the beginning of his work as an Episcopal Minister, he made Dr. Wheeler's home his headquarters, and he visited many of the places where he had stopped, as a Methodist minister, when on the Redstone Circuit three years before.[34] No large success attended his efforts as an Episcopalian, there being no organized support for that work in the region, like the Methodist Circuit system.

The Ayres Journal throws an interesting sidelight on the saddlebag ministry of the early Methodist Circuit Riders. On Wednesday, December 6, 1786, Ayres crossed the Monongahela, going east, and when he arrived at the Jones home he found two letters and a quantity of books waiting for him. He says,

> Friday, December 8th: Preached there (at Jones) with difficulty to a small number and tarried. Sorted and priced a number of books brought from Baltimore for the use of

---

[33] James Quinn, quoted in John F. Wright, *op. cit.*, pp. 32 ff.

[34] Robert Ayres, *Mss. Journal,* 1789-1790.

our Societies. Saturday, 9th: Spent the chief of the day in the same employ, it not being weather fit to travel. The snow has been falling two days and nights.[35]

This was nearly three years before the organization of the Methodist Book Concern, and points to the existence of some method of furnishing the Circuit Riders with books for the Societies before the Book Concern was organized.

RISE OF THE METHODIST SYSTEM OF SUPERVISION: QUARTERLY MEETINGS AND DISTRICTS

Six main features marked early American Methodism as a new and distinctive ecclesiastical system. The roots of the system lie in the methods evolved by John Wesley for his Societies in England. The adaptation and development of the Wesleyan pattern to American life brought about the evolution of the American Methodist system. Most of the American system evolved between 1770 and 1800, and it was complete by 1812. The architect of the system was Bishop Francis Asbury, as he sought to meet the needs of the rapidly growing Methodist movement in America. The appointments at the first Conference, in 1773, sent ten preachers forth to man six Circuits, which counted 1,160 members. Asbury's last appointments, made in 1815, sent 704 preachers to man 409 Circuits, counting a total membership of 211,165. These 409 Circuits were organized in fifty-three Districts, in nine Annual Conferences. The number of Circuits in each Conference, in 1815, was as follows: Baltimore, 45; Genesee, 44; New England, 59; New York, 46; Ohio, 43; Philadelphia, 35; South Carolina, 47; Tennessee, 50; and Virginia, 40. All the work was organized as Circuits, even the Cities. Baltimore had four preachers under a single appointment; St. George's in Philadelphia, three; and New York, five.[36]

The six features of Methodism, developed during the formative forty-five years of Francis Asbury's ministry in America (1771-1816), were:

1. The local organization into Classes with a Class Leader; and the combining of two or more Classes to form a Society.

2. The Circuit System, with from twelve to thirty-six preaching places, ministered to by one to three preachers, traveling constantly from one to the other.

3. The Quarterly Meeting. This was a two day union meeting for all the Classes or Societies on a Circuit. It was held on a Saturday and a Sunday. Circuit business was cared for, and the Sacraments were administered. The Quarterly Meetings were great preaching occasions, as they brought together the Itinerants on the Circuit and the Local Preachers in the Societies, and they

---

[35] *Ibid.*, 1786-1787.

[36] Compiled from *General Minutes*, 1815.

were frequently attended by the Itinerants of neighboring Circuits. Bishop Asbury arranged his schedule so as to attend many Quarterly Meetings. Four such Meetings were held on each Circuit each year. Beginning about 1802, the summer Quarterly Meeting was usually at a Camp Meeting.

4. The Presiding Elder and the District. This feature of Methodism grew out of the method adopted to furnish the Sacraments to the people. After the Christmas Conference, of 1784, had provided an ordained ministry, Bishop Asbury arranged the Circuits in groups headed by an Elder. It was the duty of the Elder to be present at all the Quarterly Meetings of his group of Circuits to administer the Sacraments. These men were given increasing oversight over the Preachers and Circuits placed under them, with the result that the Circuits thus grouped came to be Presiding Elder's Districts. The 49 Circuits in existence the first year of the organization of the Methodist Episcopal Church, 1785, were organized under thirteen Elders. Bishop Asbury experimented considerably with his groupings for the first ten years. By 1790, the 114 Circuits were organized in nineteen Presiding Elder's groups. These Presiding Elder's groupings are first definitely named as Districts in the appointment list for 1801. That year the 159 Circuits are listed in twenty Districts. By that time one District of nine Circuits, called the Kentucky District, with William McKendree as Presiding Elder, located in the Tennessee-Kentucky-Western Ohio region; and the Pittsburgh District of eight Circuits, with Thornton Fleming as Presiding Elder, located in the Western Pennsylvania-Western Virginia-Eastern Ohio region, constituted the total of Western Methodism.

5. The Annual Conferences. As the number of Circuits and Presiding Elder's Districts increased it became necessary to group the Districts for purposes of appointment of the preachers and administration. Annual Conferences were first set up as geographical units, in 1796. By 1804, they had assumed their distinctive features as being the self-contained ecclesiastical units of the Methodist Church in which the preachers had their membership, in which the appointments were made, and in which the work of the denomination had its regional organization.

6. The General Conference. This is the highest law-making body of the denomination as a whole. Following the organization of the Methodist Episcopal Church, in 1784, after Bishop Asbury had tried different expedients to provide for the general work of the denomination, the first General Conference of all the preachers was assembled in 1792. It has met, quadrennially, since that time. In 1808, a Constitution was adopted, and action was taken making the General Conference to consist of a body of delegates elected by the Annual Conferences.

The Redstone Circuit of 1786-1787 shows the organization of the local units into Classes and Societies, and the working of the Circuit system under the itinerant Circuit Riders, in full functional operation, in that very beginning of the life of the Methodist Episcopal Church as a denomination. It also sets forth the nature of the Quarterly Meetings, the relationship of the Presiding Elder to the work, and the oversight of Bishop Asbury.

Bishop Asbury visited the Redstone Circuit each year during the first three years of its existence. His first trip was from July 1 to 14, 1784.[37] He came in over the Braddock Road. He mentions preaching at four places, Beesontown being the only one of certain location. If his mention of D———s refers to Dennises, where he says,

> Thursday, July 9th: I preached at D———s to a wild people, on Acts 13:26. Since last Friday we have ridden one hundred and sixty or more miles, on rough roads, through a rough country, and with rough fare. I trust our labor will not all be lost.[38]

it is probable that he traveled over a good portion of the region. Asbury's second trip was from July 3 to 20, 1785.[39] He came in from the South Branch of the Potomac through Morgantown. He records being at Morgantown, Martin's, Shepherd's, Litten's, and Beesontown. He had been ordained at the Christmas Conference, six months before this, and elected Bishop. On this trip he mentions baptizing at Morgantown and Shepherd's, but makes no mention of administering the Lord's Supper.

Bishop Asbury's third trip to the Redstone Circuit was from June 14 to July 2, 1786.[40] This was the year Robert Ayres rode the Circuit. Ayres met the Bishop as both were en route to Redstone, just east of the mountains, found that the Bishop's appointments on Redstone were in error, and helped in correcting them. Extracts from Asbury's record of his travels in the region that year are as follows:

> Saturday, June 17th: We had a heavy ride to Morgantown. Sunday, June 18th: We had a great day. When I had done preaching Brother Matson (the Presiding Elder) exhorted with life and power, and the power of God was felt among the people. I suppose there were nearly six hundred hearers present.
>
> Tuesday, June 20th: Being court time at Beesontown our congregation was large; perhaps not less than six hundred people.
>
> Thursday, June 22nd: Crossed the Monongahela at Redstone at Old Fort where they are building a town. I am now among some of my old friends who moved from Maryland to this country.
>
> Friday, June 23rd: I was much blessed and had many to hear at Samuel Littens. We are now going to the frontiers and may take a peep into the Indian land. This is a fruitful district, and I hope it will prosper in religion.
>
> Saturday, June 24th: The people were very still, and very lifeless at Lackeys. Sunday,

---

[37] Francis Asbury, *Journal,* Vol. I, p. 369.

[38] *Ibid.*

[39] *Ibid.,* Vol. I, pp. 386 f.

[40] *Ibid.,* Vol. I, pp. 399 f.

June 25th: We had a wild company at D——s, to whom I was led to be pointed on Isaiah 55:6, 7. After preaching we ate a little bread and butter, and rode fifteen miles to Doddridge's Fort; we arrived just at sunset, and I was comforted in the company of Brother Smith, and others of my old friends from Maryland. Monday, June 26th: Preached in Coxes' Fort on the Ohio river on, "Trust in the Lord and do good, so shalt thou dwell in the land," Psalm 37:2, 3. . .

Tuesday, June 27th: I had a large congregation and divine aid (at Doddridges'). We hasted away to a little town called Washington—wicked enough at all times, and especially now at court time.

Thursday, June 29th: I had enlargement in speaking to three or four hundred people at Roberts Chapel on Luke 4:18. Friday: We came to the Widow Murphys.

Saturday and Sunday, July 1st and 2nd: I spoke in the new Church at Beesontown; we had a feeling, gracious season: the sacrament was, I trust, attended with a blessing.[41]

The first Presiding Elder assigned to Redstone Circuit was Thomas Foster, in 1785. He had seven Circuits that year: Allegany, Berkeley, Calvert, Fairfax, Lancaster, Redstone, and St. Marys. Doubtless Thomas Foster conducted the first sacramental services among the Methodists west of the mountains at the Quarterly Meetings of the Circuit during the year. The next year, 1786, an Elder, Enoch Matson, was assigned to the two Circuits on the frontier, Allegany and Redstone. He was the Presiding Elder the year Ayres traveled the Circuit. In 1787, the year that Redstone was divided into three Circuits, the region was given an Elder of its own, for the three Circuits. The Elder for the year was Joseph Cromwell. In 1788, Bishop Asbury tried another arrangement. He reduced the number of Presiding Elders and gave them more Circuits. The four western Circuits, Redstone, Ohio, Clarksburg, and Pittsburgh, were placed in a group of sixteen Circuits. Richard Whatcoat was the Elder. The next year, 1789, another shift was made, two Elders being assigned to a group of eight Circuits, four of them in Eastern and four in Western Pennsylvania. Henry Willis and Lemuel Green were the Elders. They both accompanied Bishop Asbury on a trip to the West that year, in which an attempt was made to plant Methodism in Pittsburgh. In 1790, the Redstone Region was given its own Presiding Elder for the four Circuits that had developed from original Redstone, plus Randolph Circuit. Randolph was a Circuit on the upper branches of the Tygart and Cheat Valleys of Western Virginia. It existed from 1790 to 1793 then disappeared from the appointment lists. During the 1790's, the Circuits of the Redstone region, plus Randolph, constituted one Presiding Elder's District. The Presiding Elders were: Charles Conaway, 1790, 1793, 1794, and 1795; Amos G. Thompson, 1791 and 1792; Daniel Hitt, 1796, 1798, 1799; and Valentine Cook, 1797.[42]

Robert Ayres' account of the four Quarterly Meetings held on Redstone Circuit in 1786-1787, with Enoch Matson as Presiding Elder, is one of the earliest records in existence showing how these important Meetings were carried on, after the Christmas Conference ordinations made the sacraments available to the Methodist people. Matson was one of the Elders ordained at the Christmas Conference. The following are Ayres' accounts of the four Quarterly Meetings:

---

[41] *Ibid.*

[42] Compiled from *General Minutes.*

> Quarterly Meeting at Morgantown, Saturday and Sunday, August 5th and 6th, 1786: Rode fourteen miles, crossed the Cheat river, and came to Morgantown to the Quarterly Meeting. We had a happy meeting. Brother Matson preached. Tarried in town. Had very indifferent lodging, but happy in soul, and in the company of my dear fellow-laborers in the Kingdom and patience of Jesus. Sunday: Rose early and preached, between five and six o'clock to the preachers and friends from Psalm 119:113, 114. Had love feast and sacrament. A glorious prospect of religion. I preached at twelve under the trees on the banks of the Monongahela river; then Brother Matson preached to five or six hundred people. We had a fine time, but were overtaken in a shower of rain. I rode the same evening fourteen miles to a new place and was well used.[43]
>
> Friday, October 27, 1786: Set out in company with Brother Smith and others. Rode about ten miles toward the Ohio and came to Friend Doddridges where we held Quarterly Meeting on Saturday and Sunday. We had a fine time. Saturday Brother John Todd preached, and then Brother Matson, and Brother Smith at night. Sunday, October 29th: After sacrament and love feast I preached from Ecclesiastes 12:13, with sacred liberty. Then Brother Matson preached, and Brother Smith exhorted and concluded. At night I preached again.[44]
>
> Saturday, February 3, 1787: Set out to go to the place of the Quarterly Meeting (at Shepherds). When we came to the place Brother Smith was preaching. The congregation was very large. We then proceeded to the Quarterly visitation at which I felt my heart at times affected. After some temporal business we had some comfortable conversation and so passed the night. Sunday, February 4th: We all rose in health. The people began to come together at seven. At one-half past eight we began worship, and had a most glorious meeting. Sacrament and love feast being over, the brethren began to speak in a very feeling manner, insomuch that a sacred flame seemed to pass from breast to breast. Our Society meeting being over, we began public preaching about twelve. I preached first to about a thousand people with little satisfaction, being obliged to stand upon a pair of stairs in such a manner that the people upstairs and down might all hear. Brother Matson then spoke, and Brother Smith concluded. Monday, February 5th, we spent in transacting some business.[45]
>
> Saturday, May 26, 1787: (Quarterly Meeting at Uniontown). Rode out to preaching at town. When we got there Brother Williamson was at prayer, and then preached from Isaiah, 21st Chapter, "Watchman, what of the night." After meeting I had several temporal affairs to settle, which, when done, I rode up to Sister Murphy's and dined. In the evening walked down to preaching again. I was requested to preach, but put it off, and Brother Williamson preached again. After meeting we walked up to Sister Murphy's and tarried, and fifteen or twenty of us slept in one spliced long bed.
>
> Sunday, May 27th: Walked down to love feast, and admitted the members and some more desirous persons. Had a most glorious time. We felt much of the enlivening presence of the Lord during the whole time of love feast, after which Brother Thompson preached to a large audience of near one thousand souls, on the front side of the Meetinghouse, under the beams of the sun, with difficulty. Brother Breeze and Brother Dickens exhorted, and then we made a few minutes intermission. Then I preached, in the shade of the house,

---

[43] Robert Ayres, *Mss. Journal.*

[44] *Ibid.*

[45] *Ibid.*

> with some liberty, from Revelation 12:1. Brother Williamson and Smith concluded. Had a melting time in taking my last farewell of the dear brethren. Lodged at Sister Murphy's.
>
> Monday, May 28th: I took my leave of Redstone Circuit. There has been some good degree of revival since this time last year. Upwards of two hundred have been added. I hope God will maintain them. Rode in company with four of the traveling brethren thirty-two miles and tarried at Mr. Simpkin's tavern.[46]

Early Conferences in the Redstone Region

From 1773 to 1778, the Methodist preachers met in a single Conference session. Then, starting with the threatened division over ordination, in 1779, the Conference met in two sections annually, from 1779 to 1785. The Conference met in three sections, in North Carolina, Virginia, and Maryland, in 1786 and 1787; six sections were scheduled in 1788, but two more were added by Asbury, making eight that year; and the number rose to eleven, in 1789; fourteen, in 1790; and twenty were scheduled, in 1793. Bishop Asbury reduced the number to seven in 1795. The General Conference of 1796 established six Conferences with definite geographical boundaries. They were: New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western. New York was added in 1800. From 1796 to 1804 the pattern of the Annual Conference was evolved much as it has continued since that time.

The Conferences before 1796 were considered as sectional meetings of the one undivided Methodist Conference. Bishop Asbury set up these group Conferences to fit his itinerant schedule. Asbury's route, traveled to hold the eight Conferences of 1788, was as follows: The first Conference that year was at Charleston, South Carolina, beginning on March 14th. From Charleston the Bishop pushed into Georgia, for his first trip there, and held a Conference, beginning on April 9th, at the Forks of Broad River, with six Conference members and four probationers present. His next Conference was on the Holston in Tennessee, beginning on May 11th. This was the first Conference on western waters. Asbury's notation concerning it is,

> Rode to Owens and met our brethren from Kentucky, where I preached on Psalm 145:17, 18, 19, with some fervor. Came to Half-acres and Keywoods, where we held Conference three days, and I preached each day. The weather was cold, the room without fire, and otherwise uncomfortable. We, nevertheless, made out to keep our seats until we had finished the essential parts of our business.[47]

From Holston Asbury rode back across the mountains, and through North Carolina and Virginia to Petersburg where he began the next Conference on June 10th. Then, turning northwestward he set out for the Conference scheduled for Uniontown. He crossed the Blue Ridge and the Shenandoah Mountains to the Greenbrier Valley, attended a Quarterly Meeting at Clarksburg, preached at Morgantown, and at "a new Chapel" near Colonel Martin's, and at Shepherd's, went on to Quarterly Meeting at Doddridges Chapel, went back and preached at Roberts Chapel, then to the Conference at Uniontown on July 22nd. After the Conference at Uniontown Asbury spent from August 6th to 29th at the warm springs at Bath (Berkeley Springs, W. Va.). He then proceeded eastward to the Conference scheduled at Baltimore for September 10th. Then he held two unscheduled Conferences, one at Philadelphia, September 22-26, and one at New York, September 30th-October 4th. This was the time when the eastern work was beginning to grow and reach out East and North.

---

[46] *Ibid.*

[47] Francis Asbury, *Journal,* Vol. II, p. 32.

Bishop Asbury held three of these group Conferences in the Redstone region, all of them in Uniontown. The first was the one in 1788. This was the second Conference in the great central valley of America, being antedated by a little over two months by the Conference on the Holston. The other two Conferences in the Redstone region were in 1790 and 1792. Asbury conferred briefly with some preachers in Uniontown in 1796 also, but it was not a group Conference like the others, the appointments being made in the Yearly Conferences, which had emerged by that time. Conferences were scheduled for Uniontown also in 1791, 1793, and 1794, but they were not held. The opening work in New England took Bishop Asbury into that region in 1791, and, in 1794, at the time the Conferences were to have been held in the Redstone country. In 1793, the preachers from the Ohio headwaters were in the Conference at Old Town, east of Cumberland, where Asbury says, "we had no small consolation in uniting the brethren from three Districts in Conference; whose names only were before known to each other." [48] Except for the three years the Conference was at Uniontown, and the one year at Old Town, it is probable that the appointments for the Circuit Riders of the Redstone country were arranged at the Conferences held at Baltimore.

It is fortunate that fairly complete information is available concerning the first Conference in Uniontown, in 1788. Bishop Asbury's account of it is,

> Tuesday, July 22, 1788: Our Conference began at Uniontown. We felt great peace whilst together; and our counsels were marked by love and prudence. We had seven members of Conference, and five probationers. I preached on I Peter 5:7: and Brother Whatcoat gave us an excellent discourse on, "Oh, Man of God, flee these things." Friday, 25th: We concluded our Conference. Saturday and Sunday, 26th and 27th: Attended Quarterly Meeting.[49]

This information from the record kept by Bishop Asbury is supplemented by the *Journal of Robert Ayres* in such fashion as to enable us to understand the personnel of the Conference, and the manner in which these group Conferences were conducted. The year that had elapsed from the time Ayres took his farewell of the Redstone Circuit, in May, 1787, had been a busy one for him. His regular appointment was Bath Circuit, east of the mountains. This was a four-week Circuit reaching up into the central valleys of Pennsylvania from Maryland. Ayres' companion on the Circuit was Michael Leard, who was ordained Deacon at Uniontown in 1788. In addition to his work on Bath that year, Ayres made one round on the Allegany Circuit, and he organized the Huntingdon Circuit, in May and June. He must have reported this new Circuit at Uniontown, since it is reported as having fifty-nine members, and it appears in the appointments in 1788 as a four-week Circuit, its first regular Circuit Riders being Samuel Breeze and Daniel Combs.

---

[48] *Ibid.*, II, p. 168.

[49] *Ibid.*, II, p. 36.

The Journal of Robert Ayres makes it clear that the Circuit Riders whom Bishop Asbury called to meet him in Conference in Uniontown were the preachers from the six Circuits on both sides of the mountains that divide the headwaters of the Ohio and the Potomac. Each of these groups of Circuits, that year, constituted a Presiding Elder's District, the eastern being Allegany, Bath, and Berkeley, with Richard Whatcoat and Enoch Matson as Elders, and six Circuit Riders; and the western group was Redstone, Clarksburg, and Ohio, with Joseph Cromwell as Elder, and seven Circuit Riders. Ayres, as a Circuit Rider on the Bath Circuit, was present at the Conference. Accompanied by Leard, he set out from Col. Cresap's on July 14th, and his journey was not without mishap.

> Monday, July 14, 1788: Brother Leard and I set out for Redstone Circuit. We rode eight miles and dined. We rode eight or ten miles more, and as I rode foremost across a long wooden bridge my horse sunk in and threw me off in the mire, and himself stuck fast. I was sure he never would get out without broken legs: but God preserved both man and beast. I was very much bemired, got my breeches torn, and lost my horse whip. Rode to Woosters and tarried. July 15th: Set out early and rode forty miles to Beesontown (Uniontown), where we intended to hold our Conference, and tarried at Brother Hookes. Wesdnesday, 16th: Rode out to Widow Murphys, one and one-half miles, and spent the day in reading and writing.[50]

On Thursday Ayres rode to Shepherd's and heard Asbury preach. Then he rode up to Dr. Wheeler's. He preached at Hawkins Chapel on Sunday, and heard Asbury preach in Roberts Chapel on Monday. He continues:

> Tuesday, July 22nd: Our Conference began. The preachers were received, examined, and continued. Wednesday, July 23rd: The election of Deacons and Elders was performed. Thursday, July 24th: Went through a review of the Constitution of our Church, in which Brother Phoebus and I made various inquiries and scrutinies. Friday, July 25th: Pursued the same, and concluded our Conference with prayer.
>
> Saturday, July 26th: We held a Quarterly Meeting, and I suppose there were not less than one thousand people there. I opened the Meeting with an exhortation, and Brother Conaway followed with another, and then Mr. Asbury preached from Revelation 3:20, and Brother Whatcoat followed with an exhortation, and then Brother Phoebus concluded.
>
> Sunday, July 27th: We held a love feast early in the morning. At ten o'clock Brother

---

[50] Robert Ayres, *Mss. Journal* for 1788.

> Matthews began with an exhortation, and Brother Lurton and Brother Simmons followed. Then Mr. Asbury preached, and Brother Whatcoat concluded. Then the ordination of a Deacon and the administration of the Lord's Supper was performed. I tarried at the Widow Murphys.
>
> Monday, July 28th: Set out early and rode, in company with Mr. Asbury, Whatcoat, Leard, and Phelps to Simpkins tavern where Mr. Asbury and Whatcoat tarried, the sun being almost set. Thence Brother Leard, Phelps, and I rode the same evening, over a new road, through high woods and swamps to Gormans, and tarried at half past ten.[51]

The connectionalism of early Methodism is emphasized by this visit of Bishop Francis Asbury to the headwaters of the Ohio in 1788. The summer Quarterly Meetings of all three Circuits were made to coincide with the itinerary of the Bishop, and he was present at them: at Clarksburg, July 12 and 13, for the Clarksburg Circuit; at Doddridges, for Ohio Circuit, on July 19 and 20; and at Uniontown, after the Conference, on July 26 and 27, for Redstone Circuit. Thus the visit of the Bishop and his party brought the preachers and people of the region together, in their Circuit groupings, on three successive weekends, and it is probable that a considerable number from Ohio and Clarksburg were at Uniontown also, where the preachers were all assembled for the Conference.

The names mentioned by Ayres, when compared with the appointments of 1787-1788, is conclusive evidence of who the preachers assembled at this first Conference in the headwaters region of the Ohio were, and the Circuits represented in the Conference. This may be set forth in the following tabulated fashion:

Names Mentioned by Ayres	*Circuit Rode 1787-1788*	*Appointment at This 1788 Conference*	*Conference Status of Circuit Rider*
Robert Ayres	Bath	Berkeley	Full Connection, 1787.
Charles Conaway	Ohio	Pittsburgh	Remained on Trial.
Michael Leard	Bath	Allegany	Admitted into full connection, and ordained Deacon at this Conference.
Jacob Lurton	Berkeley	Redstone	Admitted into full connection at this Conference.
Lasley Matthews	Berkeley	Redstone	Admitted into full connection at this Conference.
Elisha Phelps	Redstone	Berkeley	Remained on Trial.
William Phoebus	Redstone	Rockingham, Va.	Deacon, 1787.
John Simmons	Allegany	Clarksburg	Admitted into full connection at this Conference.
Other Preachers on these Six Circuits, 1787-1788:			
George Callahan	Allegany	Clarksburg	Remained on Trial.
Robert Cann	Clarksburg	Chester, Pa.	Full Connection, 1787.
Joseph Cromwell	Elder, Redstone District	Salem, N. J.	Probably not present at Conference.

---

[51] *Ibid.*

Enoch Matson	Elder, Berkeley District	Located this year	Probably not present at Conference.
Richard Pearson	Clarksburg	Ohio	Remained on Trial.
John Todd	Allegany	Ohio	Remained on Trial.
James Wilson	Redstone	Bath	Remained on Trial.

This tallies with Bishop Asbury's statement that there were seven members and five probationers at the Conference, except that this list shows six probationers. Possibly one of the men, not mentioned by Ayres, was absent from the Conference. It will be noted that these are all young men, none of them with more than three or four years' experience as Circuit Riders, in 1788. Except for Phoebus and Cann, all the appointments at the Conference were simply shifts of the men among the six Circuits. One new Circuit was added, this appointment of Charles Conaway to Pittsburgh being the first appearance of the Pittsburgh Circuit. This new Circuit was east of Pittsburgh and north of the Youghiogheny River, in the region explored by Ayres in the fall of 1786. All seven of the Circuit Riders appointed to the four Circuits of the Redstone region, in 1788, had served on one of the six Circuits embraced in the 1788 Conference during the previous year.

The second Conference in Uniontown was held on July 29th, 30th, and 31st, 1790. This time, also, Bishop Asbury and his party reached the region by coming up from Greenbrier through the Tygart Valley to Morgantown. He attended the Quarterly Meeting on Saturday and Sunday, July 25th and 26th, at Morgantown. There he says, "I spoke on superstition, idolatry, unconditional election and reprobation, Antinomianism, Universalism, and Deism." [52] Of the Conference, he says,

> Our Conference at Uniontown began on Wednesday the twenty-ninth of July: It was conducted in peace and love. On Thursday I preached.[53]

Of the Quarterly Meeting that was held on the Saturday and Sunday, following the Conference, the Bishop comments,

> Saturday, August 1st: I spoke on education from Proverbs 22:6. I was led to enlarge on the obligation of parents to their children; and the nature of that religious education which would be most likely to fit them for this, and which alone could qualify them for the next world.
>
> Sunday, August 2nd: I ordained Charles Conaway, Jacob Lurton, and George Callahan, Elders, and four Deacons. Here there is a revival among preachers and people; some of the Societies are much engaged with God, and after we have had a few more Conferences in Uniontown, I hope we shall drive Satan out and have a glorious work.[54]

Only fragments of the *Journal* of Richard Whatcoat survive. In one of these fragments there is the following record of this second Conference in Uniontown:

---

[52] Francis Asbury, *Journal,* II, p. 80.

[53] *Ibid.*

[54] *Ibid.*

> July 25th: Brother Asbury preached a long nervous discourse against strong delusions. I exhorted and preached in ye afternoon.
>
> July 26th: We slept at William Lenhams, saddler, in Morgantown. We gave the sacraments and held our love feast at seven o'clock. Brother Asbury preached about ten. Mr. Marshall, a Presbyterian, at twelve; I at half past two; and Mr. Marshall at four. We had a comfortable time. I hope profitable also. Dined at John Stealys, tanner.
>
> July 27th: Rode to Thomas Battings: Brother Asbury preached. I preached in the evening. We slept at Joshua Browns.
>
> July 28th: Brother Asbury preached at John Hutsons. We rode to the Widow Murphys.
>
> July 29th: I preached at Uniontown in the evening.
>
> July 30th: Brother Callahan preached at sunrising. Brother Asbury at twelve. Brother Green at night.
>
> July 31st: We observed a day of fasting and prayer. I preached at eleven o'clock. Several of the preachers joined in prayer. Some met in the evening.
>
> August 1st: (This is during the Quarterly Meeting). Brother Green preached at twelve. At three Brother Asbury preached on education. Some met in the evening and the Lord was powerfully present, both in town and country.
>
> August 2nd: The Lord gave us a comfortable and powerful visit at our sacrament and love feast. Brother Asbury and I preached to I suppose five hundred people. Brothers Lurton, Conaway, and Callahan were ordained Elders. Brothers Doddridge, Matthews, Banning, Cochran, and Joseph Chieuvront, Deacons. Brother Conaway was elected for the Council. So we concluded in great love.[55]

The Circuit Riders ordained at this Conference in 1790, and Michael Leard, ordained Deacon at the Conference of 1788, were the first ordinations in the Methodist Church performed in the great central valley of America. It is of interest to note that the ordinations were not performed during the sitting of the Conference, but at the Quarterly Meeting on the Sunday following the Conference. It is not possible to determine, with exactness, the Circuits represented in this 1790 Conference. The appointments for the four Circuits in the Redstone country, plus Randolph, in the headwaters of the Tygart Valley, seem to have been made at this Conference.

The Conference of 1792 held at Uniontown, June 2 to 5, was one of a series of four such Conferences held that spring in the West. Bishop Asbury held his first Kentucky Conference at Bethel on April 26-29. Then on May 13-15 he held Conference on the Holston; and on the Greenbrier, May 23-25. He journeyed to Uniontown from Greenbrier. The Bishop's comments are the only record of this Conference. He says,

> Both men and horses traveled sore and wearily to Uniontown. O how good are clean houses, plentiful tables, and populous villages, when compared with the rough world we came through! Here I turned out our poor horses to pasture and rest, after riding them nearly three hundred miles in eight days.
>
> I began to feel lame, and had a severe touch of the rheumatism, accompanied with a high fever, which occasioned me great pain while sitting in Conference. I found it necessary to remove, by exchange, six of the preachers from this to the eastern District.
>
> We have founded a Seminary of learning called Union School. Brother Charles Cona-

---

[55] Richard Whatcoat, *Journal,* quoted in William Warren Sweet, *Religion on the American Frontier: 1783-1840, Vol. IV, The Methodists,* University of Chicago Press, 1946, pp. 108 ff.

> way is manager, who also has charge of the District: this establishment is designed for instruction in grammar, languages, and the sciences.[56]

Bishop Asbury's *Journal* is the only record of his meeting with the preachers in Uniontown, in 1796. Again he came to the region by way of the Greenbrier and Morgantown. This is the first time that Asbury visited Connellsville. He says,

> Thursday, June 9, 1796: We crossed Great Yohogany (Youghiogheny) and came to Connel's-Town, where we had a good time. I preached on Acts 3:26.
>
> Saturday, June 11th: I rode to Uniontown, and after a solemn meeting I sat in conference with the preachers.[57]

Obviously, this 1796 meeting was only for counsel and consultation, not for the transaction of Conference business and the making of appointments, as were the Conferences of 1788, 1790, and 1792. Asbury's group or District Conferences, across expanding Methodism, were, at once, the groundwork from which the Annual Conferences evolved, while they were of immense utility in providing the mobility for the appointments of the Circuit Riders which was so important a factor in the spread of Methodism by the itinerant Circuit Rider system. The Pittsburgh Conference territory began to share in the evolution of the system that produced the Annual Conferences thirty-seven years before the Pittsburgh Conference was organized.

METHODIST MEETINGHOUSES ON THE HEADWATERS OF THE OHIO, BEFORE 1800

In the early Methodist Circuit system Chapels, Churches, or Meetinghouses were relatively unimportant. Classes and Societies were first established in homes, and many of them continued to meet in homes for years. Figuring twelve preaching places for a two-week Circuit, and twenty-four for a four-week Circuit, by 1799, the five Circuits of southwestern Pennsylvania and western Virginia counted ninety-six preaching places as follows: Clarksburg, 12; Greenfield, 24; Ohio, 24; Pittsburgh, 12; and Redstone, 24. In the entire region, at that time, there were only nine log Meetinghouses, three on Redstone Circuit, two on Greenfield Circuit, two on Ohio Circuit, two on Clarksburg Circuit, and none on Pittsburgh Circuit.

James Quinn definitely names and locates the original Meetinghouses in the region, and his statement is confirmed by all available contemporary records. He says,

> I may safely say, from the coming of Cooper and Breeze till the commencement of the present century, (1784-1800) there was a gradual increase and extension of Methodist principles and influence in the head of the great valley. The preachers were, for the most

---

[56] Francis Asbury, *Journal,* II, p. 130.

[57] *Ibid.,* II, p. 255.

> part, intelligent, grave, devoted men, who had the cause of God deeply at heart, and labored most incessantly for the salvation of souls. In speaking of those who were instrumental in planting Methodism in the great West, I have made mention of them from my own knowledge, for here was I from the beginning. My father and mother were married in a frontier fort, and I was born in a cabin, not far from a Block-House whither the settlers fled upon alarm of Indian depredation.
>
> The number in Society in the region in 1800, as the fruit of sixteen years labor, was one thousand six hundred and twenty-four. But many had removed to Kentucky and the northwestern Territory. In 1803 there was returned, (from the region) two thousand seven hundred and ninety-four. This year closed my labors in that section of country, and I transferred from the Baltimore to the Western Conference.
>
> The following is the list of the names and places of all the Methodist Meeting-Houses in the Redstone country at the beginning of the nineteenth century: Uniontown, and Roberts' Meeting-House, Fayette County; Fell's Meeting-House, Westmoreland County; Doddridge's, Hawkin's, and Shepherd's Meeting-Houses, Washington County; Kadesh Chapel, Brooke County, Va.; Martin's Church, and one in Morgantown, Monongalia County, Va. These were all small log-houses, but the Lord honored them with His presence; and the writer has witnessed gracious outpourings of His spirit in each of them, on Quarterly and other occasions.[58]

Detailed research dealing with these original Methodist Meetinghouses in the head of the Ohio Valley provides considerable information about them.*

Roberts Chapel

This was the first Methodist Meetinghouse to be built in the Redstone region which makes it the first Methodist Church west of the mountains. It was built in 1784 or 1785. It was located 4.5 miles south of Brownsville, on the east side of the Monongahela, in Luzerne Township, Fayette County. Roger Roberts settled here on a farm of two hundred and ten acres, about 1770. He had five sons and three daughters. Cassandra Roberts married William Hawkins, who built Hawkins Chapel. Another daughter married a son of Edward Death (1720-1797), who lived on the adjoining farm to the north. Robert Ayres preached his first sermon on the Redstone Circuit in Roberts Chapel on Sunday, June 18th, 1786, and he preached there regularly, each round of the Circuit. Ayres' stopping place here was usually at the Death home. In Bishop Asbury's round of the Redstone Circuit in 1786 he says that he spoke to three or four hundred persons at Roberts Chapel on Luke 4:18, on Thursday, June 29th. James Roberts, a son of Roger, became a Methodist preacher.

About 0.25 miles southwest of the Roberts family cemetery, near which the original Chapel probably stood, and 0.4 miles east of Heistersburg, a second Church was built, shortly after 1800. It was known as Hopewell Church, and was used for about thirty years. An old cemetery remains near it. When Chads Chalfant sold the lot for the Brownsville Church, deed dated March

---

[58] James Quinn, Meeting-Houses in the Redstone Region, *Western Christian Advocate,* April 24, 1840. (From the files of the *Western Christian Advocate,* Slocum Library, Ohio Wesleyan University, Delaware, Ohio. Courtesy of Miss Elfleda Myser, Assistant Librarian.) *Cf.* John F. Wright, *op. cit.,* pp. 219 f.

* Raymond Martin Bell searched out the data and the locations of these original church buildings.

24, 1806, one of the five trustees named is Abraham Miley. Miley had been one of the trustees to whom William Roberts, son of Roger, sold land on September 14, 1800, for the Hopewell Church.

The Uniontown Church (*Asbury Church*)

The original log Church in Uniontown, 35 by 35 feet in size, was started in the fall of 1785 and completed in the spring of 1786. Both Asbury and Ayres called it "new" when they preached in it for the first time in the summer of 1786. This Church was the original organization of the present Asbury Church. During eighteen of the twenty times Bishop Asbury passed through the Pittsburgh Conference territory he stopped at or preached in Uniontown. Asbury's group Conferences of 1788, 1790, and 1792 were held in this original Church. The Union School, begun by Bishop Asbury in 1792, was started in this building, and later carried on in an addition to the original log Church.

The Widow Ann Murphy (1731-1814) was an early leader in this Church. The deed for the Church was made out by Jacob Beeson to David Jennings, Jacob Murphy, Samuel Stephens, Jonathan Rowland, and Peter Hook. It is dated August 6, 1791. Jennings and Stephens were from adjoining townships. The original log Church continued to serve Uniontown Methodism until 1833, when the second building was erected. The third building was erected in 1878, and the cornerstone of the fourth present beautiful edifice was laid June 14, 1914.

Doddridges Chapel

This was a log building, 25 by 35 feet in size, with galleries on three sides. It was located in Independence Township, Washington County, Pennsylvania, 0.4 miles south of Route 31, and 2.3 miles east of the West Virginia line. It appears to have been built in the fall of 1786. Ayres does not mention it on his first trips around the Redstone Circuit. He first mentions it, calling it the "new Chapel," on November 19, 1786. All that remains today is an old cemetery. The Methodists did not use it much after 1830, and the building was gone by 1860. Bishop Roberts was given his license to preach at a Quarterly Meeting held at Doddridges in 1802 by Thornton Fleming, Presiding Elder.

John Doddridge (1745-1791) settled in Independence Township on a four hundred and thirty-seven acre farm, in 1773. Both a Fort and a Chapel were built on his farm, the Chapel being on ground donated by Doddridge for that purpose. Dr. Joseph Doddridge (1769-1826), author of *Notes on the Settlement and Indian Wars of the Western Parts of Virginia and Pennsylvania,* 1824, was a son of John Doddridge. He was a Methodist Circuit Rider for three years, 1788 to 1791, being ordained a Deacon in the Conference at Uniontown in 1790. He entered the Episcopal Church in 1791, and became a physician and Episcopal Missionary in West Virginia and Ohio.

Hawkins Chapel (*Taylor Church*)

This Chapel is first mentioned by Robert Ayres on his fourth trip around the Redstone Circuit, when he preached in "Hawkins Chapel" on Sunday, December 3rd, 1786, from Psalm 84:11. Since he had stopped at Hawkins and held services on the previous rounds, and does not mention the Chapel, it is probable that the log Meetinghouse was built in the fall of 1786. The tour of Bishop Asbury over the Redstone Circuit in the summer of 1786 may have provided the inspiration for the erection of both Doddridges and Hawkins Chapels. This Chapel was in West Pike Run Township, Washington County, four miles west of Brownsville, and 1.2 miles east of Centerville. In 1790, William and Cassandra Hawkins sold their farm to William Taylor (1754-1841), except the Methodist Meetinghouse lot of one acre which they sold, on June 9, 1790, to Joseph Woodfield, Henry Hormel, and Robert Swainey, trustees.

Dr. Charles Wheeler lived on the farm just west of Hawkins. Asbury and Ayres made the Wheeler home a stopping place, and after Ayres returned to the region as an Episcopal Minister, in 1789, he made Wheeler's his headquarters for a considerable time. This Hawkins Chapel continues as Taylor Church to the present time. It has been known as Taylor since about 1800. Later buildings were erected in 1810, 1857, and 1872.

Kadesh Chapel

The first Methodist log chapel in Brooke County, West Virginia, was a little 18 by 20 foot structure built on the farm of James Harris, in 1788. Five years later a new site was secured, and the second Church was built, in 1793. This Church was erected by the Society that met at Reason Pumphrey's when Ayres rode the Redstone Circuit. It is located two miles southeast of Beech Bottom. The deed, dated in June, 1793, was granted by Joseph Hedges to Caleb Pumphrey, Nicholas Pumphrey, and William Hamer, Trustees of the Ohio Circuit. Caleb and Nicholas were sons of Reason Pumphrey. The present Church building was erected in 1852.

Martins Church (*Fort Martin Church*)

Martins was an early preaching point on the Redstone Circuit. Asbury preached there, in 1785. Ayres preached regularly at the home of Colonel Charles Martin. On July 15, 1788, while en route to the Conference at Uniontown, Bishop Asbury preached at Martins at the "new" Chapel. The first log Church probably stood across the road from the present Church. Col.

Martin also built a Fort, which stood 0.3 of a mile north of the Church. The present Church building, erected in 1912, is the fourth. This Church is located in West Virginia, 0.6 of a mile south of the Pennsylvania-West Virginia line, and 1.2 miles west of the Monongahela River.

Fells Church

This is the earliest Methodist Society in Westmoreland County, having been organized as one of the original preaching points on the Redstone Circuit, in 1785. It is located at Fellsburg in the "forks of the Yough," near Webster. Ayres preached regularly there. He called the place Teals, as the original preaching place was in the home of Edward Teal (1737-1822). James Quinn, who married Teal's daughter, Patience, says that Edward Teal was originally an Episcopalian, but that he had been converted and "Methodized" under the ministry of Asbury, in the vicinity of Baltimore, before the Revolution. In 1803, Teal moved from the "forks of the Yough" to the Hockhocking Valley, near Lancaster, Ohio, where he was largely responsible for the organization of the Hockhocking Circuit. His home, in Ohio, was also a regular stopping place for the Methodist Itinerants. Asbury made Teal's Ohio home a regular stopping place in his journeys through the West.

Benjamin Fell (1739-1811) was a Quaker from Bucks County in Eastern Pennsylvania. He moved West, in 1786, and settled as a neighbor of Edward Teal. Fell and his large family soon united themselves with the Methodists.[59] The first log Church of the Society was built on Fell's land, in 1792. The deed to the Church property, dated March 22, 1804, was made out to the trustees by Peter Fell, son of Benjamin. Peter Fell (1771-1839) was ordained as a Local Deacon by Bishop Asbury at the Campground, near Brownsville, on August 16, 1807.[60] His brother, John Fell, began the Itinerant ministry, in 1796, being admitted on trial and assigned as a Circuit Rider on the Redstone Circuit that year. His name appears for only that one year. The original log Church had a gallery around three sides. It was not completed until 1804. That year the eccentric Lorenzo Dow came through the region and preached in the Church. He is reported to have prayed, as follows,

> O Lord, here is a house that apparently has been forty years in building, but is not finished yet. Put it into the hearts of thy good people to finish Thy house, then gloriously revive Thy work.[61]

The original log Church was replaced by the present stone building in 1835; it was remodeled and beautified, and a religious educational plant added, in 1950.

---

[59] James Quinn, quoted in John F. Wright, *op. cit.,* p. 36.

[60] Francis Asbury, *Journal,* Vol. III, p. 231.

[61] Blanche Craig, *Historic Fells,* 141st Anniversary Booklet, July 18, 1926, p. 13.

Shepherds Church

Shepherds was one of the strong Societies on the Redstone Circuit in 1786, so it probably was one of the original preaching points when the Circuit was organized, in 1784. William Shepherd (died 1817) had settled in Cumberland Township, Greene County, on a farm of four hundred and twenty-five acres, in 1770. The first log Church was erected in 1793. It was replaced in 1821; and the third building of the Society was erected in 1851. The building was moved away sometime after 1880, and nothing remains to mark the location except an old cemetery, in bad condition. The location is 0.4 miles west of the intersection of a township road, and the highway leading from Carmichaels to Crucible. This intersection is 2.8 miles north of Carmichaels, and 1.7 miles west of Jacob's Ferry. It was only three airline miles across the Monongahela River from Shepherds Church to Roberts Chapel.

Morgantown (*Wesley Church*)

The first log Church in Morgantown was built sometime between 1794 and 1799. Henry Smith, who rode the Clarksburg Circuit, in 1794, in writing of Morgantown, as it was at that time, said:

> We had no Meeting-house, neither was there any place of worship in the town.[62]

He said that the only Meetinghouse on the entire Circuit was Martins, and that it was not finished. Since Quinn lists a Church in Morgantown by 1799, the building must have been erected between these dates. The congregation built new Churches in 1819, 1850, and 1904.

All nine of the Societies that built these first log Churches were in existence as preaching places on the Redstone Circuit, as Robert Ayres rode it, in 1786-1787. He preached in the four Chapels that had been built before 1787: Roberts, Uniontown, Doddridges, and Hawkins, and the other five had strong Societies meeting in homes on the Circuit. Three of these congregations have ceased to exist: Roberts, Doddridges, and Shepherds. The other six are continuing congregations in 1950: Asbury Church, Uniontown; Taylor Church; Kadesh Chapel; Fort Martin Church; Fells Church; and Wesley Church, Morgantown. Asbury in Uniontown, Taylor, Kadesh Chapel, and Fells are in the Pittsburgh Conference, and Wesley Church, Morgantown, and Fort Martin Church are in the West Virginia Conference.

CIRCUIT RIDERS ON THE HEADWATERS OF THE OHIO, BEFORE 1800[63]

The following itinerant Methodist preachers rode the Circuits in the region of southwestern Pennsylvania and western Virginia between 1784 and 1800.[64] The dates listed are the years that they served appointments in this region.

---

[62] Henry Smith, *Recollections and Reflections of an Old Itinerant,* New York, 1848, p. 25.

[63] *Vide.* Jacob Simpson Payton, *Our Fathers Have Told Us,* Ruter Press, Cincinnati, 1938, for information and data concerning these early Redstone region Circuit Riders.

Names	*Years*
Robert Ayres	1786
Anthony Banning	1790
Jonathan Bateman	1796
William Beauchamp	1796
Thomas Bell	1793
Robert Bonham	1793
Thomas Boyd	1791
Samuel Breeze	1784
Seely Bunn	1792, 1793
Charles Burgoon	1799
George Callahan	1787, 1788, 1790
Robert Cann	1787
George Cannon	1790, 1791
Thomas Carroll	1789
Ephraim Chambers	1792, 1793
Jacob Colbert	1797, 1798
James Coleman	1791
*Charles Conaway	1787-1791, & 1793-1796
*Valentine Cook	1792, 1793, 1796
John Cooper	1784
*Joseph Cromwell	1787
John Cullison	1796
Stephen Deakins	1786
Joseph Doddridge	1790
John Fell	1796
Richard Ferguson	1794, 1795
John Fidler	1795
Daniel Fidler	1790, 1791
Thornton Fleming	1792
James Fleming	1794, 1795
*Thomas Foster	1785
*Lemuel Green	1789
Hezekiah Harriman	1796
Solomon Harris	1797, 1798
Thomas Haymond	1790, 1791, 1795, 1796, 1798, 1799
James L. Higgins	1796

Names	*Years*
*Daniel Hitt	1792, 1793, 1794 1795, 1798, 1799
Samuel Hitt	1793, 1794, 1795
William James	1797
Shadrach Johnson	1796, 1797
James Lattomus	1796
Wilson Lee	1785
Isaac Lunsford	1792
Jacob Lurton	1788, 1789
Thomas Lyell	1794, 1795
Robert Manley	1796-1799
*Enoch Matson	1786
Lasley Matthews	1788, 1789, 1791, 1792
Nathaniel B. Mills	1797, 1798
Levin Moore	1797
Peter Moriarty	1785
William McLenahan	1790, 1791, 1792
Andrew Nichols	1796
William Page	1796
James Paynter	1797, 1798, 1799
Richard Pearson	1787, 1788, 1789
Jacob Peck	1792
Elisha Phelps	1787
John Phillips	1794, 1795
William Phoebus	1787
James Quinn	1799
John R. Reynolds	1794, 1795
Thomas Scott	1793
Nicholas Sebrell	1789
John Seward	1796
John Simmons	1788, 1789
John Smith	1786
Pemberton Smith	1789
Henry Smith	1794, 1795
James Smith	1796, 1797, 1798, 1799
Jesse Stoneman	1793, 1799

---

[64] Appointments, *General Minutes,* 1784 to 1799.

* Marks Presiding Elders.

Names	*Years*	*Names*	*Years*
*Amos G. Thompson	1791, 1792, 1793	Samuel Welsh	1794, 1795
John Todd	1788	*Richard Whatcoat	1788
		Alward White	1793
John Watson	1792, 1794, 1795	*Henry Willis	1789
Edmund Wayman	1798, 1799	James Wilson	1787

In this initial period of sixteen years ten Presiding Elders and seventy Circuit Riders gave a total of one hundred forty-two years' service in this region. The mobility of the Circuit system receives emphasis from a study of this list. Only four men served for two consecutive years on the same Circuit, the rest of the appointments being for one year. Forty-seven of the men gave one year's service in the Redstone region; eighteen gave two years; and only fifteen gave three years or more. Charles Conaway had the longest service in the region in this period, with nine years; and Daniel Hitt and Thomas Haymond each had six appointments.

The following Circuit Riders in this list were native sons of the Redstone region: Anthony Banning, George Callahan, Joseph Doddridge, John Fell, Thomas Haymond, James Quinn, and Jesse Stoneman. William Beauchamp was the son of the pioneer, William Beauchamp, Sr., a Methodist local preacher who had settled on the Little Kanawha River, whose appeal to the Baltimore Conference caused Robert Manley to be sent to that region. Manley organized the Little Kanawha and Muskingum Circuit, the first Methodist Circuit that reached into eastern Ohio, in 1799. Beauchamp came within two votes of being elected to the episcopacy, in 1824.

George Callahan preached the first Methodist sermon in what was to become the state of Ohio, in 1787. As has been noted, in 1787, Redstone Circuit was divided into three Circuits: Redstone, Clarksburg, and Ohio. The Ohio Circuit embraced the region south and east of the Ohio River, extending from Wheeling to Pittsburgh.[65] Charles Conaway and George Callahan were appointed to the Circuit. The Indian war was on at the time, and the Ohio River was the dividing line between the settlements and the Indian country. A blockhouse, named Carpenter's Fort, had been built on the west side of the river, in Indian country, both to protect the settlements and to prevent white settlement across the river on Indian land. When Robert Ayres came to Pumphreys on his first round of the Redstone Circuit, on July 20, 1786, he says,

> Rode to and sailed across the great River with a man who had been dispossessed of his living in the Indian land by the soldiers, according, as they said, to an order of Congress. Burned all his buildings and fencing and broke off the young apple trees.[66]

The next year, as Callahan rode the Circuit he was invited to cross the river, apparently to preach to the garrison at the Fort, and thus it came about that he preached the first Methodist sermon in Ohio.[67] The first official Methodist work in Ohio moved into the new territory from two directions, just before the eighteenth century ended. John Kobler, the presiding Elder of the Kentucky District, crossed the Ohio River and began organizing Methodist Classes in southwest Ohio, in the Miami Valley, in 1798. And, in 1799, Robert Manley crossed the Ohio and began organizing Methodist Classes in the cabins of the early settlers in the Muskingum Valley of southeastern Ohio.

---

[65] *Infra.* Joshua Monroe's Outline of the Ohio Circuit, p. 92.

[66] Robert Ayres, *Mss. Journal,* 1786.

The early Itinerants, as they rode the Circuits, had no homes. Their possessions consisted of their horse and the contents of their saddlebags. Bishop Asbury moved them back and forth across the entire territory of the Church. Though the geographical boundaries of the Conferences were set in 1796, it is not until after the General Conference of 1804 that the membership of the Preachers came to be considered as belonging to specific Conferences. The wide ranging nature of the appointments of these early Itinerants is illustrated in the experience of James Quinn. Quinn's first appointment in Ohio was to the Hockhocking Circuit, in 1804. That year, as Bishop Whatcoat passed through Ohio, Quinn says that he

> entered my Circuit at Zanesville and passed out of it at Chillicothe. I had the honor of accompanying him through, and hearing three more most precious sermons from him. I shall never forget the sweet and heavenly smile with which he met me. While holding my hand he said, "Well, I first found thy footsteps on the Lake Erie shore, in 1801; next I found thee in Winchester, Virginia, in 1802; then met thee at the altar, in Light-Street, Baltimore, in 1803 (where he was ordained Elder); and now I find thee here. Well, we must endure hardships as good soldiers of Christ, even though the toils and privations of the Itineracy are great." [68]

The early Circuit Riders were nearly all unmarried young men. The low pay provided for the preachers, and the constant traveling required in order to do the work on the Circuits, made it almost impossible for a Circuit Rider to provide for a family. No family allowance provision was made for table expenses and house rent, until 1816. Before James Quinn married Patience Teal, in May, 1803, he consulted Bishop Asbury about it. The Bishop's comment points to the limitation that was placed upon the Church when the preachers of experience married and withdrew from the ministry. Asbury said,

> Well, what now? Do you plan to locate? No, sir, said Quinn, that is not my intention. Very well, said the Bishop, I suppose your call has not yet run out. Some men marry fortunes, and go to take care of them; some men marry wives, and go to make fortunes for them; and thus, when we should have age and experience in the ministry, we have youth and inexperience; and such have charge—this, not of choice, but of necessity. We must do the best we can.[69]

---

[67] Jacob Simpson Payton, *op. cit.*, p. 75.

[68] James Quinn, quoted in John F. Wright, *op. cit.*, p. 92

[69] *Ibid.*, p. 78.

The practice of the Circuit Riders of withdrawing from the ministry when they married was discussed, in lighter vein, in verse, by Caleb Jarvis Taylor. Taylor was a schoolmaster. When he wrote these verses he was teaching near Morgantown, and the preachers mentioned were men on the Circuits in the Redstone region, in 1792 and 1793. The poem is an excuse for not visiting his preacher friends at Uniontown, probably when the Conference was held there in 1792. He writes,

As Lurton, kind, a caution sent
To Banning, as he preaching went,
  He thought him quite uncivil;
Because he wished him to beware,
And as he travell'd still take care
  Of the white Virginia devil.

But now, alas! we see him tied
By apron strings unto the bed;
  Contracted now his sphere.
From wood pile unto fire-place
He jogs along, with smiling face;
  His text is now, "my dear."

That once illustrious Callahan,
That feared not devil, no, nor man,
  Has felt the marriage fever;
A gentle *fair* hangs on his arm—
Thus he cries out, caught by the charm,
  "Circuit-farewell-forever!"

Murphy, a man for Jesus bold,
Does sinners and the devil scold,
  And bids them turn or die;
But soon the *fair* attracts his mind;
He soon applies, and finds them kind,
  And throws his preaching by!

Give my respects to brother Bonham,
To Hitt, Peck, Chambers, and Stoneman,
  To brother Matthews too:
To brothers Cook and Conaway;
I hope they all for me will pray,
  That Christ will bring me through.

I should have been at Uniontown,
But some have brought the tidings
  It was not safe to come;
And lest the nasty little pox
Should chance to catch the poor old fox,
  I thought I'd stay at home.[70]

---

[70] Caleb Jarvis Taylor, quoted by Theophilus Arminius (Thomas S. Hinde), *The Methodist Magazine*, Vol. XI, 1828, pp. 191 f.

Taylor later moved to Kentucky. He wrote a great many of the early Campmeeting songs. It will be noted that all the names mentioned in this poem were Redstone region Circuit Riders, except Murphy. Apparently Jacob Murphy, son of Ann Murphy of Uniontown, and son-in-law of Colonel Isaac Meason, served as a local preacher for a time.

Frontier Methodist Patriotism in the Whiskey Insurrection

The politics of frontier Western Pennsylvania leaned strongly to radicalism.[71] The pioneers wanted land made easily available to actual settlers, not to land speculators. They wanted cheap money. The Scots and the Scotch-Irish hated all types of direct excise taxes, since this type of taxation, in Scotland and Ireland, had been a symbol of English oppression. The frontier settlers feared a strong centralized form of government. The Convention called by Pennsylvania ratified the new Federal Constitution by a substantial majority, but seven of the nine delegates from Western Pennsylvania voted against ratification. The controversy over the merits of the proposed Constitution was a seething issue in Western Pennsylvania until New Hampshire ratified it as the ninth state, on June 21, 1788. In Pittsburgh, the adoption of the Constitution was celebrated prematurely by the Federalists on June 20th, on the strength of the rumor that Virginia had voted ratification as the ninth state. Fifteen hundred people assembled on Grant's Hill, and listened to an address by Hugh Henry Brackenridge, a strong Federalist, in which the opponents of the new Constitution were characterized as "frogs of the marsh, local demagogues, insidious declaimers, whose pond was about to be dried up." The celebration was closed by lighting nine piles of wood representing the ratifying States, from which the flames spread to the four piles representing the States that had not yet ratified.

But the radical Western Pennsylvania "frogs of the marsh" continued to croak. They opposed the Bank of North America and lost; they opposed the setting up of a strong central government for the new nation, and were defeated; they opposed the new Pennsylvania Constitution, which they thought favored the eastern commercial interests, and lost again. So, in the early 1790's, there was much bitter resentment on the frontier. The governments of both the Nation and the State seemed to the frontiersmen to be bent on suppressing and handicapping frontier interests. The Mississippi outlet for western goods was still closed by Spain, and the eastern commercial interests acquiesced in the closure. The Indians of the Northwest still held the line of the Allegheny and Ohio Rivers, and it seemed to the people on the frontier that neither State nor Federal government did much to provide protection. The land laws were slanted to operate in the interests of the large owners and the speculators, rather than in that of the settlers on the land. The shortage of currency, for which the banks were blamed, made it difficult for the settlers to make payments on their lands or to pay tax assessments. They lived largely by barter, and these payments were required in currency.

---

[71] Solon J. and Elizabeth Hawthorne Buck, *The Planting of Civilization in Western Pennsylvania* (University of Pittsburgh Press, 1939). *Vide:* Chapter XIX, Frontier Radicalism and Rebellion, pp. 454-473.

The accumulation of the resentment caused by these conditions came to a head in Western Pennsylvania over the excise tax on spirits imposed by the new Federal Government, in 1791. Grain was plentiful on the frontier, and the farmers knew how to turn it into whiskey. In one of their petitions against the tax they asserted,

> We are supplied with this article (whiskey), much upon the same condition that our mills furnish us with flour; and why we should be made subject to a duty for drinking our grain more than eating it, seems a matter of astonishment to every reflecting mind.[72]

The most active leader against the excise tax was David Bradford, a wealthy lawyer from the town of Washington, who seems to have harbored aspirations to be the leader in setting up a new nation west of the Alleghenies. Associations were organized to oppose the tax. Objectors refused to register their stills. Inspectors and tax collectors were shot at, and tarred and feathered. The stills of those who registered were "mended" by "Tom the Tinker's men" by being shot full of holes. The spark that set fire to the tinder and brought about open rebellion was the legal method of dealing with those who refused to register their stills. The warrants served on them, in July 1794, required them to appear for trial before the United States District Court in Philadelphia, three hundred miles away. Open rebellion broke out. There was a battle at the home of General John Neville at "Bower Hill," on Chartier's Creek, about seven miles southwest of Pittsburgh. Neville was Inspector of Excise in the western counties of Pennsylvania. James McFarlane, leader of the insurgents, was killed, and Neville's house was captured and burned. When civil authority failed to quell the uprising, the Federal Government sent a militia army of about thirteen thousand men into the region, in the fall of 1794, to restore order. The insurrection collapsed and its leaders fled with the approach of the troops.[73]

The radicalism of the western farmer settlers was abated by the improvement in their economic and political status in the next few years. The Indians were defeated by General Wayne's army, which opened northwestern Pennsylvania and Ohio to settlement, and removed the menace of Indian raids.

---

[72] *Ibid.*, pp. 466 f.

[73] Boyd Crumrine, Editor, *History of Washington County* (L. H. Everts and Co., Philadelphia, 1882), Chapter XX, The Whiskey Insurrection, pp. 262-306.

The purchase of the Louisiana Territory opened the Ohio-Mississippi water route as a trade outlet. And the rise of the party of Thomas Jefferson, and his election to the Presidency, contributed to the solution of the political and economic problems of the western Pennsylvania frontier.

The question naturally arises as to the position of the Methodists on the frontier in the face of the situation created by this insurrection. In 1792, there were ten Methodist Circuit Riders and a Presiding Elder on the five Circuits of the region. On December 12, 1792, three of them, Thornton Fleming on the Randolph Circuit, Valentine Cook on the Pittsburgh Circuit, and William McLenahan on the Redstone Circuit, jointly addressed a letter to President George Washington concerning these matters. That letter no longer exists, but its nature is made clear by the following explanation concerning it, made by Thornton Fleming:

> It is well known that a great excitement took place in Western Pennsylvania previous to the year 1793 respecting the excise law. In that year it put on a very alarming appearance, and progressed with great violence and hostility, till compulsive measures were resorted to by the Government.
>
> Prior to these violent acts of hostility, a number of religious persons, of different denominations, in order to carry their point, united together and sent a letter to General Washington, stating the injustices of the law, the great opposition there was to it in this country, and the determination to resist it if it was not repealed.
>
> The Methodists thought best to present their views on this matter. The Reverend Messrs Valentine Cook, William McLenahan, and myself were itinerating in this country. They, with myself, thought it was our duty to wipe off the reproach and contradict the unjust assertions cast upon us, by a letter to General Washington. In answer to that we received the letter now given to the public. Although such was the excitement at the time in opposition to the law, that General Douglass, who brought the letter, kept it a secret. And it seemed best for me also to keep it so.[74]

Washington's reply to the Methodist preachers, written from Philadelphia under date of January 30, 1793, was as follows:

> Gentlemen: I was pleased to find, by your representation dated the 12th of December, and which did not get to my hands till a few days ago, that the opposition to the law of the United States, laying a duty on distilled spirits, is not so universal in the Counties of this State west of the Alleghenies as it has been generally represented; and that you are determined to use your influence in your several spheres, to inculcate the necessity and advantage of a peacable compliance with the law.
>
> Your conduct on this occasion, gentlemen, is that of good citizens, and certainly meritorious. For so generally acceptable does this law appear to be through the United States, that I think it would not have met with the opposition which it has in your quarter, if falsehoods and misrepresentations respecting its operation and tendency, had not taken the place of fair and candid explanation, which, I am persuaded, is only wanting to lead to a ready acquiescence on the part of the people at large: and I hope and trust that those good and enlightened characters, who have at heart the true interests of the public, will endeavor to effect, by their fair and just representations, what it would be extremely painful, however necessary, to carry into operation by compulsive means.[75]

---

[74] Thornton Fleming, Explanation of General Washington's Letter, *The Pittsburgh Conference Journal,* February 22, 1834.

[75] George Washington, Letter to Thornton Fleming, Valentine Cook, William McLenahan, *ibid.*

HOW SEVERAL FRONTIER RELIGIOUS DEBATES RAISED METHODIST PRESTIGE

The Methodist interpretation of the gospel as the proffer of salvation to all as a free gift, by the grace of God, clashed with the dominant Calvinism on the western Pennsylvania frontier. The Methodist emphasis upon experiential salvation, with its emotionalism; the sharing of experiences at the love feasts; and the relative lack of education on the part of the Circuit Riders—all these were factors which caused Methodism and Methodists to be held in low esteem by the followers of the older and more generally accepted denominations.

In 1792, Valentine Cook was assigned as senior preacher to the Pittsburgh Circuit. Cook, who had been born in the Greenbrier region of western Virginia, in 1765, had attended Cokesbury College for a couple of years, and was the first college-trained preacher to serve a Circuit west of the mountains. In making the rounds of the Pittsburgh Circuit Cook established a preaching place within the bounds of the parish of the Congruity Presbyterian parish, just north of Greensburg. The Reverend Samuel Porter, Pastor of the Congruity congregation, wrote to Cook protesting the establishment of this preaching place, ascusing him of stealing Presbyterians, and asserting that the Methodists were disseminating false and subversive doctrines. After several exchanges of letters between the two preachers, Cook proposed that if Porter was not satisfied, he was willing to meet him in public debate on the subjects in controversy between them, and give the public the opportunity of judging the justness of their respective positions. Porter accepted the proposal, and secured the assistance of the Reverend John Jamieson, a well-educated Presbyterian divine, as his controversalist.

The debate was held in an outdoor amphitheater near the Congruity Church on Wednesday, June 12, 1793.[76] The best account of what happened is given by Anthony Banning. Banning had been admitted on trial as a Circuit Rider in 1789, ordained Deacon at Uniontown in 1790, and married and located in 1791. (See the first two verses of Taylor's poem above.) He was living near Connellsville at the time of this debate, and served as Cook's second and timekeeper during the debate. His account of what happened was prepared for the Western Methodist Historical Society, in 1840. Banning says that on the day of the debate there were some thousands of Presbyterians gathered together, and one or two hundred Methodists. (Note: The total membership of the Pittsburgh Circuit, in 1793, was one hundred fifty-one.) The time of the debate was set for nine o'clock in the morning, and Cook and Banning were there, but Porter and Jamieson did not arrive until about twelve.

It was agreed that the debate would deal with four points of theological difference, as follows: 1st: Absolute and unconditional election. 2nd: Reprobation. 3rd: Final and unconditional perseverance of the saints, or, of all believers. And 4th: Perfection or holiness. Each man was to have thirty minutes to deal with each point.

---

[76] Trustees Minutes of Congruity Congregation. *Vide:* Jacob Simpson Payton, *op. cit.*, p. 89.

> Mr. Jamieson then commenced and took up the subject of God's foreknowledge and His eternal purposes and His decrees to save a part of the world of mankind. He pointed out how God called his elect, referring to Jacob, David, and others. He spoke about fifteen minutes and sat down. I began to feel my mind much relieved from the weakness of his argument.
>
> Mr. Cook arose with much calmness, and examined those scriptures relied on by the Calvinists to support their doctrine of the election of a part of mankind to everlasting life, and gave a passing comment on them. He then brought forward a number of texts proving God's love to all mankind by their redemption in Christ Jesus. He spoke out his half hour, and I gave him a pull and he sat down.
>
> Mr. Jamieson rose, all in confusion, and attacked Mr. Cook's arguments. I protested that he was out of order, and should take up the second proposition. He then proceeded with God's eternal purposes to leave a part of mankind out of the covenant of grace. He quoted the cases of Esau, Pharaoh, and others, spoke about ten minutes, and sat down.
>
> Mr. Cook rose in full appearance of complete victory, and proceeded with all the theology and philosophy of the Christian religion, based on the Bible. He poured out a flood of eloquence, while the eyes of the congregation, as well as the preachers, were fixed on the orator in astonishment. When his time was out he sat down.
>
> Mr. Jamieson proceeded in his broad way of expression on the next point. He was a Scotchman, I believe. He had now got on his theme and spoke about twenty minutes, and sat down.
>
> Mr. Cook arose, examined the Calvinistic view of the subject, and then the Arminian view, in masterly manner. When his half hour was out, he sat down.
>
> Mr. Jamieson rose, drew the Methodist Discipline out of his pocket, turned to Wesley on perfection, read and caviled, and at last came to the conclusion, that the difference between the Presbyterians and the Methodists on the subject was more in mode of expression than in substance. He spoke out nearly his half hour.
>
> Mr. Cook rose and stated that he was sorry he could not agree with the gentleman on that subject any nearer than on the others. He then proceeded to give the view of the subject held by both parties. You would have thought the people were all eyes and ears from the attention paid. When the time was out, he sat down.[77]

It was then agreed that each of the men should have five minutes to ask and answer a question.

> Mr. Jamieson asked whether it was possible that God should see a thing that might come to pass, and for that thing never to happen? Mr. Cook rose and said: I may stretch forth my arm in the presence of this assembly. I have the power to raise it or let it fall, and God does not condition what I shall do. The decision is with myself.
>
> Mr. Cook then said: I ask the gentleman, when Jesus Christ beheld the state of Jerusalem, and wept over it, was Christ sincere or not? No satisfactory answer to this question could be given by Mr. Jamieson on Calvinistic principles.
>
> The defeat on this subject proved to be greater than on the four propositions, if possible. The triumph on the side of Methodism was complete. When the assembly was breaking up you might hear the people giving their opinions, almost in every direction, in favor of the Methodist preacher. After this opposition against the Methodists ceased in a great measure.[78]

---

[77] Anthony Banning, Controversy between Rev. Valentine Cook and the Rev. Mr. Jamieson, *Pittsburgh Conference Journal*, October 15, 1840. *Cf.* William Robinson, Cook's Debate with Jamieson, *ibid.*, October 13, 1866. Also, *cf.* James Quinn in John F. Wright, *op. cit.*, pp. 214 ff.

[78] Anthony Banning, *Ibid.*

This debate made Valentine Cook a hero on the frontier. It gave a mighty impetus to the respect in which both the Methodist preachers and the Methodist doctrines were held throughout the region, and its influence was felt through the region for a generation or more, as frequent references indicate.

A second debate between the Presbyterians and the Methodists occurred in Washington, Pennsylvania, in 1793. Thomas Scott had been appointed as one of the preachers on Ohio Circuit that year. Though he was only twenty-one years old, Scott had already been preaching for four years, and he had been ordained Elder by Bishop Asbury just before coming to Western Pennsylvania for his only year of service in the region. Scott later studied law, and became a lawyer in Chillicothe, Ohio, about 1800. He became Chief Justice of the Supreme Court of Ohio, in 1810, and had a distinguished career.[79] James Quinn describes his debate with the Calvinists in 1793:

> It seems that Mr. Scott had obtained leave, and had preached a few times in the court-house in Washington. He was then of very youthful appearance, yet his youth was not to be despised, for many attended and became much interested in the preaching of the young Methodist minister. This gave alarm to the Rev. Mr. Welsh* of the Presbyterian Church, a most rigid, thorough-going Calvinist, said to be a man of learning and talents.
>
> Mr. Welsh published that on a set day he would publicly expose and refute the errors of Methodism. The youthful Scott, in nothing afraid of his adversaries, published that he would be there to defend Methodism as scriptural truth.
>
> The day came, and not the court-house, but the court-yard was filled with people, many of whom had come from afar. Mr. Welsh exerted all his natural, moral, and literary ability, in a most desperate effort to demolish Methodism, and tear it up, root and branch. Then came the youthful Scott, with his gospel sling and smooth stones. He used soft words, but there were hard arguments in the logic, and they sank deeply into the understanding of the hearers. Time has told well of that day's work, and no doubt eternity will tell more.[80]

The third debate was between Valentine Cook and the Reverend John Corbly, the leading Baptist preacher in the region. It happened while Cook was Presiding Elder of the Circuits in the Redstone region, in 1797, and dealt with the mode and use of Christian baptism. James Quinn's description is the best available:

> This gentleman (John Corbly) was a thorough-going, straight-laced Calvinist, and close-communion Baptist, who exerted a very extensive influence in western Pennsylvania and Virginia. In fact, he was almost the oracle, and was regarded as the father of the Baptist Church in that section of country. He, no doubt, believed it his duty to exert all his energies in opposition to the Methodists.
>
> How the discussion between him and Mr. Cook was brought about, I am not now prepared to say. But it was conducted with ability on both sides.
>
> The result was, that many who had long been halting, came forward, bringing their households, and were baptized in the Methodist Church by affusion, both men, women, and children, believing baptism to be the seal of the covenant relation; and that, as Christ had placed infants in the same covenant relation with believers, by recognizing them as subjects of the kingdom, they had as good a title to the seal of that relation as those who, by faith in Christ, had been converted, and became as little children, having received the Kingdom of God as such.[81]

---

[79] Jacob Simpson Payton, *op. cit.*, pp. 98 f.

* James Welsh, later a Professor at Transylvania University (Ky.).

[80] James Quinn, quoted in John F. Wright, *op. cit.*, p. 216.

[81] *Ibid.*, p. 217.

CHAPTER III

HOW EARLY METHODISM GATHERED STRENGTH

1800-1825

The Advance of the Frontier

DURING the first quarter of the nineteenth century the frontier region south and east of the Ohio River developed a stable type of life. The more rugged pioneer days were over by 1800, and the region became the springboard from which wave after wave of emigrants moved across the Ohio and Allegheny Rivers into the lands from which settlement had been excluded by Indian resistance until after 1795. The population was overwhelmingly rural in southwestern Pennsylvania. Less than four percent of the people lived in towns and villages in 1800, and this had grown to only seven percent by 1820. There were about sixty towns in western Pennsylvania by 1820, including the new towns that were springing up in the region west of the Allegheny and north of the Ohio. The population of the leading towns in 1820 was as follows:[1] Pittsburgh, 7,248; Washington, 1,687; Uniontown, 1,058; Brownsville, 978; Greensburg, 771; Meadville, 649; Erie, 635; Connellsville, 600; Mercer, 506; Kittanning, 318; Indiana, 317; Butler, 225.

The census of 1790 showed a population of approximately 75,000 in southwestern Pennsylvania, from Bedford County west. By 1800 this had grown to 139,000, and sixteen percent were in the new region of northwestern Pennsylvania. In 1810, the number had increased to 210,000, and forty percent were in the new northwestern counties. By 1820, the population was 271,000, with forty-five percent in the northwestern region.

During the war with the Indians of the old Northwest Territory, from 1790 to 1794, a large portion of the militia was recruited in southwestern Pennsylvania. Harmar's army was largely from western Pennsylvania; St. Clair's army traveled to Fort Washington (Cincinnati) by way of Pittsburgh, going down the river in barges; and General Anthony Wayne's army, which finally defeated the Indians, assembled at Pittsburgh, in 1792, and spent the winter drilling at Legionville (Sewickley). Thus, many men from Western Pennsylvania had marched through the Ohio country in the Indian campaigns, and knew the desirability of the land. Many of them returned to Ohio and took up land claims, as soon as legal land titles were granted. Thus,

---

[1] Solon J. and Elizabeth Hawthorne Buck, *The Planting of Civilization in Western Pennsylvania* (University of Pittsburgh Press, 1939). *Vide:* Chapter X, Expansion of Settlement, 1790-1820, pp. 204-228.

Ohio was to a large extent a colony of Pennsylvania, and especially of Western Pennsylvania. One of the founders of Steubenville was Senator James Ross of Pittsburgh, and Warren (Ohio) was laid out by Ephraim Quinby from Washington, Pennsylvania. Ohio's first Presbyterian Churches were organized by Pennsylvanians and drew most of their early pastors from that State, and Pennsylvania Schoolmasters were common. Twelve of Ohio's governors were natives of the Keystone State, and it is said that a majority of the Ohio House of Representatives of 1817 had been born in Washington County, Pennsylvania.[2]

The first quarter of the nineteenth century saw a mighty wave of migration into the Middle West. A variety of factors contributed to the movement of population: The defeat of the Indians, and the opening of the finest land on the Continent to settlement; the growing population pressures in the East; the desperate economic conditions created by Jefferson's Embargo Act during the Napoleonic War; the turmoil resulting from the War of 1812; and the tremendous new territory opened by the Louisiana purchase. The census of 1800 showed a national population of 5.3 million, of which number a few over half-a-million were west of the Allegheny Mountains. Most of the people in the West were in the old frontier region of Western Pennsylvania, Western Virginia, Kentucky, and Tennessee. In 1792, Kentucky had been admitted to the Union, and Tennessee, in 1796. By 1800, Ohio already counted a population of 45,365, and there were over 5,000 settlers in Indiana.

The census of 1830 shows a startling shift of the population. From 1800 to 1830 the national population increased from 5.3 million to 12.8 million, multiplying about two and one-half times. But the population of the West had grown from 525,000 to 3,663,000, or over a sevenfold increase. Six new States had been admitted from the West: Ohio, 1803; Louisiana, 1812; Indiana, 1816; Mississippi, 1817; Illinois, 1818; and Missouri, 1821. Ohio, with 937,903 inhabitants, had forged into first place in western population, taking rank, in 1830, as the fourth most populous State.

Thus, one hundred sixty-one years, 1607-1768, were required for the English settlements to breach the mountain barrier of the Alleghenies. Then, for a third of a century, settlement was contained at the line of the Allegheny and Ohio Rivers. With the breaking of this barrier, the flood of American migration swept westward to possess the Continent in the next half-century. It is a signal evidence of divine providence that the instrument was at hand for the evangelizing of the moving frontier. This instrument was the Methodist Circuit System.

THE GROWTH OF METHODISM DURING THE FIRST QUARTER OF THE NINETEENTH CENTURY

In the year 1800, the Methodist Episcopal Church consisted of 287 preachers and 64,898 members. In the appointments of that year the 287 preachers rode forth to man one hundred sixty-one Circuits. Fifteen of these Circuits, manned by twenty-three Circuit Riders, and counting 4,363 members in Society, were west of the mountains. This was a little less than seven percent of the total. The following table shows the growth of Methodism during the first quarter of the nineteenth century. These figures are for 1824:[3]

---

[2] *Ibid.*, p. 227.

Conference	*When formed*	*Districts*	*Appointments*	*Preachers*	*Members*
Baltimore	1796	7	59	116	38,316
Canada	1824	2	21	36	6,150
Genesee	1810	7	70	135	24,161
Kentucky	1820	7	50	92	24,691
Mississippi	1816	4	27	46	9,009
Missouri	1816	5	34	55	11,773
New England	1796	7	98	157	21,625
New York	1800	6	65	139	27,195
Ohio	1812	7	61	122	36,541
Philadelphia	1796	7	66	110	35,810
South Carolina	1796	7	66	110	39,645
Tennessee	1812	5	45	88	25,509
Virginia	1796	6	46	79	28,098
13	TOTALS	75	691	1,272	328,523

In the first quarter of the nineteenth century the number of Districts, Circuits, and Preachers was quadrupled, while Methodist membership multiplied five times. By 1824, there were five Annual Conferences in the West, plus the western portion of the Baltimore Conference. The portion of Methodism west of the mountains had 114,593 members, or thirty-five percent of the membership of the Methodist Episcopal Church. A mighty revival of religion had met the spiritual need of the new nation, and was having its major expression in the rapidly growing West.

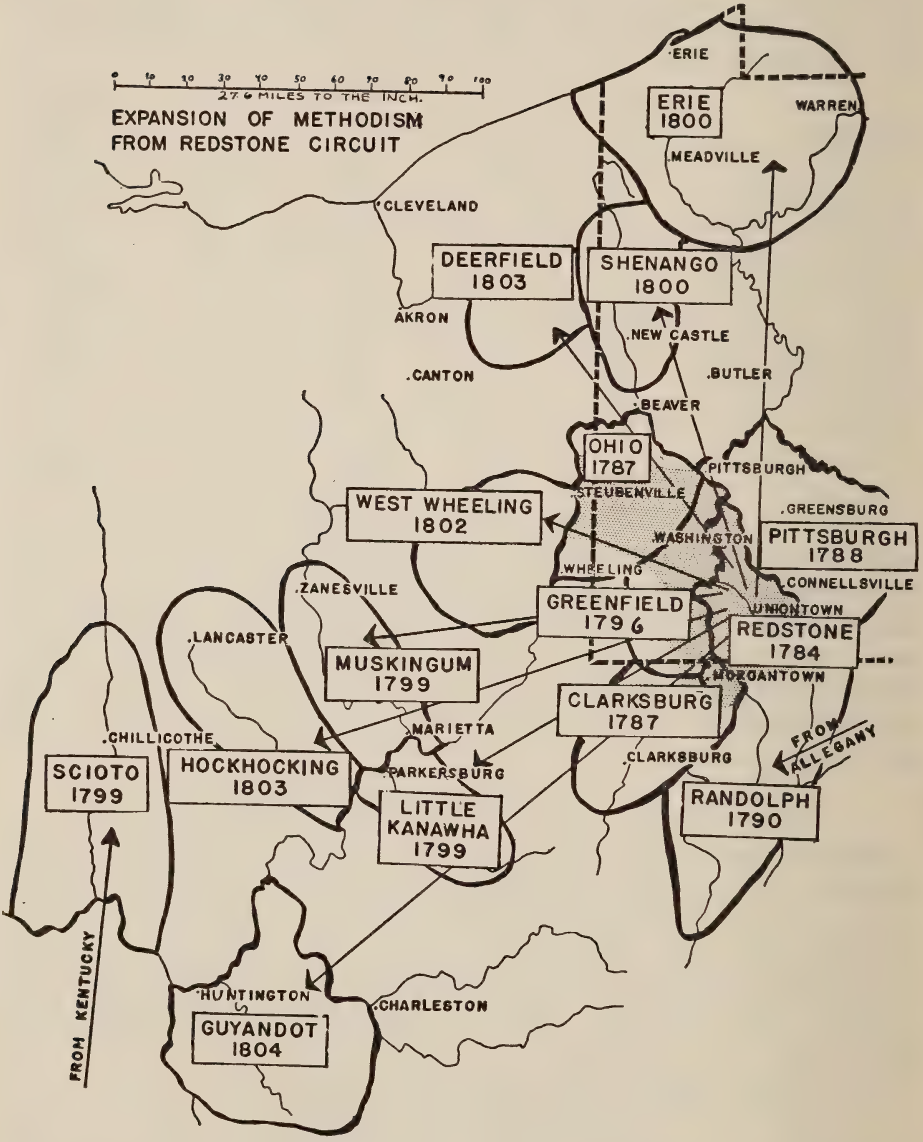
HOW METHODISM MOVED WEST FROM THE REDSTONE REGION

About the beginning of the nineteenth century the Methodism that had developed in southwestern Pennsylvania and western Virginia, in the headwaters region of the Ohio, began to move out and develop Circuits to the southwest, the west, and the north. Between 1799 and 1804 eight new Circuits were formed by Circuit Riders who went out from the Circuits of the Redstone region. These new Circuits were: Little Kanawha, organized in 1799; Muskingum, 1799; Shenango, 1800; Erie, 1800; West Wheeling, 1802; Hockhocking, 1803; Deerfield, 1803; and Guyandot, 1804.

The account of the organization of these Circuits, excepting West Wheeling and Deerfield, is preserved in the files of *The Methodist Magazine* in the writings of Thomas S. Hinde, who wrote under the pen-name of Theophilus Arminius. Hinde was a Methodist local preacher who was associated with

---

[3] *General Minutes,* 1824.



EXPANSION OF METHODISM FROM REDSTONE CIRCUIT

0 10 20 30 40 50 60 70 80 90 100
27.6 MILES TO THE INCH.
ERIE
ERIE 1800
WARREN
MEADVILLE
CLEVELAND
DEERFIELD 1803
SHENANGO 1800
AKRON
NEW CASTLE
CANTON
BUTLER
BEAVER
OHIO 1787
PITTSBURGH
STEUBENVILLE
WEST WHEELING 1802
GREENSBURG
WASHINGTON
PITTSBURGH 1788
WHEELING
CONNELLSVILLE
ZANESVILLE
GREENFIELD 1796
UNIONTOWN
REDSTONE 1784
LANCASTER
MUSKINGUM 1799
MORGANTOWN
CLARKSBURG 1787
MARIETTA
CHILLICOTHE
FROM ALLEGANY
SCIOTO 1799
HOCKHOCKING 1803
PARKERSBURG
CLARKSBURG
RANDOLPH 1790
LITTLE KANAWHA 1799
FROM KENTUCKY
HUNTINGTON
CHARLESTON
GUYANDOT 1804

William Beauchamp in the Methodist religious colony established by these men at Mount Carmel, Illinois, in 1817 and the years following. From 1819 to 1822, he wrote two series of historical articles for *The Methodist Magazine*. The first series of eight sketches is titled: *Account of the Rise and Progress of the Work of God in the Western Country*. And the second series of eleven articles is titled: *Short Sketches of Revivals of Religion among the Methodists in the Western Country*. The total of the two series is over one hundred pages. Hinde did not have any information concerning the beginning and development of the work of Methodism in the Redstone country. But in the eleventh article of the second series, written on April 24, 1822, he tells how the Little Kanawha and Muskingum Circuits, and the Shenango, Erie, Hockhocking, and Guyandot Circuits were formed, and of the expansion of Methodism from these Circuits down to the time when he was writing.

> We turn now to the settlements in the eastern part of Ohio and the western part of Virginia. We take, as the first settlers did, and the preachers also, the districts of country by water-courses. First then, Little Kanawha and Muskingum Districts, so denominated on account of the two rivers of those names.
>
> William Beauchamp, father of our William Beauchamp of Mount Carmel, and Rees Wolf, two local preachers from Monongahela waters, with a few members of Society, having settled on the little Kanawha river, by letters and petitions to their friends and their preachers in the Baltimore Conference, represented their distressed situation and called for help.
>
> Accordingly, in the spring of 1799, Robert Manley, a man of God, and well qualified for the task, volunteered his services and was sent to that part of the work. He continued there about nine months, and formed two Circuits which extended on the Ohio river from thirty to forty miles, and up the Little Kanawha thirty miles, and up the Muskingum about forty miles, on the opposite side of the Ohio River. He found scattered Methodists on both sides of the Ohio. There were several souls awakened and converted this year, and ten or twelve small Societies were formed.
>
> In the spring of the year 1800, that pious man of God, Lasley Matthews, was appointed to Little Kanawha Circuit, and Jesse Stoneman to Muskingum Circuit. Both Circuits were enlarged this year, so that in the Fall James Quinn was sent by Daniel Hitt, the Presiding Elder of Redstone District, to assist Brother Stoneman. The Circuit was then still further enlarged. The townships on the Hockhocking, where Athens is now situated, were taken in and Societies formed. In the bounds of these Circuits, Little Kanawha and Muskingum, at least eight young men have been called and raised up as itinerant preachers. Both Little Kanawha and Muskingum have been divided, and other Circuits formed from them, as Marietta, Athens, etc.[4]
>
> And now to turn to the Beaver River and French Creek. In the year 1799 or 1800 Peter B. Davis was sent out from the Baltimore Conference to form a Circuit on Beaver River and Shenango, where a few members of Society had settled, among whom was our much esteemed friend and beloved brother, Bishop Roberts, then a private member and not long married, with a large family connection, all of whom were either Methodists or friendly to the cause. Brother Davis succeeded in collecting the scattered members and establishing Classes, and returned to the next Annual Conference a large four-week Circuit. This has since been enlarged, divided, and sub-divided into several Circuits, em-

---

[4] Thomas S. Hinde (Theophilus Arminius), Rise and Progress of Religion in Ohio, Northwestern Pennsylvania, and Western Part of Virginia, *The Methodist Magazine,* Vol. V (1822), p. 391.

bracing all that part of the State of Ohio called the Connecticut Reserve, with several of the western Counties of Pennsylvania.[5]

In the Fall of 1800, Joseph Rowen (the senior preacher on the Ohio Circuit) made an excursion toward the head of French Creek, visited Meadville, Waterford, and Presque Isle, and formed the plan of a four-week Circuit. In the Spring of 1801, Joseph Shane was sent to the Shenango Circuit, and James Quinn to Erie Circuit. The latter Circuit has since been enlarged, divided, and sub-divided so as to cover all the territory lying between the Allegheny river and Lake Erie, extending down Lake Erie into the State of New York. In the latter part of this year (1801), Thornton Fleming, the Presiding Elder of Redstone District, made a visit through these Circuits, and his visit was made a blessing to the young preachers then on those Circuits and to many of the people. In this year also Robert Roberts began to exercise his gift of exhortation in the Societies, and was useful, and the next year was sent to the traveling connexion.[6]

The Hockhocking Circuit: In the winter of 1800, James Quinn ascended the Hockhocking from the College townships to the settlement where New Lancaster now stands. There he found a small Class had been joined by the advice of Edward Teal, an old Classleader, formerly of Baltimore County, Maryland, who was then preparing to move his family to Hockhocking. (Note: This is the Edward Teal whose home was a regular preaching place on the Redstone Circuit in 1786 where Fell's Church is located.) There were two exhorters among these settlers, J. Spurgion and N. Bright.

Brother Quinn reported the state of the people and the country at the Baltimore Conference in the Spring of 1803, and Brother Asa Shinn was sent to this part of the country, who formed a large four-week Circuit, and raised fourteen or fifteen classes. James Quinn and John Meek were assigned to the Circuit in 1804. From this small beginning the following Circuits have been formed: Hockhocking, Pickaway, Columbus, Fairfield, Granville, and Knox. The work has kept pace with the settlements, and has extended back on the Muskingum, and up its tributary streams, and down the streams that lead to Lake Erie, and includes several Circuits in that region. If the reader will consult a map of this part of the country, he will be astonished, both at the rapid populating of the country, and the progress of the work in the wilderness.[7]

The Guyandot Circuit: An old man by the name of Miller, a member of Society from Washington County in Pennsylvania, had settled near a place called Green Bottom, between the Big and Little Guyandots, and seeing the deplorable state of the people, his pious soul was grieved, and he got a petition signed by near one hundred persons of every sex and character, and sent it to some of the preachers in the Redstone District.

The result was that sometime in the year 1803, William Steel, then a traveling preacher belonging to the Baltimore Conference, went to explore and report the state of the country. (Note: In 1803 William Steel was the preacher on the Little Kanawha and Muskingum Circuit.) Thus this country was provided for by the Baltimore Conference. The Circuit has spread and been enlarged, so that there are now four Circuits: Guyandot, Great Kanawha, Big Sandy, and Little Sandy; the two former in Virginia, and the two latter in Kentucky.

Old Brother Miller lived to see his wishes crowned with success, and multitudes assembled in his settlement at the Quarterly and Camp-meetings, singing the songs of Zion, and kneeling around the Lord's Table spread in the wilderness.[8]

This account has now passed over a vast extent of territory, once a howling wilderness, but now (1822) converted into fruitful fields. The work has been great and glorious through this country generally. We have not reported in these sketches any facts without proper authority. They are well founded, as we have them from living witnesses, or from what the writer's eyes have seen or his ears have heard.[9]

---

[5] *Ibid.,* p. 392.

[6] *Ibid.,* p. 393.

[7] *Ibid.,* p. 392.

[8] *Ibid.,* p. 392.

[9] *Ibid.,* p. 393.

> That the preachers suffered much in forming these new Circuits is unquestionable; having often to swim the deep and large Creeks on their horses, and to ride from twenty to thirty miles through the wilderness from one settlement to another, and not unfrequently had to take up their lodgings in the woods, amidst the howling wolves and screaming panthers. It was no uncommon occurrence for the scattered members of Society, on hearing of a preacher, to travel ten or twenty miles through the woods to invite him to come and preach at their cabin, and to mark for him a way by blazing the trees.[10]

If one sets a point at Uniontown, on the original Redstone Circuit, and takes a radius of two hundred miles, north, west, and southwest, the arc described will embrace western New York, eastern Ohio to just beyond Columbus, the tip of Kentucky, and the Guyandot and Kanawha River section of West Virginia. The above statements are clear evidence that six of the eight new Methodist Circuits established in this entire region of new country, between 1799 and 1804, were organized by Circuit Riders who went out from the Redstone region. Also, that most of the scattered Methodists, in whose homes the first Classes were organized, had emigrated from southwestern Pennsylvania. The General Minutes confirm the accuracy of Thomas Hinde's statements. The new Circuits that are recorded in the Minutes for those years in the region, are as follows:[11]

Name of New Circuit	*Year First Mentioned*	*First Preacher Appointed*
Little Kanawha	1799	Robert Manley
Muskingum and Hockhocking	1800	Jesse Stoneman
Shenango	1800	Peter B. Davis
Erie	1801	James Quinn
West Wheeling (Omitted by Hinde)	1802	Joseph Hall
Hockhocking	1803	Asa Shinn
Deerfield (Omitted by Hinde)	1803	Shadrach Bostwick
Guyandot	1804	Asa Shinn

James Quinn was back on the Redstone Circuit in 1803. That year he married Patience Teal. That same year Edward Teal, his father-in-law, moved from the "forks of the Yough" to Fairfield County, on the Hockhocking River in Ohio. In 1804, Quinn transferred to the Western Conference, and built a cabin home on Teal's land, where Mrs. Quinn lived while her husband itinerated as a Circuit Rider and Presiding Elder throughout the State of Ohio. It will be noted from the above statement of the origins of these Circuits that Quinn was the first Circuit Rider on the Erie Circuit, that he did the exploratory work on the Hockhocking Circuit, and that he helped Jesse Stoneman on the original Muskingum Circuit. He makes comment concerning his firsthand knowledge of the rise of Methodism in the region, and concerning the reliability of the accounts furnished by Theophilus Arminius (Hinde) as follows:

---

[10] *Ibid.*, p. 393.

[11] *General Minutes,* for years indicated.

> This transfer (to the Western Conference in 1804) gave me an opportunity of being an eye and ear witness of many things connected with the early history of Methodism in that part of the State of Ohio, extending on the Ohio river from the mouth of the Beaver river to the town of Ripley; also extending up the Scioto, Hockhocking, and Muskingum valleys, and embracing the Circuits on the other side of the Ohio, and extending up the Sandy, the Guyandot, and the Big and Little Kanawha valleys; as, also Middle Island and Fishing Creek valleys.
>
> This being the case, it might be expected that I should furnish much interesting matter to posterity. I am saved, however, from this labor by others more competent to the task. The reader will find, in *The Methodist Magazine,* over the signature of Theophilus Arminius, extracts from the manuscript Journal of the Reverend Henry Smith. I was one of a committee appointed by the Conference to examine, revise, amend, and forward matter for publication in the magazine. I examined this Manuscript *Journal* with care, and found it very correct, and placed it in the hands of Theophilus Arminius, who was then writing his interesting sketches for our only periodical.
>
> Brother Theophilus Arminius has also furnished a very correct and comprehensive outline of the rise of Methodism, the formation of Circuits, and the extension of the work up the Ohio from the Scioto valley, embracing the settlements on the tributary streams on both sides of the river. I know these accounts to be correct from personal observation, and in the labors that have been performed, and the sufferings endured, in clearing and cultivating this part of the Lord's heritage, I thank my divine Master that He hath honored me with a share in both.
>
> In each of the fields of labor noticed by Theophilus Arminius it may be safely asserted, that during the last thirty or forty years, (This was written in 1840) thousands of redeemed sinners have been called, justified, adopted, sanctified, glorified, and taken home to heaven; while thousands more, to the third and fourth generation, still on the way, around the Gospel board appear, and sing the Lamb in hymns below.[12]

James Quinn makes comment concerning the difficulties of the pioneering work in establishing these early Circuits. Quinn was appointed to the established Winchester Circuit in Virginia in 1802. He says:

> I reached my Circuit in Winchester early in May. I came in rather poor plight, for I had traveled on Muskingum, Hocking, and Kanawha in 1800, and on Erie in 1801; and, as there were no missionary funds in those days, my purse was empty, and my clothes threadbare. Nevertheless, I was not ashamed; for I believed that I had been sent by Him who sent out His first missionaries without purse or script, while He himself had not where to lay His head. Shall I say that the man who cannot brook all this is unfit to be a missionary? Well, it was not long before I was well clad, and had money too.[13]

Information is not available concerning the organization of the West Wheeling Circuit. It first appears in the Minutes as a two-week Circuit in 1802. It was the most successful of the group of new Circuits, showing 395 members in Society in its first report in 1803. Being across the Ohio River from the old Ohio Circuit, doubtless it derived its origins largely from the Redstone region.

The Deerfield Circuit in Portage County, Ohio, had its origins in the work of Henry Shewel, who removed from the Redstone Circuit to Ohio, in the spring of 1802, and settled in Deerfield. Shewel was a local preacher, and organized a few Methodists in Deerfield into a Class in the summer of 1802. Among the original members of the Class were Daniel Diver and his wife. Their daughter was married to Shadrach Bostwick, a Methodist Itinerant who had been admitted on trial in the Baltimore Conference, in 1791. By 1801, Bostwick was the Presiding Elder on the Pittsfield District of the New England Conference. Also, he had secured training in medicine. So, in 1803, Dr. Bostwick was induced by his father-in-law to cast his lot with the new western community, where he served for a time as both preacher and doctor. He organized the Deerfield Circuit and served as Circuit Rider on it in 1803 and 1804. Bostwick introduced Methodism into Youngstown, Ohio, and organized the first Class there.[14]

---

[12] James Quinn, quoted in John F. Wright, *Life and Labors of James Quinn,* Methodist Book Concern, Cincinnati, 1851, pp. 117 ff.

[13] *Ibid.*, pp. 65 f.

The reports of 1805 show the numerical strength of these new Circuits, as follows: Muskingum and Little Kanawha were joined together as a two-week Circuit and had 185 members in Society. Shenango was a two-week Circuit with 206 members. Erie reported 349 members and Deerfield 30, and the two were joined in a four-week Circuit this year. West Wheeling was a four-week Circuit with 549 members. Hockhocking had 258 members organized on a four-week Circuit. And Guyandot had 65 members on its two-week Circuit. A total of 1,642 members had been gathered in over one hundred new Classes and Societies in the new region in the six years between 1799 and 1805.

THE DEVELOPMENT OF CIRCUITS AND DISTRICTS IN THE REGION: 1800-1824

The groupings of Circuits under a Presiding Elder are first named as Districts in the *General Minutes* in 1801. The first listing of the District in this western region that year named the District "Pittsburgh" with Thornton Fleming as Presiding Elder. Eight Circuits are listed in the District. Greenfield had been absorbed by Clarksburg and Redstone by that time, and the four old Circuits are Redstone, Pittsburgh, Ohio, and Clarksburg. The four new Circuits are Muskingum and Hockhocking, Little Kanawha, Shenango, and Erie. Thus, originally, this expanded work which had developed out of the old Redstone region was included in the Pittsburgh District of the Baltimore Conference. In 1804, the name of the District was changed to Monongahela, and all the western Circuits of the Baltimore Conference were in the Monongahela District from 1804 to 1819.

In 1802, the two Circuits in southwestern Ohio, which had been established from the Methodism that came up from Tennessee and Kentucky, were in the Kentucky District of the Western Conference. In 1804, the Western Conference established an Ohio District. It had five Circuits: the two that originally came from Kentucky Methodism, Miami and Scioto; and the three new Circuits in Ohio and western Virginia that had been established from the Redstone region, Muskingum and Little Kanawha grouped as one Circuit, Hockhocking, and Guyandot.

---

[14] Samuel Gregg, *History of Methodism Within the Bounds of Erie Annual Conference,* New York, 1865, pp. 49 f. and 53 f.

By 1809, the rapid growth of Methodism in Ohio caused the Ohio District to be divided into two Districts: the western portion of the State into the Miami District, with six Circuits and twelve Circuit Riders; and the eastern portion of the State and corner of western Virginia into the Muskingum District, with seven Circuits and eleven Circuit Riders. The West Wheeling Circuit was transferred from the Monongahela District to the new Muskingum District this year. The statistics for 1809 show that the Ohio District that year, plus the West Wheeling Circuit, already had 6,123 members.

By 1810 the Monongahela District of the Baltimore Conference had ten Circuits. Jacob Gruber was the Presiding Elder, and he had seventeen Circuit Riders on the District. Joshua Monroe, then a young preacher twenty-four years old, rode the Erie Circuit that year. He was intimately acquainted with the entire region throughout his long life. Fifty years later he described the District as it existed in 1810.

> In order to give as correct a description as possible of the extent and boundaries of the Monongahela District, I will give, severally, the Circuits and their position in the District.
>
> On the south-eastern border lay Randolph Circuit. Beginning in Somerset County Pennsylvania, where the national road now passes, it took a southwesterly course through a corner of Maryland, embracing all of the valley between the Allegheny mountains and the Laurel Ridge, and stretching away into Tygart's valley, in Randolph County, Virginia, a distance in a direct line of about one hundred miles, and having an average width of forty miles.
>
> Monongahela Circuit lay entirely in Virginia, in Monongahela and Harrison Counties, extending far south of Clarksburg.
>
> East Wheeling Circuit lay on the waters of Grave Creek and Wheeling Creek; was bounded on the west by the Ohio River, and extended east into Greene County, Pennsylvania.
>
> Ohio Circuit was also bounded by the Ohio River on the west, and extended east, taking more than half of Washington County, Pennsylvania.
>
> Greenfield Circuit lay on the west side of the Monongahela River, in Washington and Greene Counties, with a few appointments in Virginia.
>
> Redstone Circuit lay between the Laurel Ridge and the Monongahela River, in Westmoreland and Fayette Counties, with several appointments in Virginia.
>
> Pittsburgh Circuit was all in Pennsylvania, and embraced Pittsburgh, Greensburg, Mount Pleasant, Connellsville, Somerset, and a part of Indiana County.
>
> Erie Circuit was a four weeks Circuit lying in Venango, Crawford, Erie and Mercer Counties.
>
> There was no Indiana Circuit, though one appears in the appointments. Jacob Dowell was sent to form a Circuit in Indiana and Armstrong Counties, but soon became discouraged, and the Elder removed him to help me on the Erie Circuit.
>
> Hartford Circuit was all in Ohio, extending from the Pennsylvania line up the Lake to Grand River, embracing Hartford, Hubbard, Youngstown, Canfield, and many other towns on the Reserve.
>
> The Shenango or New Castle Circuit lay chiefly in Mercer, Butler, and Beaver Counties, Pennsylvania.

> So, it will be seen that the District was bounded on the east by the Allegheny mountains, on the north by Lake Erie, on the west by the Grand and Ohio rivers, and on the south by the mountains which divided between the waters of the Greenbrier and Monongahela rivers.[15]

From this excellent description it is evident that, in 1810, the Monongahela District covered approximately twenty-five thousand square miles. This would average twenty-five hundred square miles for each Circuit. The names of the Circuits in the District that year illustrate the constant adjustment in Circuit and District boundaries, and in Circuit names, that was occurring in the rapidly growing Methodism of that day.

Randolph Circuit was first organized in 1790 and was in the Redstone region Presiding Elder's District. In 1793, it was absorbed into the Clarksburg Circuit. Until 1803, Greenbrier Circuit was in the Richmond District of the Virginia Conference. In 1803, a group of Circuits in the western portion of the Virginia Conference were made into the Greenbrier District, and the new District was put in the Baltimore Conference. The Circuits of this new District, located in the Shenandoah Valley, and across the Shenandoah Ridge on the headwaters of the Kanawha and the Potomac, were: Botetourt, Rockingham, Greenbrier, Monroe, Pendleton, and Allegany. Randolph reappears as a Circuit in 1806, attached to the Monongahela District. It was transferred to Greenbrier District in 1807, back to Monongahela in 1810, and again to Greenbrier in 1811.

The Monongahela Circuit, given by Monroe, was the former Clarksburg Circuit. The name was changed from Clarksburg to Monongahela in 1806. Greenfield, which had been broken up and absorbed by Redstone and Clarksburg Circuits in 1800, was re-established as a separate Circuit in 1804. East Wheeling and Hartford were new Circuits in 1810, being first named that year. The Deerfield Circuit was combined with Erie Circuit in 1805. Now, in 1810, the work was separated again and the Ohio portion was named Hartford Circuit. In 1810, seven of these Circuits, Erie, Greenfield, Hartford, Monongahela, Ohio, Pittsburgh, and Redstone, each had two Circuit Riders and were four-week Circuits. The other three, East Wheeling, Randolph, and Shenango, were two-week Circuits with one Circuit Rider each. Counting twenty-four preaching places on a four-week Circuit, and twelve on a two-week Circuit, gives two hundred and four Methodist preaching places on the Monongahela District in 1810.[16]

In 1807, Robert R. Roberts and John W. Harris were appointed as the preachers on the Pittsburgh Circuit. Bishop Simpson, in his life of Bishop Roberts, makes a statement concerning the extent of that Circuit at that time which tallies closely with Monroe's account for 1810.

---

[15] Joshua Monroe, Article IV in a series on The Life of Jacob Gruber, *Pittsburgh Christian Advocate,* August 14, 1860.

[16] Based on data from the *General Minutes.*

> In 1807 Robert R. Roberts was appointed to the Pittsburgh Circuit. It then embraced the entire country between Laurel Hill and the Allegheny River, extending to Conemaugh, Black Lick, and Brush Creek. It included Pittsburgh, Ligonier valley, Greensburg, Connellsville, Sewickley, and the regions between the Youghiogheny and Allegheny rivers. The city of Pittsburgh, owing to opposition and discouragements, had been dropped from the appointments by his predecessor, but he resumed preaching in the second story of a workroom which had been used as a sail-loft.[17]

Joshua Monroe's description of the Ohio Circuit, when he rode it in 1811, is one of the best statements available of the exact extent of a Methodist Circuit at that time.

> The Ohio Circuit dates back as far as 1787, when it was set off from Redstone, and Charles Conaway and George Callahan traveled it. In 1787 that part of the work lying next to the Ohio river was set off into a Circuit and called Ohio, which name it bore for more than fifty years. In 1811 I was appointed to the Ohio Circuit with Jacob Dowell as my associate. It was then counted among the best Circuits west of the mountains.
>
> It extended along the Ohio river from Holliday's Cove to Esquire McMechen's, six miles below Wheeling, and from the river eastward to Robert's, six miles east of Washington, and had twenty-four appointments, and a membership of five hundred whites and thirty-seven colored.
>
> We had a little Church in Washington built of logs, and between West Middletown and Wellsburg we had one of the same kind called Doddridge's Chapel. This was built on a lot donated to the Church by John Doddridge, the father of Dr. Joseph and Phillip Doddridge, who was one of the first fruits of Methodism west of the mountains, and was an eminently pious and devoted Christian.
>
> We also had a small log Church between Wellsburg and West Liberty, called Kadesh Chapel, where sleeps the dust of Thomas Haymond, one of the early itinerant preachers. This Church was built by the Pumphreys and others. The stone Church at Short Creek was also under roof, but not finished. Our other appointments were all in private houses, except Wellsburg, where we preached in the old Academy.
>
> We had, at that time, a noble band of faithful, zealous, men and women at several of our appointments, and especially at Short Creek, where was the largest and wealthiest Society on the Circuit. There were the McCulloughs, the Spahrs, the Morgans, the Bukeys, and others.[18]

In 1812 the original Western Conference was divided into two Conferences, Tennessee and Ohio. The new Ohio Conference in its first report, in 1813, had 23,284 members. It had five Districts: the Kentucky and Salt River Districts south of the Ohio in Kentucky; the Miami District, in western Ohio, and reaching over into Indiana; the Muskingum District, located in southeastern Ohio, and reaching across the river to include Little Kanawha and Guyandot Circuits of western Virginia; and the Ohio District, in northeastern Ohio, and reaching over into northwestern Pennsylvania. This new Ohio District took the Beaver, Erie, Shenango, and Trumbull Circuits from the Monongahela District of the Baltimore Conference. This again reduced the Monongahela District to the region originally occupied on the headwaters of the Ohio, south and east of the Allegheny and Ohio Rivers.

---

[17] Matthew Simpson, Article on Robert Richford Roberts, Flood and Hamilton, Editors, *Lives of Methodist Bishops,* Phillips and Hunt, New York, 1882, pp. 174 f.

[18] Joshua Monroe, Ohio Circuit in 1811, *Pittsburgh Christian Advocate,* February 27, 1855.

An attempt was made at the General Conference, in 1816, to throw the entire region into the Ohio Conference. Jacob Young, then Presiding Elder of the Ohio District, moved that the Allegheny Mountains should be the dividing line between the Ohio and Baltimore Conferences. He contended that, "since they have given us sparsely populated ground, not well prepared to support ministers, I feel that we should have some of the rich territory also." But Robert R. Roberts opposed the motion, saying, "The Baltimore Conference has been very kind to the Ohio Conference, and has given her a great deal of territory. I think it is now time to stop. Baltimore needs all the ground they have for their own use." [19] Young countered by rescinding his motion, and moving that Ohio give back to Baltimore the portion which it had received. This motion did not prevail, and the boundaries remained as they were.

Until 1818, the Baltimore Conference had five Districts: Baltimore, Potomac, Carlisle, Greenbrier, and Monongahela. In the reports of 1819, the Monongahela District had eight Circuits, which reported members in Society that year, as follows: Connellsville and Mahoning, 412; East Wheeling, 300; Greenfield, 550; Harrison, 706; Monongahela and Randolph, 502; Ohio, 723; Pittsburgh, 357; and Redstone, 681. Total for the District, 4,231. That year, 1819, the Monongahela District was divided into two Districts, named Monongahela and Pittsburgh. The appointments assigned to the Monongahela District were: Greenfield, Harrison, Monongahela, Preston, and Redstone Circuits; and Washington Station. Ten Circuit Riders were assigned to this work, with Asa Shinn as Presiding Elder. The Pittsburgh District appointments were: Connellsville, East Wheeling, Mahoning, Ohio, Short Creek, and Somerset Circuits; and Pittsburgh Station. Thornton Fleming was the Presiding Elder, and he had ten Circuit Riders under his supervision. There were six four-week Circuits, five two-week Circuits, and two Stations in the appointments on the two Districts. This would account for about two hundred Societies.

When Pittsburgh was set apart as a Station appointment, in 1811, it became the first Station appointment in Methodism west of the mountains. It began to be a Circuit again, within the City, in 1821, with two preachers assigned that year. The preachers assigned to Pittsburgh continued to work all the appointments within the City as a Circuit until 1835. The second Station west of the mountains was Cincinnati, set apart in 1813. And the third was Washington, in 1819. George Brown was the preacher assigned to Washington that year, and he made the following record of the beginning of that work as a Station appointment:

> In March, 1819, the Conference was in Baltimore, and Bishop Roberts, in view of giving me an opportunity of visiting my beloved mother occasionally, appointed me to Washington Station. This was a new Station, set off from the Ohio Circuit by Asa Shinn,

---

[19] Jacob Young, *Autobiography of a Pioneer,* Cranston and Curts, Cincinnati, 1857, pp. 321 f.

> Presiding Elder, and Thornton Fleming, Preacher-in-Charge of the Circuit, at the close of the preceeding year. When I arrived at Washington, brother James Shannon, with whom I was to board, informed me that the Church consisted of about one hundred white members and twenty-five colored, and that they were unhappily divided about the singing, one half for choir singing in the gallery, and the other half against it.
>
> I determined to visit the entire Church immediately, hear what they had to say, and then have a season of prayer. After this manner I went through the whole Church, listening patiently to all parties, making no other reply than this: "Now, let us pray". All parties became ashamed of their strife, confessed their folly to one another, and came to the altar as laborers together in the revival which followed.
>
> That year a Camp-meeting at Pike Run, and another at Castleman's Run, largely attended by our people, was made a great blessing in Washington Station. The work went on all the Fall and Winter. It got into the gallery among the singers, all of whom were converted but one. It extended to the country round about Washington, and reached many who were Calvinistically educated, and whose connections belonged to other Churches. At various times I saw as many as seventy-five at the altar of prayer; and about two hundred seventy-five members were added to the Church that year.[20]

The General Conference of 1820 changed the boundary line between the Genesee and Ohio Conferences. The new line began at Erie, Pennsylvania, ran south to Waterford, and thence down French Creek to the Allegheny River. All the work north and east of this line was placed in the Genesee Conference.[21] The same General Conference ordered the organization of the Kentucky Conference, and when this Conference was organized, the Circuits of the Guyandot section, which had been a part of the Ohio Conference, fell into the Kanawha District of the new Kentucky Conference.

Thus it came about, when the Pittsburgh Conference was created, in 1825, that it was composed of portions of four Conferences: Baltimore, Ohio, Genesee, and Kentucky. There was justice in the boundaries determined upon for the original Pittsburgh Conference, since the work in all sections of the Conference had its origin from the original Redstone Circuit. Redstone was the "mother Circuit" of the entire region, being directly responsible for the initial work which brought the Little Kanawha, Muskingum, Shenango, Erie, West Wheeling, Deerfield, Hockhocking, and Guyandot Circuits into being. These Circuits, in turn, became "mother Circuits," and, along with the Circuits in the original Redstone region, expanded, divided, and sub-divided to form all the Methodist work that became a part of the original Pittsburgh Conference in 1825.

THE PLANTING OF METHODISM IN PITTSBURGH

According to F. S. DeHass, Wilson Lee, one of the Itinerants on the Redstone Circuit during its second year, was the first Methodist to preach in Pittsburgh, the sermon being in a tavern which stood on Water Street near

---

[20] George Brown, *Recollections of Itinerant Life,* Methodist Protestant Publishing House, Springfield, Ohio, 1868, pp. 95 ff.

[21] Samuel Gregg, *op. cit.,* Vol. I, p. 182.

Ferry, in the fall of 1785. Robert Ayres visited Pittsburgh in the spring of 1787, but found no Methodists. The Pittsburgh Circuit was organized in 1788, and, apparently there was an attempt, made by Bishop Asbury and the Circuit Riders, to establish a Class in 1789, but it failed. Wrenshall says that Charles Conaway and Lasley Matthews made an attempt to introduce Methodism into Pittsburgh. This must have been in 1792, when Conaway rode the Pittsburgh Circuit, east of Pittsburgh, and Matthews the Ohio Circuit, southwest of Pittsburgh. This effort also failed.

Methodism began in Pittsburgh in 1796, through the efforts of the merchant and local preacher, John Wrenshall. The work had little growth until 1808. In 1810, the first Church building was erected, and, in 1811, this Church became the first Station appointment west of the mountains. The second Church building was erected in 1818. Pittsburgh Methodism experienced a sweeping revival in the early 1820's. By the time the Conference was organized, in 1825, there were between six and seven hundred Methodists in Pittsburgh.

This story, more in detail, and with authenticating evidence, is presented in the following paragraphs.

A Mrs. Gant and her three nieces were the first Methodists in Pittsburgh. The account concerning this work is contained in a letter of Peter M. McGowan sent to the Smithfield Street Church in 1888. McGowan had been pastor in Pittsburgh in 1833. He says:

> In 1839 I was traveling on Butler Circuit. At one of my appointments I met with an old member of the Church by the name of Wigfield, a precious old Christian mother in Israel. She was born on Grant's Hill in Pittsburgh. Her father was Frank Wilson, who had come to this country from Ireland before the Revolutionary war. He had a sister he left in Ireland who married a Mr. Gant. She was converted through the labor of John Wesley. At the close of the war they took passage for this country, but before they got on shipboard Mr. Gant died. She came anyhow, spent the winter in Philadelphia, then came on to her brother in Pittsburgh.
>
> She had Wesley's Sermons and Fletcher's Checks with her. On getting to her brothers who had three daughters, she could find no Methodists in the town. She felt she must introduce it, and began to speak to her nieces, who were led to see their need of Christ. Their Aunt Gant would read one of Wesley's sermons and pray with her nieces until they were converted, when she formed them in a Class and met with them in that capacity regularly. One of these girls was the old lady who gave this account.
>
> After some time a young man named Wigfield came to Pittsburgh from Maryland. He was a Methodist, sought out this nucleus of Methodism, and united with them. They soon appointed him the Class-leader. He married the girl who gave me this account. After their marriage their Aunt made her home with them while she lived. They removed to a home on the Frankstown road. Robert Ayres, the first preacher they saw, found them, and they had him preach to them. Here then was the first Methodism in Pittsburgh. Auntie Gant died before I knew the family. Mrs. Wigfield, the first convert, I knew well.[22]

Robert Ayres' *Journal* records this visit to the Wigfield home. He had turned aside from his regular Circuit for a few days, and was searching for some old acquaintances who had moved near Pittsburgh from his home section near Carlisle, Pennsylvania. His record is as follows:

---

[22] Peter M. McGowan, letter in *Centennial Manual and Directory,* Smithfield Street Methodist Episcopal Church, 1888, pp. 114 f.

> Monday, March 26, 1787: Rode into Fort Pitt and conversed with Mr. Barr (the Presbyterian pastor), who seemed very dry, and rather discouraged me from coming into the town to preach, which caused me some exercise of mind. Returned to Friend Quinns and tarried.
>
> Tuesday, March 27th: Set out in search of my old acquaintances, and fortunately found them in about seven or eight miles riding and was very joyfully received. Tarried that day and the next, it being wet weather. Conversed particularly with John and Bertha Daugherty.
>
> Thursday, March 29th: Set out again in search of M---ds, and was fortunately conducted to M. Wigfields, where I found four precious souls, encompassed by Calvinists all around. One of them was almost led astray. I hope she has renewed her covenant.
>
> Friday, March 30th: Preached to a small congregation, with liberty, and tarried. Had some conversation with a Calvinist, whom I left as bare as I found. Then conversed with my dear brethren.[23]

On Bishop Asbury's fifth journey to the Redstone region, he reached Pittsburgh for the first time. This was Asbury's first trip west over the Forbes road. His route brought him through York, Carlisle, Bedford, and Greensburg, to Pittsburgh. From Pittsburgh he proceeded south, attended a Quarterly Meeting, went on to Uniontown, and back across the mountains to Cumberland. Asbury's record of that first visit to Pittsburgh is as follows:

> Sunday, July 19, 1789: Set out and reached Pittsburgh, twenty-five miles. I preached in the evening to a serious audience. This is a day of small things: what can we hope? yet, what can we fear? I felt great love to the people; and hope that God will arise to help and bless them.
>
> Monday, July 20th: I preached on Isaiah 55:6, 7. Had some zeal, and the people were very attentive. But, alas! they are far from God, and too near the savages in situation and manners.
>
> Tuesday, 21st: I spoke on "The Son of Man is come to seek and save that which was lost". We were crowded and I felt more courage. The night before, the rude soldiers were talking and dancing about the floor; but now they were quiet and mute; this, I judged, might be owing to the interference of the officers, or magistracy.
>
> Wednesday, July 22nd: We left Pittsburgh and came by the Allegheny river to Wilson's, who was formerly an Elder in the Presbyterian Church. Brothers Green, Willis, and Conaway were my companions on the road.[24]

Apparently these accounts point to an effort to plant Methodism in Pittsburgh, in 1789. From September 20th to October 1st, 1786, Robert Ayres had made his exploratory trip through the region east of Pittsburgh, going as far as the Ligonier Valley. Then, in the spring of 1787, Ayres found the Wilson-Wigfield home on the Frankstown road, just east of Pittsburgh, largely by accident. As has been noted, Ayres was present at the Conference in Uniontown, in 1788. Doubtless his report influenced the appointment of Charles

---

[23] Robert Ayres, *Mss. Journal.*

[24] Francis Asbury, *Journal,* Vol. II, p. 52.

Conaway to organize the new Pittsburgh Circuit that year. Then, the next summer, in 1789, Asbury, accompanied by the two Presiding Elders, Henry Willis and Lemuel Green, made this excursion into western Pennsylvania, with particular attention to Pittsburgh. Charles Conaway succeeded in organizing the Pittsburgh Circuit, in 1788-1789, the Circuit reaching as far as the Ligonier Valley, where he preached at the Roberts' home during that first year. In 1789, Charles Conaway was renamed to the Pittsburgh Circuit with Pemberton Smith as his associate. So it must have been a four-week Circuit. The first report shows ninety-seven members on the Circuit in 1790. This had only grown to one hundred ninety-eight by 1796.

Methodism was finally begun in Pittsburgh, in the year 1796, through the work of John Wrenshall (1761-1821). John Wrenshall was born in England. He was converted in a Methodist Society and became a local preacher. He came to Philadelphia in 1794. He was accompanied by his wife, and five children, Margaret, Mary, Julia, Ellen, and John; and by his brother-in-law, who was his business partner. Wrenshall was aided in getting established in Philadelphia by John Dickins, pastor of St. George's Methodist Church. After two years, he and his partner decided to open a second mercantile establishment, in Pittsburgh and Wrenshall came to Pittsburgh in July, 1796, to open the new store. John Wrenshall kept a *Journal,* which consists of five small handwritten volumes with a page size of six by seven inches, the total running to seven hundred forty-seven pages of script. Volumes one and two deal with his life in England, and volumes three, four, and five with his life in America. This *Journal* is in the possession of the Pittsburgh Conference Historical Society.

John Wrenshall was responsible for the planting and early leadership of Methodism in Pittsburgh. Others associated with him in leadership of the enterprise were: Peter Shiras, who owned the old Fort Pitt buildings; Robert McElhinny and his family, who were from Londonderry, Ireland; Thomas Cooper, and his son, Thomas Cooper, Jr.; and Charles Avery. In addition to the five children whom the Wrenshalls brought to America from England, three other daughters were born in America. His daughter Ellen married Colonel Frederick Dent; and their daughter, Julia Dent, became the wife of President Ulysses Simpson Grant. Another daughter, Mary, was the wife of Asa Shinn. The genealogy of the family claims that Wrenshall belonged to the twenty-seventh generation in direct descent from Alfred the Great. Wrenshall's wife died in 1812. In 1813 he married Ann McElhinny, who died in 1814. When Wrenshall died he was laid to rest in a vault in the First Presbyterian churchyard, between his two wives. When the new First Presbyterian Church was erected the bodies of all three were removed to the Wrenshall burial plot at Bridgeville.[25]

---

[25] *Vide:* Newspaper clipping attached to last page of Vol. V of Wrenshall's *Journal.*

Wrenshall's *Journal* gives an invaluable contemporary record of the state of religion in Pittsburgh, in general, and of Methodism, in particular, when he arrived in the town, in July, 1796.

> The next day, Saturday, I walked about through the town. They were engaged in building the new Court-House on the diamond, and one of the workmen attracted my attention, on account of his steady attention to his business, which was hewing stone. I asked him if there were any of the people called Methodists in the town. He replied that he did not know of any except one old man, whose name and place of residence he communicated to me, and I went in search of him. He appeared to be a man very low in point of intellect, and equally so with respect to Christian experience, so that I had little satisfaction from that quarter.
>
> On Sunday morning, after breakfast, I made inquiry about Meeting-Houses, and was informed that there was both a Presbyterian and a German Meeting-House in a direction which was pointed out to me. I went to the first, which was nearest. It was built of logs. On entering it I found the benches broken down, and covered with dust; the pulpit covered with the same, and the whole exhibited evidence of having been long since deserted. I went next to the German Church, which was of brick, but not half finished. It had no floor, but the joists were there, ready for one. On one of these I took my seat, and could not refrain from shedding a few tears at the desolate situation of the place in point of religion.[26]

Wrenshall went about opening his store. He brought with him a letter of introduction from the pastor of St. George's Church in Philadelphia, John McClaskey, to Peter Shiras, who had bought old Fort Pitt, and was moving from Mount Holly, New Jersey, to Pittsburgh. Shiras was a Methodist. He had not yet arrived in Pittsburgh when Wrenshall got here. The following are the circumstances under which regular Methodist preaching was commenced in Pittsburgh. Wrenshall says,

> A few days after I commenced my store a venerable looking old gentleman called upon me, and introduced himself as the aforesaid Mr. Shiras. Without ceremony he pressed me to commence preaching, observing that he had no doubt but the Providence of God had directed both our courses thither for the introduction of the gospel into Pittsburgh. I begged to be excused for the present, but promised that when my family came, which I had sent for, I would comply with his request, and with this he was satisfed.
>
> In the month of October, 1796, my family arrived, and the old gentleman immediately came and reminded me of my promise. Having now no plea, and possessing a disposition to do what good I could, I said that if he would procure a place and a congregation, I was ready at any time he might designate. He procured the use of the unoccupied Meeting-House, gave notice to the inhabitants, and the following Sabbath day I preached to a crowded congregation from the following words: "Worship God". The congregation, composed of all descriptions of persons, was very attentive. The officers and soldiers from the garrison (Fort Lafayette) marched in regular order, to and from the meeting, with drum and fife, and all of them behaved as persons ought.[27]

The next Sunday Wrenshall preached at the same place again. When he arrived, at three o'clock in the afternoon of the third Sunday, the hour at which the service was scheduled, they found that the Elders of the Presbyterian

---

[26] John Wrenshall, *Mss. Journal,* Vol. III, pp. 30 ff.

[27] *Ibid.,* pp. 34 ff.

Church had affixed padlocks to the door of the Church, asserting that they would not permit a "Free Willer" to preach in their Meetinghouse. The assembled congregation was indignant. Wrenshall invited them to his own house and held the service there. At the close of the service Peter Shiras offered the use of a large room in the old Fort at the "Point" as a meeting place. Wrenshall says,

> I thanked him for his kindness, and gave out preaching at the Point next Sabbath day at three o'clock. Thus ended the Calvinian dog-in-the-manger policy, and thus commenced the regular preaching of the Methodist Society in the city of Pittsburgh.
>
> In this room at the old Fort at the Point we had preaching for about seven years, two-thirds of which I had to fill up myself, except when business called me from home. In that case Mr. Shiras sung, prayed, and read one of Mr. Wesley's sermons, or a chapter from the Bible, and conducted the meeting with much propriety.[28]

This Society, established by Wrenshall and Shiras, became a regular preaching point on the Pittsburgh Circuit. Whether either William Beauchamp or John Cullison, Circuit Riders on the Pittsburgh Circuit in 1796-1797, preached in Pittsburgh is unknown. Wrenshall does not mention them. He comments concerning the relationship of the regular Itinerants to Pittsburgh as follows:

> I should state that several attempts had been made, previous to the arrival of Mr. Shiras and myself, to introduce the preaching of a free salvation to all and for all who would believe and obey, but with little success. For prejudice, bigotry, and sensuality had so effectually chained and blinded the minds of the inhabitants of Pittsburgh that it was a "sodom in miniature". One of our preachers by the name of Conaway, and another named Lasley Matthews, made the attempt, but without any permanent success.
>
> I received a few lines from the Reverend Valentine Cook (In 1797 when Cook was Presiding Elder of the District) in which he expressed his good wishes for my happiness and preservation, urging the necessity of watchfullness and prayer, because many burning and shining lights had been extinguished in Pittsburgh. In a little time he paid us a visit, and preached for us at the Point.
>
> The Itinerant Preachers in our connection only visited Pittsburgh, at that time, one Sabbath in two weeks. And what, with Quarterly Meetings held at other places, which they attended, and high waters, we were frequently four and six weeks, with none but myself and Peter Shiras to fill up the appointments.[29]

> Our Society consisted of from sixteen to twenty-four members (this was in 1802). It was chiefly composed of old members traveling westward, and being detained here for a short time, while inquiring for a situation on which to fix permanently; and when a situation was found, they obtained a Certificate of their Membership, which it was usually my province to give, and went on to the West.[30]

In 1801 Robert McElhinny joined the Society, and aided in the leadership. But, in 1803, he moved to Mt. Nebo, a farm about nine miles east of Pittsburgh. In 1802, Peter Shiras sold the old Fort to Colonel James O'Hara, and, in 1803, the Methodist Society had to give up the preaching place at the Point. According to Wrenshall the preaching place, from 1803 to 1808, was Wrenshall's home, and his backyard in the summertime. He makes no mention of a cessation of itinerant preaching or of the sail-loft episode mentioned by Bishop Simpson. The Thomas Coopers, father and son, arrived on June 17, 1803, and commenced the brass foundry business in Pittsburgh. They were Methodists. Thomas Cooper, Sr., was appointed the Class-leader. By 1808, Thomas Cooper, Jr., had built a large house along the Monongahela, at Smithfield and Water Streets, and the Methodist preaching place was moved there.

---

[28] *Ibid.*, pp. 38 f.

[29] *Ibid.*, pp. 38 f. and 43 f.

[30] *Ibid.*, Vol. IV, p. 122.

> In the year 1808 regular preaching was established in Thomas Cooper's house every Sabbath day, nearly half of which necessarily devolved upon me. We began to increase in number, and some few cast in their lot among us. But the chiefest part of our Society was still made up of emigrants from Europe, and strangers from east of the mountains.[31]

The first Methodist Church building in Pittsburgh was erected on the corner of Front and Smithfield Streets on a lot purchased from Thomas Cooper. Wrenshall says,

> Our congregations were increasing, and it had become necessary that more room for public preaching should be procured. As my business prospects were brightening I headed the subscription list with my name and one hundred dollars, which was as much, at that time, as I could well spare. The rest of the friends did what they could and a site was procured. Soon we had a foundation for a brick building, thirty feet by forty. When it was raised so as to be fit for the flooring joists, Bishop Asbury called while on his way to the Western Conference, and preached from an elevated stand a little behind where the pulpit now stands. This was in the month of August, 1810, and it was scorching hot. Previous to his commencing preaching, he requested me to state to the people, that it would not be deemed an offense to hoist their umbrellas, or to keep their hats on. Thus relieved, therefore, we had the pleasure of hearing him deliver two excellent and appropriate discourses, without much inconvenience from the sun.[32]

This visit of Bishop Asbury was during his fifteenth journey through Western Pennsylvania. He came from the east by way of Somerset, and Connellsville, to Camp-meeting near Brownsville. Then north to Pittsburgh, dining with Benjamin Fell and his family en route. After preaching in Pittsburgh the Bishop "hasted away to Washington"; on to Camp-meeting at Short Creek, then crossed the Ohio and proceeded west by way of Barnesville. Of his visit to Pittsburgh, he says,

> Friday brought us to Pittsburgh. Saturday, O what a prize! Baxter's Reformed Pastor fell into my hands this morning. Sunday, August 26, 1810: Preached on the foundation of the new Chapel to about five hundred souls. I spoke again at five o'clock to about twice as many. The Society here is lively, and increasing in numbers.[33]

The next year, 1811, Pittsburgh was made a station appointment, with James M. Hanson as the first preacher. The remainder of the Pittsburgh Circuit was named the Connellsville Circuit. The first report of Pittsburgh as a Station, in 1812, shows one hundred forty-seven white and twenty colored members. James M. Hanson was admitted on trial in the Baltimore Conference in 1809, and into full connection at the Conference session in 1811, in which he received his appointment to the new Station in Pittsburgh. The manner of his selection is described in interesting fashion by Wrenshall.

---

[31] *Ibid.*, Vol. V, p. 16.

[32] *Ibid.*, Vol. V, pp. 22 f.

[33] Francis Asbury, *Journal*, Vol. III, p. 295.

> Having gotten our Meeting-House into such a state as would admit the applying it to the use for which it was intended, and my little fund of knowledge being long since exhausted, it became necessary for us to apply to the Conference for a stationed preacher. When our request was made known at the Conference, and the necessary inquiry made as to who would be the most proper, which is generally done in private, we were told that Bishop Asbury came into the Conference room where nearly all the preachers were assembled, and walking slowly on, passing one and another of the preachers, at length he stopped and laid his hand on the head of one young man, and said, "what is your name"? The answer was, James McCormick Hanson. The Bishop then said, "Heigh! you are the ram, caught in the thicket." Having said this he walked on, leaving the youth in a state of perturbation; nor did he acquire any further information until the appointments were read out at the conclusion of the Conference, and he found himself assigned to Pittsburgh.[34]

Sixteen years later, in 1827, James Hanson was the senior preacher in the Baltimore City Circuit who was obliged to take action expelling the large group of local preachers and others for agitating the "reform" issue. His action at that time was an important link in the chain of events which produced the Methodist Protestant Church.

During the second war with Great Britain Mr. Wrenshall's mercantile business increased so that he had little time to devote to preaching. At this juncture the Pittsburgh Society secured an important addition to its leadership. Wrenshall says,

> In this crisis our Brother Charles Avery arrived in Pittsburgh on the seventh of September, 1814. He had served his time in the city of Philadelphia to the business of a druggist, and had commenced in that line. He was a local preacher. I looked on his coming as a providential help, because he was not only qualified, but willing to spend and be spent to spread the light of truth wherever an opening presented itself.[35]

John Wrenshall was ordained Deacon by Bishop Asbury at the Quarterly Meeting at the Hopewell Meetinghouse on the West Wheeling Circuit on Saturday, September 10, 1803. Asbury's record is very brief. He simply says, "I ordained Brother Wrenshall to the office of Deacon." [36] Wrenshall says that he had a considerable correspondence with the Bishop over the matter, and that he protested traveling the necessary fifty miles to the Hopewell Quarterly Meeting. Apparently he had been administering the sacraments without ordination. He says,

---

[34] John Wrenshall, *Mss. Journal,* Vol. V, p. 26.

[35] *Ibid.,* Vol. V, p. 64.

[36] Francis Asbury, *Journal,* Vol. III, p. 115.

> My performing certain rites in our Church was necessarily connived at because there was no one else of our denomination in town to attend to them. The Bishop said too that it was my right (to be ordained) having been so many years a Local Preacher without having been suspended, it was their duty and wish to express their approbation of my conduct, and this was the only way it could be done.
>
> These ideas settled the business. Accordingly on the Friday fixed on I made an early start and traveled forty miles. Early the next morning, in company with many of our friends, we crossed the Ohio river (at Pumphrey's ferry) and arrived at the point of destination about noon. There a vast concourse had assembled, and as the house would not contain them we had to assemble in the open air, where the forest trees formed a delightful canopy over our heads.
>
> Under this canopy, surrounded by this vast multitude, the Bishop performed on me this rite, which was remarkable for being the first ordination among us in the State of Ohio.
>
> After giving me my parchment he ordered me to prepare for opening the new Meeting-House by preaching in it that evening; and having no alternative to his request, I complied.[37]

This record points to two "firsts": the first ordination in Ohio, and the first Meetinghouse of record in eastern Ohio. This trip of Asbury, in 1803, was his first through the region after 1796. It was his first trip across the Redstone region and continuing on west across the Ohio River.

By the time of the Baltimore Conference session of March 1817, the membership in Pittsburgh had grown to two hundred and eighty, and the first Meetinghouse was too small. That spring three lots on the corner of Smithfield Street and Seventh Avenue were purchased for $5,000. The deed bears the date, May 30, 1817. On this site the first Smithfield Street Church was built. It was a large plain brick Church with a gallery on two sides. It was completed in 1818, and was used until 1848, when the present Church was erected.[38]

The first great spiritual revival of the Methodists in Pittsburgh occurred in 1819 and 1820, under the ministry of Samuel Davis. This revival went on for about a year and one-half, and added about five hundred members to the Society. It had its initial impetus in the Camp-meetings of 1819 which were made a great blessing to all of western Pennsylvania that summer. Samuel Davis says,

> From these Camp-meetings the sacred fire spread through the western Circuits and Stations under the jurisdiction of the Baltimore Conference; so that scarcely any part of our work was left unwatered and dry; but the towns of Washington, Brownsville, and Uniontown; the Redstone and Ohio Circuits, with our favored city, were most abundantly blest.
>
> To those who have been conversant with the history of Methodism in this place from its rise, and who, with lively interest, have marked its progress down to the present; the retrospect must afford matter for the liveliest feelings of gratitude to God. Yea, when we look back but a few years, and compare what they were with what they are now, their souls in passing astonishment must cry out, "what hath God wrought!"

---

[37] John Wrenshall, *Mss. Journal,* Vol. V, pp. 8 ff.

[38] Charles W. Smith, Historical Sermon, September 16, 1888, *Smithfield Street Methodist Episcopal Church Manual and Directory for 1888,* pp. 60 ff.

> When they consider that about ten or twelve years ago, an apartment in a private house was sufficient to contain the Society and all who chose to assemble with them to hear the word preached, and that now that little Society has swelled to near seven hundred members, possessing two Meeting-Houses, which are well filled, on Sabbath evenings especially, with serious and attentive hearers, they have reason to praise God.[39]

THE CAMP MEETING, AND ITS IMPORTANCE IN EARLY METHODISM

The first significant American spiritual movement was the Great Awakening, of the 1730's and 1740's. It benefited, chiefly, the Congregationalists and the Presbyterians, and gave impetus to the Baptists. The last third of the eighteenth century, during which American Methodism arose, was, in the main, a time of spiritual deadness and inertia. Early Methodism received its first quickening in the revival in Virginia and North Carolina, in the mid-1770's. Then, the great growth of Methodism in the 1780's, and its widespread expansion, was due, principally, to the fact that the disestablishment of the Church of England had left so many people without the Church and the sacraments, and Methodism met the need. Added to this was the fact that Methodism possessed spiritual vitality in a time of spiritual deadness, and many persons responded to this appeal.

The spiritual deadness of the 1790's affected Methodism. This new Church, which had multiplied itself by five times, from 1784 to 1791, growing from 14,988 members to 76,153, suffered a decline in the 1790's. In 1796, the membership had declined to 56,664, and, by 1800, it was only back to 64,894.

With the turn of the century there came a great spiritual awakening which vitalized all American Christianity. This revival emphasis continued, intermittently, throughout the nineteenth century in American life. It planted the Church on the advancing American frontier; from it sprang the missionary movement and missionary concern; it was the dynamic out of which arose the numerous denominational colleges; and it set the demands of morality and personal integrity in the forefront of American personal, community, and social life.

The Camp-meeting was a major instrument in the great revival of 1800 and the years following. It originated on the frontier, in Kentucky, chiefly among the Presbyterians, as a by-product of their sacramental occasions. The Presbyterian practice is to hold a preparatory service, usually on the Friday before the Sunday on which the sacrament is administered. When the people came together for the summer preparatory service the preachers seized the opportunity to hold three or four days' services. At these services the revival fires broke out. The outstanding leader, at the beginning of the revival in the West, was the Scotch-Irish Presbyterian minister, James McGready. He was a Pennsylvanian who had studied under Dr. John McMillan in the Log College at Canonsburg. In 1796, he became pastor of three Presbyterian Churches in Logan County, Kentucky.

---

[39] Samuel Davis, Revival of the Work of God in Pittsburgh, Pennsylvania, *The Methodist Magazine*, Vol. IV (1821), p. 197. Written February 1, 1821.

In the actual outbreak of revival fervor two brothers, John McGee, a Methodist Circuit Rider, and William McGee, a Presbyterian Minister, had an important part. In the summer of 1799, these brothers were making a religious tour in Kentucky, and they attended a "sacramental solemnity in the Reverend Mr. McGready's congregation on Red-river in our way." John McGee was invited to preach, and the following is his account of what happened:

> I know not that ever God favored me with more light and liberty than he did each day, while I endeavored to convince the people that they were sinners, and urged the necessity of repentence and a change from nature to grace; and held up to their view the greatness, freeness, and fullness of salvation which is in Christ Jesus for all lost, guilty, condemned sinners. The people felt the force of truth and tears ran down their cheeks, but all was silent until Monday, the last day of the meeting.
>
> I rose up and told the people that I was appointed to preach, but that there was a greater than I preaching, and exhorted them to let the Lord God Omnipotent reign in their hearts, and to submit to Him and their souls would live. The power of God was strong upon me, and I went through the house shouting and exhorting with all possible ecstasy and energy, and the floor was soon covered with the slain; their screams for mercy pierced the heavens, and mercy came down; some found forgiveness, but many went away from that meeting feeling unutterable agonies of soul for redemption in the blood of Jesus.
>
> This was the beginning of that glorious revival of religion in this country, which has been so great a blessing to thousands; and from this meeting Camp-meetings took their rise.
>
> The next popular meeting was on Muddy river (at another of McGready's Churches), and this was a Camp-meeting; a number of wagons loaded with people came together and camped on the ground, and the Lord was present and approved of their zeal by sealing a pardon to about forty souls.
>
> The next Camp-meeting was on the Ridge, where there was an increase of people and carriages of different descriptions, and a great many preachers of the Presbyterian and Methodist order, and some of the Baptist: but the latter were generally opposed to the work. Preaching commenced, and the people prayed, and the power of God attended. There was a great cry for mercy. The people were differently exercised all over the ground, some exhorting, some shouting, some praying, and some crying for mercy. At this meeting it was computed that about one hundred souls were converted from nature to grace.
>
> Perhaps the greatest meeting we ever witnessed in this country took place shortly after on Dehas's creek, near Cumberland river. Many thousands of people attended, the mighty power and mercy of God was manifested. The people fell before the word, like corn before a storm of wind, and many rose from the dust with divine glory shining in their countenances, and gave glory to God in such strains as to make the hearts of stubborn sinners tremble, and after the first gust of praise they would break forth in volleys of exhortation.
>
> We have hardly ever had a Camp-meeting since without the presence and power of God to convert souls. Glory to God and the Lamb for ever and ever.[40]

---

[40] John McGee, Commencement of the Great Revival of Religion in Kentucky and Tennessee, in 1799, *The Methodist Magazine,* Vol. IV (1821), pp. 189 ff. This is a descriptive letter by McGee to Thomas L. Douglass, Presiding Elder of the Nashville District, written June 23, 1820.

Though the Camp-meeting had an interdenominational origin, it was marvelously adapted to use by the Methodists. The Quarterly Meetings of the Societies of the wide-ranging Methodist Circuits were the Methodist sacramental occasions. In 1800 and the years following, the Meetinghouses were small and totally inadequate to accommodate the throngs that would assemble for the Quarterly Meetings, especially in the summertime. This made out-of-door meetings necessary. So, soon after their origin on the western frontier, the Methodist Summer Quarterly Meetings were held, not for the usual two days, but for five or six days, and were held as Camp-meetings. By 1810, practically every Circuit in Methodism was participating in a Camp-meeting, under the sponsorship and with the cooperation of the Presiding Elder. Sometimes one Circuit would hold its own Camp-meeting, and sometimes two or more Circuits would cooperate in a meeting.

Bishop Francis Asbury was quick to see the strategic importance of the Camp-meeting as an instrument for evangelization. One of his earliest comments on this matter is contained in a letter which he wrote to Thornton Fleming, then Presiding Elder on the Pittsburgh District, on December 2, 1802. The Bishop had not been through western Pennsylvania since 1796. He had several serious illnesses in this period. Meanwhile the Annual Conferences had been set up. In this letter, written from Black River, near Camden, New Jersey, he told Fleming about his purpose to come through the Redstone country the next summer, en route to the Western Conference, and counseled Fleming to hold a Camp-meeting on his District. Asbury said,

> May grace and peace attend you and yours. In our Western Conference we have had in this year an addition of upward of three thousand, and our Southern Conference (South Carolina) will be but a little short of that number, from the present appearances: and I calculate, if the Lord is with us, and we are with Him, that we shall have a yearly increase of 21,000 in the seven Conferences. *
>
> The Camp-meetings are as extraordinary in North and South Carolina and Georgia, as they have been in Cumberland and Kentucky; hundreds have fallen, and many have been soundly converted. It would not be the work of God if there was not some opposition; but it is not worth our notice to stand to parley with the enemies of the work.
>
> I wish you would also hold Camp-meetings; they have never been tried without success. To collect such a number of God's people together to pray, and the ministers to preach, and the longer they stay, generally, the better—this is field fighting, this is fishing with a large net.
>
> I have formed a design of coming, next Fall, through your District. The Western Conference next year will be held in Kentucky, the first of October. My plan and purpose is to be at Bath the second Sunday of August, and to call a general meeting for three or four days from which to attack Satan's seat. Thence to take my route over the Allegany, on to Redstone, and to the new State (Ohio), and down the west side of the Ohio river to Kentucky. If you will mark the route and give me a view of the plan at Conference, we will know more about it.
>
> I have had a powerful rheumatic shock, such as I never had in my life, and that by being exposed in the wilderness. But I must try it again and take my tent with me in the

---

* The actual increase that year was 13,860. *General Minutes* for 1802.

future. I must have something to try me and keep me down, under such gales of prosperity of the Church of God, that I may not be exalted above measure.[41]

Asbury's ninth trip through western Pennsylvania was made in the summer of 1803, in accordance with this plan. He traveled from Bedford, preached at Berlin, stopped at Anthony Bannings' in Connellsville, and preached there. On his way to Jacob Murphy's he "noticed Colonel Mason's superb stone mansion on Mount Braddock." He dined with Colonel Mason three days later. He then attended a Quarterly Meeting at Uniontown; preached at Mapletown, and at Shepherds Meeting-House. Thornton Fleming had taken the Bishop's counsel and had arranged for the first Methodist Camp-meeting to be held in this region, which Asbury attended. His statement concerning it is,

> Friday, August 19, 1803: Our Camp-meeting begins today: The ground chosen was William Jackman's, near the old Fort upon the Monongahela; it was upon a beautiful eminence; the great stand was erected, and a second one to the left, concealed by the trees. On Saturday I preached to about one thousand hearers. My text was Isaiah 55:12. The Sabbath was wet in the morning, but, clearing away, both stands were occupied, and there might be in the two congregations nearly four thousand people: there was a visible impression made upon many, and we hope fifty souls were converted to God. On Tuesday we came away whilest others were coming to the ground. Thornton Fleming and James Quinn went back and preached.[42]

From the campground the Bishop went to the Fork's Meetinghouse(Fells), crossed the Monongahela at Elizabeth, and had "a dry, sultry ride" to Pittsburgh, where he preached in the courthouse to about four hundred people. He crossed the Monongahela "at the old Fort, the point of confluence of the rivers Monongahela and Allegheny, whence these united waters flow under the appropriate name, Ohio, beautiful." The Bishop preached at John Fawcett's to "a large congregation" and baptized several children. He went on to Washington, where he preached to about four hundred people; then on to Philip Doddridge's, near Middletown; then to John Beck's near West Liberty, preached at John Spahr's, and rode to the Ohio in company with Reason Pumphrey. He crossed the Ohio to Steubenville, and then went on to the West Wheeling Circuit Quarterly Meeting at Hopewell Meetinghouse, where he ordained John Wrenshall, Deacon. He then went on west with Daniel and Benjamin Hitt as his companions, stopping at Edward Teal's whom he found "settled in Fairfield, near Rush Creek, where he has twelve hundred acres of land under his feet, equal to any in the United States." He then proceeded west and south, across the Ohio again, to hold the Western Conference at Mount Gerrizim, Kentucky, on October 2, 1803. This was one of the most significant of Bishop Asbury's tours through the region.

---

[41] Francis Asbury, letter to Thornton Fleming, published in *The Pittsburgh Conference Journal,* February 15, 1834.

[42] Francis Asbury, *Journal,* Vol. III, p. 112. *Vide:* Pages 111 to 116 for the account of this tour through the region.

From 1803, Asbury's *Journal* abounds in comments concerning the rapid spread of the Camp-meetings, and the great success that attended them. In another letter to Thornton Fleming, from Charleston, South Carolina, on November 7, 1806, the Bishop exults in the achievements of the Camp-meetings. He says,

> My Dear Son: Great grace and peace be multiplied to thee and thine. The year 1806 has produced great changes in the natural and political world, but, in America, it is in the spiritual world. Stith Mead, from the Richmond District, from March to August, reports four hundred converted and a number sanctified. William Chandler, on the Delaware District, spent one hundred and fifty days and nights in the woods from May to November, 1806. From May to August 29th, 5,368 converted, and 2,805 sanctified on the Delaware District. Somerset Camp-meeting,—converted 1,165, sanctified, 606. Dover Camp-meeting, converted, 1,132, sanctified 919.
>
> Oh, my brother, when all our Quarterly Meetings become Camp-meetings, and one thousand souls should be converted in each, our American millenium will begin. And when the people, in the towns and country, assemble by thousands, and are converted by hundreds, night after night—what times! Lord, increase our faith. Nothing is too hard for Him that made and redeemed a world.[43]

As the above statement indicates, the Camp-meeting was not long confined to the West in Methodistic circles. As early as 1805, Asbury comments on a Camp-meeting at Stillwater, near Troy, New York; and in June 1806 he attended one near Portland, Maine. By 1812, there were at least four hundred Methodist Camp-meetings held annually in the United States.[44] Within the first decade of its appearance the Camp-meeting became so integrated into the structure of advancing Methodism, that it became the accepted practice for practically every Methodist Circuit to hold, or participate in, one or more Camp-meetings annually. The multiplying Circuits increased the number of preaching places, and also the number of Camp-meetings, and the homes of converts at the Camp-meetings became new preaching points on new Circuits. The Camp-meeting continued to be a primary agency of Methodist mass evangelism, until adequate places of worship were established. When more adequate church buildings were erected, the annual "protracted meeting," at first supplemented, and then practically displaced the Camp-meeting.

The Camp-meetings not only produced converts, but they also provided the impetus for the deepening of the spiritual life of the Societies. An account by James B. Finley, Presiding Elder of the Ohio District, written in 1819, illustrates this. He says,

> In the Ohio District the Lord has manifested His goodness in the awakening and conversion of many precious souls, especially in the northeastern part of the District. In Mahoning Circuit about two hundred have been added. This work commenced at a Camp-meeting held in July, last, in the town of Deerfield. Though at the time there was not

---

[43] Francis Asbury, letter to Thornton Fleming, written November 7, 1806, published in *The Pittsburgh Conference Journal,* March 8, 1834.

[44] William Warren Sweet, *Methodism in American History,* Methodism Book Concern, 1933, p. 160.

> such an appearance of good as I have seen at other meetings of the same kind, yet it was like bread cast upon the waters.
>
> Shortly after the meeting broke up, the work began in prayer meetings, and in the course of three months the Society increased from sixteen to one hundred. After our Annual Conference I visited that place, and some of the neighboring towns, and was astonished to see what the Lord had done. The work spread like fire in stubble.
>
> I attended a Quarterly Meeting in the same place on the 29th and 30th of May, and I suppose there were five hundred in love-feast. I shall never forget the close of that love-feast. Our souls mingled together as water, in the bands of peace and charity. Old Brother Bostwick seemed to be like Moses on Pisgah, and spoke as on the margin of his inheritance. It was heaven on earth.
>
> At our Camp-meeting on Erie Circuit, at Lexington, among those who came forward to be prayed for was a poor old soldier of Napoleon who had wandered to this forest, without the knowledge of God. And though neither the roaring of cannon, nor the implements of death, were able to make him tremble, yet when he came to hear the terrors of the Lord, his knees smote together like Belshazzar's, and he fell in the battle of the Lord; and after calling for quarters, the Lord spoke peace to his soul. He arose from the ground in divine ecstasy, his countenance beaming with love and gratitude, and he cried out, "Glory, glory be to Jesus. I have eaten bread in three kingdoms; but this morning in the fourth. I have fought under de Emperor Bonaparte, but now I fight under de Emperor Jesus."
>
> I am sure great good was done here. Our field of labor has been so enlarged on this Circuit (Erie) that the Stewards and the Preachers have thought best to divide it.[45]

Though Methodism made such large use of the Camp-meeting, there were never any official regulations for it in the legislation of the denomination. However, its management soon fell into an accepted pattern. One of the best descriptions of the nature and setup of a Methodist Camp-meeting is that provided by John F. Wright in his *Life and Labors of James Quinn.*

> As it now appears probable that comparatively few of future generations will have the opportunity of witnessing one of these useful meetings, it may not be amiss to furnish a description of such as were held in the West during the eight years (1808-1816) Mr. Quinn was Presiding Elder on the Muskingum and Scioto Districts.
>
> The time was usually fixed to suit the Quarterly visitations of the Elder to the Circuits during the warm season. If a new ground was selected a day was appointed when all might come together to do the public work for the accommodation of the congregation. The ground was laid off so as to secure the best shade possible. Reference was had, in the selection of the ground, to a supply of good spring water, a running brook for the use of the horses, and good grove, accessible from the various roads, and in a central position for the Circuit.
>
> The stand was usually elevated some four feet from the ground, and in front of the Preacher's tent. The seats were arranged, separated by aisles, into sections, that they might be easy of access. A broad aisle was in front of the stand, extending the whole distance of the seats. On one side of this aisle the seats were appropriated, exclusively, to the females, and on the other to the males.
>
> The inner circle of tents was arranged so as to furnish room within for the congregation at its largest size; but the space was frequently found insufficient, and on the Sabbath preachers were often called to serve congregations outside the circle, who could not hear from the principal stand. Sometimes there were many circles of tents, divided by narrow

---

[45] James B. Finley, Revival of Religion on Ohio District, *The Methodist Magazine,* Vol. II, (1819) pp. 308 f.

> streets and alleys, allowing room for the vast multitudes to pass, and space for small fires for the purpose of cooking.
>
> Hours were fixed upon, at which it was expected that all the families would breakfast, dine, and sup simultaneously. The whole system of rules was designed to promote the convenience, harmony, and enjoyment of all in attendance, as well as the good order of the meeting.
>
> The sound of the trumpet around the encampment, a short time after daylight, was the signal for all to arise and prepare for family devotions. After a sufficient time allowed, another signal of the trumpet was given for prayer in each tent, preceded by singing two or three verses of a hymn. A short time after sunrise the trumpet was again sounded for a prayer meeting at the stand, at which many attended, while breakfast was being prepared. It was usual to have preaching and exhortation at eight and eleven in the morning, and at three and Candle-lighting in the evening.
>
> The intervals were often occupied with prayer meetings at the stand, or, in several of the tents, where mourners or earnest seekers for salvation were embraced in a praying circle, and pointed to the Savior of sinners. The noise at such times was frequently very great; penitents writhing in anguish, crying aloud to God for mercy; souls just born into the kingdom shouting in ecstasies, and telling their raptures all abroad, and their relatives and friends, who, perhaps, had long prayed for them, rejoicing over them as those recovered from the dead.
>
> At night the whole scene was awfully sublime. The ranges of tents, the fires reflecting light amidst the branches of the forest trees; the candles and lamps illuminating the ground; hundreds moving to and fro with torches like Gideon's army; the sound of exhortation, singing, praying, and rejoicing rising from various parts of the encampment, all this was enough to enlist the feelings and absorb the powers of the mind.[46]

From another contemporary account of Camp-meetings comes the following description of a Camp-meeting altar, and of the manner in which the converts were enrolled in the Methodist Societies:

> What we call an Altar at Camp-meeting, is a place immediately in front of the stage or stand, from twenty to thirty feet square, inclosed with hand-rails, with a door at each corner. This is furnished with seats, and the ground covered with straw, so as to render the place clean and comfortable, for the purpose of kneeling in time of prayer. None but mourners, and those who labor with them, are permitted to get within it; the men on one side, and the women on the other.
>
> Our method of ascertaining the number of converts at our Camp-meetings is as follows: two men are appointed to go around the tents every morning to make particular inquiry at every tent, and set down the number converted through the preceding day and night. When we open a door for the admission of members, they are invited to take their seats in the Altar. Then their names are taken down, together with the names of the places where they wish to meet in Class; and they are instructed concerning attendance, according to rule and order.[47]

The Camp-meeting work was hard on preachers, and especially on the Presiding Elders.

> The labors performed at these meetings were well calculated to wear out preachers. Their efforts in the pulpit, in the open air, sometimes affected them unkindly; but, their labors in the crowded praying circle, and in hot tents, did them far greater injury. When we have witnessed the astonishing preservation of the health of the Ministers

---

[46] John F. Wright, *Life and Labors of James Quinn*, Cincinnati, 1851, pp. 106 ff.

[47] Thomas L. Douglass, account of the Work of God in Nashville District, *The Methodist Magazine*, Vol. IV (1821), pp. 191 ff.

> while exposed to the night air, damp atmosphere, wet ground, and often having to lie on damp beds at these meetings, we have been ready to say, truly, "they are immortal till their work is done."
>
> The labors of the Presiding Elder were usually greater than any other preacher, because he had to be nearly all the time employed at Camp-meetings through the whole of the warm season. For months together, he almost literally lived in the woods in attending the numerous Camp-meetings on his District.[48]

Critics of the Camp-meeting are unfair when they seek to dismiss it as a type of mass hysteria functioning in a social vacuum among lonely persons in a sparsely settled country. Any close and fair-minded appraisal of the Camp-meeting and its fruitage in the Methodist Church, in the first half of the nineteenth century, forces the conclusion that, despite some excesses, this work was of the Lord. By it, evil men were reclaimed from the error of their ways, and became devout praying persons, living sincere Christian lives; by it, godless homes became Christian, where growing children and youth received spiritual nurture; by it, young men of promise and ability were recruited to become preachers of the Gospel; and by it, the Church expanded and grew mightily. The Methodist Camp-meetings were effective instruments of the Holy Spirit in the evangelization of America.

LEADERSHIP GIVEN BY BISHOP FRANCIS ASBURY TO EARLY METHODISM ON THE HEADWATERS OF THE OHIO

The name that stands out pre-eminently in early American Methodism is that of Francis Asbury (1745-1816). He arrived from England, in 1771, and started his itinerating when there were fewer than four hundred Methodists in America. When he died, in 1816, the Methodist Episcopal Church was the strongest Church in America with 214,235 members and an immense additional constituency. From 1780, Asbury gave full administrative leadership to Methodism, being the leading spirit and chief architect of the evolving Church as John Wesley's General Assistant in America. Then, after being elected General Superintendent of the new Church, in 1784, he gave to the Church a generalship unparalleled in American churchmanship.

Asbury was the field general of the Methodist work, giving himself in a constant itinerating ministry throughout Methodism. His field work passed through three stages. In the 1780's his itinerating was so arranged as to enable him to get into practically every Circuit every year. Whenever he assigned Circuit Riders to establish a new Circuit, in this period, before the year was out he was, himself, on the new field of work, encouraging his preachers, and counseling with them in their plans. By the 1790's, the work had expanded, and the Circuits had been organized under the Presiding Elders in District groupings. Therefore, the pattern of the Bishop's itinerating was so planned as to take him into each District each year. And his administration of the Church was in the little group Conferences held with his preachers across the growing Church. By 1800, the Annual Conferences had come into being, and again the pattern of the Bishop's itinerating changed. From this time he set the course of his annual travels so as to reach the seat of each Conference each year.

---

[48] John F. Wright, *op. cit.*, pp. 108 f.

Bishop Asbury's leadership of Methodism on the headwaters of the Ohio passed through all three of these stages. He felt the need of pressing over the "Allegany mountains" when he made his first trip to the headwaters of the Potomac in 1781. Within two months of assigning Cooper and Breeze to organize the Redstone Circuit, in 1784,[49] Asbury made the first of his twenty journeys into the region. His journeys to the region, in 1785,[50] and 1786,[51] were also made to aid the work on the Redstone Circuit. His journey of 1789 [52] was to aid the work on the new Pittsburgh Circuit, which had been organized the year before. The Bishop's trips to the region in 1788,[53] 1790,[54] and 1792 [55] were made for the purpose of holding group Conferences in this portion of the frontier work, and to give counsel and leadership in the Presiding Elders' Districts. The trip of 1796 [56] was also for District counseling, though no Conference was held in the region that year.

By 1800, the seven original Annual Conferences had emerged, with definite geographical boundaries. Six of these Conferences: South Carolina, Virginia, Baltimore, Philadelphia, New York, and New England, were along the Atlantic seaboard; and one, Western, lay west of the mountains in Ohio, Kentucky, and Tennessee. During the Bishop's lifetime, this number of Conferences was only increased by two. Genesee, in upper New York, and reaching into Canada, was organized in 1810; and, in 1812, the Western Conference was divided into Tennessee and Ohio. This geography of Methodism determined the itinerary of the Bishop on his mighty annual circuit. He would start from the deep South in mid-winter, move up the Atlantic seaboard through the Carolinas and Virginia. Pass on through Baltimore, Philadelphia, New York, and into New England. He would then loop back, either to Philadelphia or Baltimore, and set his face westward to the work beyond the mountains, and hold the Western Conference. He usually started this western tour in August. Since the most important Methodist work west of the mountains, that was not included in the Western Conference, was the Redstone region, which was a part of the Baltimore Conference, the Bishop planned his western journeys so as to pass through the region, and several times he paused to itinerate in the region for a month or more. This route took Asbury through the region annually, from 1803 to 1815, except for 1806.[57] That year the Western Conference was held at Ebenezer, in the Holston region of eastern Tennessee, and the Bishop reached the seat of the Conference by going up the Shenandoah Valley and crossing the mountains to the valley of the Holston.

---

[49] Francis Asbury, *Journal,* Vol. I, p. 369.

[50] *Ibid.,* Vol. I, p. 387.

[51] *Ibid.,* Vol. I, p. 399.

[52] *Ibid.,* Vol. II, p. 51.

[53] *Ibid.,* Vol. II, p. 35.

[54] *Ibid.,* Vol. II, p. 80.

[55] *Ibid.,* Vol. II, p. 130.

[56] *Ibid.,* Vol. II, p. 255.

The first of Bishop Asbury's tours in southwestern Pennsylvania, after 1800, was the trip, in 1803,[58] during which he attended the first Camp-meeting in the region, and ordained John Wrenshall Deacon in the first ordination in Ohio. This was Asbury's first tour through Ohio. In 1804,[59] the Bishop spent the months of September and October in this region, most of the time as a very sick man. He came over the Braddock Road to Uniontown, and got as far as Harry Stevens', near Greensboro, where he was laid up sick for thirty-four days, from September 5th to October 9th. Recovering, somewhat, he pushed on as far as John Beck's, near West Liberty, on the Pennsylvania-Virginia line. It was then too late to get to the Western Conference, so the Bishop turned about and returned east again over the National Pike.

In 1805,[60] the Bishop made a rapid trip across the region, passing from Berlin, through Connellsville, and across to a Camp-meeting at Short Creek on the Ohio. Then, through Wheeling, across the river, and by way of Morristown and the Muskingum region to Teals' near Lancaster. He made this trip between August 20th and September 1st. His tour of 1807[61] was a ten day trip between August 13th and 23rd. Again he came into the region from Bedford, through Berlin and Connellsville, on to Uniontown, and then to the Camp-meeting near "the Widow Henthorn's." On August 19th he lodged with Dr. Wheelers again, concerning whom he makes the interesting comment: "Dr. Wheeler and his lady are Londoners; and oh, how kind they were! How the salvation of the souls of these kind friends did rest upon me! The Doctor's mother had been in Band Society with Mr. Wesley." The westward extension of this trip took the Bishop to John Beck's, Short Creek, and on through Ohio by way of St. Clairsville and Lancaster.

The tour of 1808 found the Bishop in this region for the entire month of July. He came in over the National Pike from Cumberland to Uniontown. A few of his comments on that tour help our understanding of his labors.

> Thursday, June 30th: We breakfasted at four o'clock that we might climb the Allegany. Friday: Moved at four o'clock, after breakfasting. At five in the evening we landed at Jacob Murphy's; our twenty-two hours ride had brought us seventy miles. I am pained

---

[57] *Ibid.*, Vol. III, p. 206.

[58] *Ibid.*, Vol. III, p. 111.

[59] *Ibid.*, Vol. III, p. 145.

[60] *Ibid.*, Vol. III, p. 176.

[61] *Ibid.*, Vol. III, p. 232.

> and sore, and poor Jane stumbled so often. (He called all his horses "Jane"). On the Sabbath I preached at Uniontown. I spent the fourth of July at the Widow Henthorn's, reading and drafting Conference plans as far as Baltimore. On Tuesday I read À Kempis, and copied off a list of preachers for the western and southern Conferences.
>
> The Sabbath, July 10th: At Connellsville I preached in our new house, sixty by forty feet. Brother Boehm spoke in German. I laid the inflammation in my throat aside as well as I could, and spoke on. Page, Doughady, and Boehm each added a few words; and so we dedicated the walls of the house of God; the roof was not yet on.
>
> The Sabbath, July 17th: With the aid of two crutches I hobbled into meeting at Brownsville, and preached on John 3:17. On Monday I had an awfully severe ride to Chalfant's; and then on to John Brightwells.[62]

He was bedfast at Brightwell's for a week, then went on to Washington, John Beck's, preached at the courthouse in Wheeling, then on to Chillicothe, visiting a Camp-meeting in Ohio en route. This is the first mention of Asbury's preaching in Brownsville. He mentions preaching nine times during this tour, despite his crippled condition, apparently from a severe rheumatic attack.

Again, in 1809, Asbury spent nearly a month in the region, from August 7th to September 3rd. He came from Bedford, through Berlin, and by way of Jacob Murphy's to a Camp-meeting near Dr. Wheeler's. From here he went to Brightwell's, and by way of Fell's Meetinghouse to Pittsburgh where he lodged at Wrenshall's. At Pittsburgh

> The Reverend Mr. Steel offered, unsolicited, in the name of the Presbyterian eldership, their large, elegant house for my Sunday exercises. On Sabbath, I accepted the offer made, and preached there at three o'clock. It was an open time. Could we unite nations and languages, as well as spirits and tempers, we might do great things here.[63]

From Pittsburgh, this tour took the Bishop through Washington to John Beck's. Thence on to Wheeling, and by way of Zanesville to Edward Teal's. In this trip, from Berlin to Wheeling the Bishop makes record of having preached fifteen times. The tour of 1810 [64] brought the Bishop and his party from Somerset to Connellsville; then to Brownsville and a Camp-meeting nearby. From here he went to Pittsburgh by way of Fell's Meetinghouse. This is the time he preached "on the foundation of the New Chapel," in Pittsburgh. Then through Washington to the Short-Creek Camp-meeting. From here he went on to Barnesville, Ohio, and then turned back across the Ohio again to a Camp-meeting on the Little Kanawha, then, back across the Ohio, and up the Hockhocking Valley.

In 1811,[65] the Bishop made a rapid tour through the region, from Bedford to Pittsburgh, through Steubenville, and on by way of Cadiz, to Dayton. Of Steubenville he says, "This place had been well nigh given up; but behold, now an elegant brick Chapel, fifty by thirty-five feet, on a grand eminence." Near

---

[62] *Ibid.,* Vol. III, p. 246.

[63] *Ibid.,* Vol. III, p. 272.

[64] *Ibid.,* Vol. III, p. 295.

[65] *Ibid.,* Vol. III, p. 316.

Dayton, Ohio, he says, "I had to dig up John Death and his wife,—he had, indeed, been spiritually so. I found them without much difficulty. They were old acquaintances on the Monongahela in early times." Doubtless this was a son of Edward Death whose home, near Roberts Chapel, was a stopping place for Asbury, Ayres, and other Circuit Riders in the 1780's.

Asbury's tour of 1812[66] took him through the region from September 2nd to 15th. Coming over the National Pike, he passed directly west through Uniontown, Brownsville, and Washington, to the Short Creek Camp-meeting. Then, by way of Barnesville, and Teals', to the first session of the Ohio Conference, held at Chillicothe, from October 1st to 7th. On September 13th, while at the Indian Short Creek Camp-meeting, he says, "I shall have traveled six thousand miles in eight months, have met in nine Conferences, and been present in ten Camp-meetings." The tour of 1813[67] was directly across the region over the National Pike from August 26th to 29th. The Bishop met the second session of the Ohio Conference in Steubenville on September 1st.

On the Bishop's western tour of 1814[68] he was just recovering from a twelve weeks illness. Friends in Philadelphia gave him a "little four-wheeled carriage." He left Philadelphia on July 19th and came directly to Pittsburgh, where he arrived on the 23rd. This trip, the Bishop and his party crossed the Allegheny at Pittsburgh and followed the north side of the Ohio, through Sewickley, and across the Beaver River, to Steubenville. This was the only time Bishop Asbury was on the north side of the Ohio River in Pennsylvania.

Bishop Asbury's tour of 1815 was his last across Western Pennsylvania and through the West. His period in Western Pennsylvania was from July 14th to August 11th. He came from Somerset and across the Laurel Hill to the "stone mill on Jacob's creek," and thence to John Brightwell's at Freeport. Crossed the Monongahela, and on by way of the Williamsport road to Washington, where he says, "I wrote my valedictory to Jacob Young." Going on, the seventy-year-old Bishop stopped at John Beck's for a last time, and then on west by way of Zanesville, where he attended a Camp-meeting. There he says, on August 11th,

> We reckon that since the 20th of June we have passed through New Hampshire, Vermont, New York, New Jersey, Pennsylvania, Virginia, and Ohio to the Muskingum river, making nine hundred miles; two hundred of which ought, in our opinion, to be called the worst on the continent. O, the goodness, providence, and love of God in Christ Jesus to us.[69]

Bishop Asbury preached his last sermon in Richmond, Virginia, on March 24, 1816, and reached the end of the long road at the home of George Arnold near Spotsylvania, Virginia, on March 31st. It is possible to catch some appreciation of this remarkable man and his work, in terms of the thought of those who knew him, from the funeral discourse preached by Ezekiel Cooper (1763-1847) before the Philadelphia Conference, in St. George's Church, on April 23, 1816.

---

[66] *Ibid.,* Vol. III, p. 333.
[67] *Ibid.,* Vol. III, p. 355.
[68] *Ibid.,* Vol. III, p. 363.
[69] *Ibid.,* Vol. III, p. 385.

> A father in Israel is dead! Bishop Asbury is no more! When living, he was greatly beloved, and universally esteemed. Now dead, he is universally lamented! His distinguished name, his excellent character, and his pious memory will be spoken of in all the Churches, and be held in everlasting remembrance.[70]

> We have known him to be a man of probity, integrity, fidelity, and punctuality; of truth, justice, mercy, and benevolence; of strong faith, great watchfulness, deep humility, importunate in prayer, of much patience, and of devout and holy living; a minister of unwearied diligence, indefatiguable labors, of incessant cares and constant solicitude; for the prosperity of Zion, the success of the Gospel, and the salvation of the people. In doctrine, sound, scriptural, and evangelical; in labors abundant, faithful, and useful: As Bishop or Superintendent, remarkably qualified for his station or office, being unusually diligent, persevering, and faithful to the complicated duties and labors throughout the vast extent of his diocese.[71]
>
> He had a particular qualification for governing; his peculiar temperament of mind and spirit, his dignified manner of conversation and deportment, his stern reserve, tempered by a social freedom, his authoritative decisions, softened by gentle soothings, and his apparent inflexibility and independent opinion, placidly yielding to reasonable and amicable accommodations; these carried with them an impressive influence, and gave him a kind of patriarchal ascendency and superiority.
>
> We well know what influence his presence had, what weight his words carried, and with what decision and precision, his opinion and judgment would put to silence and settle the knotty or doubtful question. Who of us could be in his company without feeling impressed with a reverential awe, and profound respect for the man, the Christian, the Minister, the Ambassador of God?
>
> We now have, and I hope and pray we may continue to have, many excellent men, pious Christians, good preachers, wise counsellors, useful instructors, and able prudent rulers. But his like we shall never see again. Our father! our father! has gone to the silent shades of death! but his happy spirit, like Elijah's, has gone up to his God.[72]

Western Pennsylvania Methodism was indeed fortunate, from its earliest days, in coming under the leadership, and being so directly and largely in the concern and prayers of the great leader and founder of American Methodism.

RISE OF THE GENERAL CONFERENCE AS THE AUTHORITATIVE GOVERNING BODY IN THE METHODIST CHURCH

The Christmas Conference of 1784 was an organizing Convention. The purpose in the mind of John Wesley, in sending the credentials for a new Church by the hand of Thomas Coke, was principally to provide a means for administering the sacraments. The Christmas Conference organized the Methodist Episcopal Church, and elected Coke and Asbury as General Superintendents, making them and their administration amenable to the body of the preachers, the Conference. This went beyond the intentions of Mr. Wesley, who had intended that they should accept their positions at his appointment, and be responsible to him.

---

[70] Ezekiel Cooper, *Funeral Discourse on the Death of the Reverend Francis Asbury,* published by Jonathan Pounder, Philadelphia, 1819, p. 4.

[71] *Ibid.,* pp. 23 f.

[72] *Ibid.,* pp. 25 f.

The Christmas Conference made no provision for another Conference that would assemble all the preachers. Therefore, in order to carry on the work of the Church Bishop Asbury began to increase the number of group Conferences, such as the ones held at Uniontown in 1788, 1790, and 1792. These were not Annual Conferences, but, were considered as the adjourned meetings of the one undivided Conference that included all the preachers of the Church. None of the enactments of any of these group Conferences were considered as binding on the Church as a whole until they had been adopted at all the sessions of Conferences held during the year.

As the number of preachers, Circuits, and group Conferences multiplied, this came to be a cumbersome procedure. In 1787, John Wesley sent Dr. Coke back to America, with instructions to call a General Conference of all the preachers, on May 1, 1787. He sent along instructions concerning what he thought should be done at the Conference. The Conference scheduled for Abingdon, Maryland, for July 24th, was changed to May 1st to accommodate Bishop Coke. This Conference rejected Wesley's suggestions, and censured Coke for interfering in the affairs of the American Methodist Church while out of the country. The Conference was not considered a General Conference, but only one of the three separate sessions of the Conference held that year.[73] Bishop Asbury then set up a plan for a Council to be the governing body of the Church. It was to be composed of the Bishops and the Presiding Elders. This body held two meetings: on December 4, 1789, and on December 1, 1790. Strong opposition soon arose to this arrangement, since it placed all the authority in the Church in the hands of the Bishop, and the men whom he appointed as Presiding Elders, and the meetings were discontinued.

The first regular General Conference of the Methodist Episcopal Church met in Baltimore on November 1, 1792. All the traveling preachers were eligible to attend. At this Conference the General Conference of all the preachers was made the official governing body of the Church, and the idea of the Council was dropped. Provision was made for another session of the General Conference in four years. It was decided that the Districts should be formed according to the judgment of the Bishops; that there should not be more than twelve nor less than three Circuits on a District; and that the Bishops should decide the time of holding the District or group Conferences. This Conference took action making the Elder over a District, officially, the Presiding Elder. It provided that they should be chosen, stationed, and changed by the Bishop, and that they should not be permitted to preside for more than four successive years in the same District. James O'Kelly, who had been the Elder over the Circuits in southern Virginia and adjoining North Carolina from the time of the organization of the Church in 1784, had been agitating against the authority exercised by Bishop Asbury. At this Conference O'Kelly introduced the following rule for action:

---

[73] James M. Buckley, *A History of Methodism in the United States,* Harper and Brothers, 1898, Vol. I, pp. 302 ff.

> After the Bishop appoints the preachers at the Conference to their several Circuits, if anyone thinks himself injured by the appointment, he shall have liberty to appeal to the Conference and state his objections: and, if the Conference approve his objections, the Bishop shall appoint him to another Circuit.[74]

After a three or four day debate on this issue, the proposition was rejected by a large majority, and the full power of appointment was left in the hands of the Bishop. As a result O'Kelly, some of his preachers, and a considerable number of the members in the Societies of the Circuits of his District, withdrew from the Methodist Episcopal Church. They formed the Republican Methodist Church. This body had no permanent continuity. It was the first schism in American Methodism.

The second General Conference met in Baltimore, October 20, 1796. Of the three hundred thirteen Preachers in the Church, one hundred twenty attended this Conference. The most important action of the Conference, relating to evolving Methodist polity, was the combining of the Districts to form Annual Conferences with definitely defined boundaries. The six original Conferences thus formed were: New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western.

The third General Conference met in Baltimore in May, 1800, with one hundred nineteen preachers in attendance. An episcopal election was held, and Richard Whatcoat was chosen Bishop. The "allowance" of the traveling preachers, which had been sixty-four dollars per year, was increased to eighty dollars. The New York Conference was separated from New England and Philadelphia, making seven Annual Conferences. Legislation was enacted requiring a preacher to be in full connection, with four years' experience as an itinerant, before he was eligible to be a member of the next General Conference.

The fourth General Conference met in Baltimore in May, 1804, with one hundred and eight preachers present. The attendance was very unequal from the Conferences. The majority of the representation was from the Philadelphia and Baltimore Conferences, and the more distant Conferences were poorly represented. The attendance was: Philadelphia, thirty-seven; Baltimore, thirty;

---

[74] Jesse Lee, *A Short History of the Methodists in the United States of America,* Baltimore, 1810, p. 176.

Virginia, seventeen; New York, twelve; South Carolina, five; New England, four; and Western, three. This unequal representation was the main reason for pressing for a delegated General Conference at the General Conference of 1808. This Conference, of 1804, adopted the rule that the Bishop should not allow any preacher to remain in the same appointment for more than two successive years. This had been the general practice, but, by this enactment, it became the law of the Church.

Thus, by 1804, the three basic principles upon which the uniqueness of the Methodist Circuit System rested, had been enacted into the law of the Church. These principles were: First, the absolute power of appointment of the preachers in the hands of the Bishop. Second, the limited pastoral tenure of two years in one appointment. And, third, equal "allowances" to all the preachers, regardless of the appointment held. Another important action of this Conference was the official legislation concerning the Quarterly-Meeting Conference of the Circuits. In its origins, thirty years before this time, the Methodist Quarterly Meeting was the assembling of the people of the Circuits, principally for spiritual purposes, and for oversight by Wesley's "assistants." After the organization of the Methodist Episcopal Church, in 1784, these important two-day meetings were still, principally, for spiritual edification, being the sacramental occasions for the Circuit. They were held under the supervision of the Presiding Elder, and Bishop Asbury attended many of them. Doubtless, from the earliest days, the Stewards of the Circuit held a business session to take care of Circuit business sometime during the Quarterly Meeting. In this General Conference this practice was recognized, and made official, by the rule,

> The Quarterly-Meeting Conference shall appoint a secretary to take down the proceedings of the Quarterly-Meeting Conference, in a book kept by one of the Stewards of the Circuit for that purpose.[75]

This Conference of 1804 also ordered that the Book Business of the Church, which had been begun in 1789, should be removed from Philadelphia to New York.

The fifth General Conference was held in May, 1808, in Baltimore. This was the important General Conference that authorized the delegated General Conference and which first enacted the "restrictive rules" of the Church. This important legislation practically established a Constitution under which the work of the General Conference was to be performed, though careful legalists in the Church have debated, warmly, whether the rules adopted in 1808 are really a Constitution. These important rules read as follows:

---

[75] *Ibid.*, pp. 301 f.

> Who shall compose the General Conference, and what are the regulations and powers belonging to it?
>
> 1. The General Conference shall be composed of one member for every five members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference: yet so that such representatives shall have traveled at least four calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.
>
> 2. The General Conference shall meet on the first day of May, in the year of our Lord, 1812, in the city of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time: But the General Superintendents, with or by the advice of all the Annual Conferences, or if there be no General Superintendent, all the Annual Conferences respectively shall have power to call a General Conference, if they judge it necessary, at any time.
>
> 3. At all times when the General Conference is met, it shall take two-thirds of the representatives of all the Annual Conferences to make a quorum for transacting business.
>
> 4. One of the General Superintendents shall preside in the General Conference; But in case no General Superintendent be present, the General Conference shall choose a president pro tempore.
>
> 5. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz:
>
> 1. The General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standard or rules of doctrine contrary to our present existing and established standards of doctrine.
> 2. They shall not allow more than one representative for every five members of the Annual Conference, nor allow a less number than one for every seven.
> 3. They shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant General Superintendency.
> 4. They shall not revoke or change the general rules of the United Societies.
> 5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: Neither shall they do away the privilege of our members of trial before the Society or by a committee, and of an appeal.
> 6. They shall not appropriate the produce of the Book Concern, or of the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children.
>
> Provided nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding, shall suffice to alter any of the above restrictions.[76]

Episcopal Methodism has continued to operate under these rules since 1812, the only important changes being the change in the ratio of representation, and the admission of Lay Representatives to the General Conference.

From the time Wesley's first "Helpers" arrived in America, in 1769, to the General Conference of 1808, American Methodism evolved its system of Church Government through four stages. The first stage was from 1769 to 1784, and consisted of personal government by John Wesley through his "Assistants" in America. The second stage consisted of the government of the Church by the entire body of the ministry, made effective through the meetings of the Group Conferences under the presidency of Bishop Asbury. This stage lasted from 1784 to 1792. The third stage was the government of the Church by a General Conference composed of all the traveling preachers of the denomination, who enacted rules and regulations for the Church, without any limiting constitutional restrictions. This stage extended from 1792 to 1812. The fourth stage was brought into being by the establishment of the Constitution, in 1808, which became operative in the General Conference of 1812. This fourth stage, which set the government of Episcopal Methodism in a delegated General Conference meeting quadrennially, has continued since 1812.

---

[76] *Methodist Episcopal Discipline,* 1808, pp. 14 ff.

The General Conference of 1808 elected William McKendree (1757-1835) Bishop. Bishop Francis Asbury and Thomas Coke were elected General Superintendents, or Bishops, in the organizing Conference of 1784. Asbury was the directing head of the Church until his death, in 1816. Dr. Coke exercised little influence in American Methodism, only being here briefly in 1784, 1787, 1792. His most important work was done in the British Isles during Wesley's last years, and after the death of the "father of Methodism" in 1791. Coke was also the "father of Methodist Missions." The General Conference of 1800 elected Richard Whatcoat (1736-1806) Bishop, and he aided Bishop Asbury in his episcopal labors for six years. William McKendree was the first American-born Methodist Bishop. He cooperated with Asbury from 1808, until the latter's death, just before the General Conference of 1816. That Conference elected Robert R. Roberts and Enoch George to the episcopal office.

McKendree came to the office of General Superintendent in the Church from his position of leadership of Methodism on the western frontier. He was a Virginian. He was converted in 1787, and was admitted on trial and began itinerating in 1788. From 1801 until 1808 he was a Presiding Elder in the Western Conference, on the Kentucky and Cumberland Districts. In 1804, when Bishop Asbury's illness in western Pennsylvania so delayed him and Bishop Whatcoat that neither of them was able to reach the Western Conference session that year, McKendree presided and appointed the preachers. On the Sunday before the General Conference opened in Baltimore, in 1808, McKendree preached in the Light Street Church. He entered the pulpit clothed in his backwoods garb, and Nathan Bangs says that he looked on him with distrust, saying to himself, "I wonder what awkward backwoodsman they have put in the pulpit this morning, to disgrace us with his mawkish and uncouth phraseology?" [77] But the backwoodsman preached a powerful sermon, and when the ballots for Bishop were counted, on May 12th, he received ninety-eight out of the one hundred twenty-eight votes cast.

It was Bishop McKendree who introduced system and parliamentary order into the conducting of the Annual Conference sessions. Bishop Asbury paid little attention to rules of order. He was the patriarchal "father of the Church," and the preachers deferred to whatever method he chose to employ in conducting the Conferences. McKendree induced the Conferences to adopt rules of order and he made himself master of them and enforced their use. It was also Bishop McKendree who introduced the reading of an Episcopal Address to the General Conference. Previous to the first delegated General Conference, in 1812, McKendree drew up a plan of business to be brought before the Conference. When the Conference convened he read this paper. Immediately after he read it Bishop Asbury arose and said, "I have something to say before the Conference. This is a new thing. I never did business in this way, and why is this new thing introduced?" McKendree replied, "You are our father, and we are your sons; you never had need of it. I am only a brother, and I have need of it." [78] Asbury sat down wtih a smile, and the historical precedent for an episcopal address before the General Conference was established.

---

[77] T. O. Summers, William McKendree, *Lives of Methodist Bishops*, Flood and Hamilton, editors. Phillips and Hunt, New York, 1882, p. 136.

Rise of the Constitutional Controversy in Methodism

The method of selecting the Presiding Elders was an item of controversy in Methodism from the time of the first General Conference of 1792. At that General Conference an effort was made to have the Presiding Elders elected by the preachers in the Conferences. Also, to specify that they should act, jointly with the Bishop, in arranging the appointments. The issue arose in every General Conference, until 1828, and broadened and deepened, until it produced the rupture in Methodism out of which the Methodist Protestant Church took its origin. The issue centered around the authority of the Bishop: should the primary power of making the appointments of the preachers reside in the hands of the Bishop, or should it be exercised by the Annual Conference? The Bishops were elected by the General Conference, and were responsible to it. It was held that if the Presiding Elders were elected by the Annual Conference, then they would be responsible to the Annual Conference. And, since they could overrule the Bishop in the appointments, the strong central authority of the Church would be destroyed. Two parties arose among the Methodist preachers on this issue; those who advocated a strong central authority, and those who wanted to hold the authority in the Annual Conference. There is much parallelism between what was happening in the Methodist Church in those days and what was happening in the Federal Government.

The advocates of the strong centralized authority succeeded in creating the delegated General Conference and in enacting the Restrictive Rules, in the General Conference of 1808. The chief proponent of this position, and the man who framed the "Constitution," was Joshua Soule [79] (1781-1867). The third item of the Restrictive Rules became the bone of contention. This was the provision that the General Conference should not "alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant General Superintendency." [80] In the General Conference of 1808 Ezekiel Cooper moved that seven Bishops be elected, one for each Annual Conference. This proposal was voted down. Cooper then moved that the Presiding Elders be elected by the Annual Conferences. After lengthy debate this motion was voted down by seventy-three to fifty-two.[81] In the first delegated General Conference, in 1812, Jesse Lee and Nicholas Snethen led a movement to have the Presiding Elders elected by the Annual Conferences, and, after two days' debate, the proposal was again voted down, though by only the slender majority of three votes.[82] The issue was raised again in 1816, and again defeated.

---

[78] *Ibid.*, p. 140.

[79] Horace M. Du Bose, *Life of Joshua Soule*, Publishing House of the M. E. Church, South, 1911, p. 78.

The General Conference of 1820 voted to elect one additional Bishop for the Church, and Joshua Soule was elected. Before Soule could be ordained, a resolution was again introduced into the General Conference to make the Presiding Eldership an elective office of the Annual Conferences. The debate lasted two days, and twenty-one speakers participated in it. Finally the resolution was changed to read that whenever a Presiding Elder or Elders were to be selected, the Bishop should nominate three times the number needed, from which number the Conference should make the choice by ballot.[83] This resolution also specified that the Presiding Elders were to be made the advisory Council of the Bishop in stationing the preachers. Bishop McKendree was absent at the time, and Bishops George and Roberts threw their support to the resolution. It was adopted by a vote of sixty-one to twenty-five.

Joshua Soule acted at once. In a letter to Bishops George and Roberts he declared that the action of the General Conference was unconstitutional, because it undertook, by a mere majority, to strip the episcopacy of a power bestowed upon it by organic law, and, that under the circumstances, he could not enter upon the work of an itinerant General Superintendent. Bishop McKendree then returned to the Conference session, and he, too, took a forthright stand against the action. He said,

> On Saturday evening I received a copy of the resolution which passed on the 19th, which, contrary to the established order of our Church, authorizes the Annual Conferences to elect the Presiding Elders, and thereby transfers the executive authority from the General Superintendents to the Annual Conferences, and leaves the Bishops divested of their power to oversee the business under the full responsibility of General Superintendents.
>
> I extremely regret that you have, by this measure, reduced me to the painful necessity of pronouncing the resolution unconstitutional, and therefore destitute of the proper

---

[80] *Discipline*, 1808, p. 15.

[81] Horace M. Du Bose, *op. cit.*, p. 81.

[82] *Ibid.*, p. 82.

[83] E. E. Hoss, *William McKendree*, Publishing House of the M. E. Church, South, 1914, p. 179.

> authority of the Church. Believing, as I do, that this resolution is unauthorized by the Constitution and therefore not to be regarded as a rule of the Methodist Episcopal Church, I consider myself under no obligation to enforce it or to enjoin it on others.[84]

On May 26th, Joshua Soule resigned the office of Bishop to which he had been elected. Then the Conference voted to suspend the operation of the protested rule for the next four years.

During the next quadrennium, 1820 to 1824, this conflict between the Methodist constitutionalists and liberals increased in intensity and broadened in scope. In 1821, William S. Stockton, a prominent Methodist layman, began the publication of *The Wesleyan Repository,* a monthly magazine dedicated to "the cause of Methodist governmental reform." It advocated lay representation in the Annual and General Conferences, the representation of the Local Preachers in the Conferences, the modification or the abolition of the Presiding Eldership, and the modification or elimination of the episcopacy. The movement

> developed a triangular contention. The local preachers pushed their claims for recognition, not content to wait until they could be secured by the success of the lay-representation movement of Snethen, Smith, and Cooper. The reform movement was now pressed along three separate lines: the Elder question, the Local Preacher question, and the Lay question. There were party leaders with divergent views, until the cause was embarassed to the verge of defeat.[85]

On account of these divergent views, the liberals did not come up to the General Conference of 1824 with a united front. There was much agitation in the Annual Conferences in choosing the delegates to the 1824 General Conference. When the Conference convened, in Baltimore, it became evident that the proponents of the McKendree-Soule constitutional position had a small majority. The Conference voted, sixty-three to sixty-one, against the resolution to make the action of the 1820 Conference, providing for the election of the Presiding Elders, effective. Numerous memorials urging "reform" in Methodist Church government were received. These memorials were referred to a committee of twelve, of which Nathan Bangs was chairman. This committee recommended to the Conference that "it is inexpedient to recommend a Lay-delegation," and the report was adopted. The committee also recommended that the Bishops publish a circular in reply to the memorials and petitions seeking change. The circular contained the following statements:

> The rights and privileges of our brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed upon them in any instance, nor would we do so. The limitations and restrictions which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion.

---

[84] *Ibid.,* pp. 181 f.

[85] Edward J. Drinkhouse, *History of Methodist Reform,* Methodist Protestant Board of Publication, 1899, Vol. II, p. 39.

> By those "restrictions", it is put out of the power of the General Conference "to revoke, alter, or change our Articles of Religion; or to revoke or change the General Rules; or to do away the privileges of our members of trial before the Society, or by a committee, and of an appeal."
>
> The General Rules and the Articles of Religion, form to every member of our Church distinctively, a constitution, by which, as Methodists and as Christians, ye do well to be governed; and we, assembled together to make rules and regulations for the Church, most cheerfully acknowledge that the restrictions above mentioned, are as solemnly binding upon us, as the General Rules are upon both us and you, individually.
>
> These restrictions are to you the guarantee of your "rights and privileges"; and while we shall be governed by these as such, we will also regard them as a pledge of your confidence in us.
>
> But if by "rights and privileges" it is intended to signify something foreign from the institutions of the Church, as we received them from our fathers, pardon us if we know no such rights, if we do not comprehend such privileges.
>
> We believe the proposed changes to be inexpedient.[86]

This General Conference again elected Joshua Soule to the episcopacy, and he accepted the office. Elijah Hedding was also elected Bishop in 1824, giving the Church five Bishops.

These actions of the General Conferences of 1820 and 1824, along with the intransigence of the advocates of change, laid the groundwork for the violent controversies of the 1824 to 1828 quadrennium, and resulted in the rupture of the Church, in 1828. When this controversy in early Methodism is viewed from the vantage point of a century and a quarter later it becomes obvious that the Methodist system of Church Government was shaped by the strong episcopal leadership of three remarkable men: Francis Asbury, William McKendree, and Joshua Soule. John Wesley exercised absolute control over English Methodism until his death, in 1791, and over American Methodism, until 1784. From 1784 until 1816, the indomitable Asbury controlled the Methodist Episcopal Church with a strong hand, as he sincerely believed, both for the good of the Church and the Kingdom of God. McKendree and Soule were trained under Asbury and were, temperamentally, his sons. They saw that rapidly expanding Methodism was having its mighty victories for the Lord because of the semi-military nature of the itinerant Circuit Rider system that had grown up. They felt that any encroachment upon the authority of the Bishops to give orders and make decisions would ruin the system. But that was the age of an evolving new nation that had thrown off the yoke of Old World dominion and was shaping a new way of life under democratic procedures in which the people were the rulers. Jeffersonian, and later Jacksonian, democracy, were flowering in the land. The demands of the laity for a voice in the government of the Church, and of the Annual Conferences for a measure of autonomy in making the appointments within their own boundaries, were natural demands of freedom-loving men. So, the issue was joined.

---

[86] William McKendree, Enoch George, Robert R. Roberts, Bishop's Circular to the Church, written May 25, 1824, *The Methodist Magazine,* Vol. VII (1824), pp. 274 ff.

SOME FATHERS OF THE FAITH IN THE WEST IN THIS FORMATIVE PERIOD

The itinerant preachers who laid the foundations of Methodism on the frontiers in the pioneer period of the Church were earnest, laborious, self-sacrificing men. No purpose is served in bringing the entire list of Circuit Riders, who served the region that was to become Pittsburgh Conference territory, during the first quarter of the nineteenth century, to the attention of the reader. Rather, brief sketches of a few of the leaders in the region will be presented.

CHARLES AVERY (1784-1858).[87] Charles Avery's leadership centered in Pittsburgh Methodism. Born in Westchester County, New York, he became a druggist and carried on this business in New York, Philadelphia, and Pittsburgh. In 1812, he was married to Martha Bryan of Pittsburgh, and, in 1814, he moved to that city and spent the remainder of his life there. He was converted in his youth and joined the Methodist Episcopal Church. He considered giving himself to the itinerant ministry, but decided to remain in his business pursuits, while giving himself in every way possible to the promotion of the Lord's work, as a layman. He was a local preacher, and gave leadership in Pittsburgh from the time of his arrival. Avery was an active leader of the liberal movement for more participation of laymen in the government of the Methodist Church. When the Methodist Protestant movement began, in 1828, Avery was a leader in it, both in Pittsburgh and in the new denomination. An astute businessman, he amassed a fortune of more than one and one-half million dollars, chiefly in cotton manufacturing and copper mining. He devoted his fortune to religious purposes, being Pittsburgh Methodism's first great philanthropist. He endowed the Preacher's Aid Society of the Pittsburgh Conference of the Methodist Protestant Church, that fund continuing today as the Avery Fund. He aided in the building of a number of Methodist Protestant Churches, and contributed generously to higher education. He was especially concerned for the evangelization of the Negro people. His Will divided over four hundred thousand dollars, half of it for missionary work in Africa, and the other half for the "education and elevation of the Colored people of the United States and Canada."

> Though deeply engaged in business through the week, and occupying only an unstationed relation in the ministry, yet he would travel considerable distances on horseback to keep appointments, and to assist in organizing new Churches. He was a thorough Methodist, and unlike many rich professing Christians, enjoyed the Class and Love-feast meetings. Being deeply spiritual, he and his wife were constant in their attendance at Camp-meetings, where his tent was ever open for the accommodation of friends and strangers. At these meetings he was a most earnest worker. As a preacher at the

---

[87] T. H. Colhouer, *Founders of the Methodist Protestant Church,* M. P. Book Concern, 1880, pp. 420 ff. *Vide,* also, John Gregory, Article on Rev. Charles Avery, *Pittsburgh Conference Minutes* (*M.P.*), 1908, pp. 27 ff.

stand, at the altar, and among the tents where penitents were to be found, there he was to instruct, encourage, and pray with them.[88]

GEORGE BROWN (1792-1871).[89] George Brown was the most important leader of the Methodist Protestant Church during the first forty years of the existence of the denomination. His parents had been early members of one of Strawbridge's Societies in Maryland. George was born in Washington County, Pennsylvania. In 1800, the family moved to Jefferson County in Ohio, and there, in 1812, George enlisted in the army and served for one year. He was converted in a Camp-meeting, in 1813, and was admitted on trial in the Baltimore Conference, in 1816. He was the Presiding Elder of the Monongahela District at the time of the formation of the Pittsburgh Conference, in 1825. A zealous proponent of the "reform" movement in the Methodist Episcopal Church, he withdrew from the denomination, in 1829, and gave himself in leadership to the Methodist Protestant Church. He was President of the Ohio Conference of the Methodist Protestant Church in 1831, 1832, and 1833. Coming to the Pittsburgh Conference, in 1836, he remained in it for the remainder of his life, serving as its President in 1839, 1842, 1843, 1844, 1846, 1847, 1851, and 1852. He was a member of ten General Conferences or Conventions of the Methodist Protestant Church.

THORNTON FLEMING (1764-1846).[90] Thornton Fleming was the chief leader of Methodism in southwestern Pennsylvania during the first quarter of the nineteenth century. He was admitted on trial in 1787. His first appointment in the West was to Randolph Circuit in 1792, and then he served in the East until 1801. He was the Presiding Elder in the region, from 1801 to 1805, and again, from 1806 to 1810. When the Pittsburgh District was formed, in 1819, Fleming was its first Presiding Elder, from 1819 to 1823. After the formation of the Pittsburgh Conference, he was again appointed as a Presiding Elder, leading the Pittsburgh District from 1826 to 1828. In 1801, Fleming was married, and he fixed his home in Uniontown the remainder of his life, though he was seldom at home until after his superannuation, in 1828. Between 1810 and 1819, he rode the following Circuits in the region, successively, for one year each, except for two years on Ohio: Redstone, Greenfield, Monongalia, Connellsville, Redstone, Connellsville, and Ohio. He was supernumerary in 1814.

JAMES B. FINLEY (1781-1856).[91] Most of the ministry of this early Methodist leader, before 1825, was in the portion of the Ohio Conference which became a part of the original Pittsburgh Conference. At the division, in 1825, Finley remained in the Ohio Conference. He was admitted on trial in the Western Conference, in 1809, and during his ministry served as a Presiding Elder for a total of twenty-three years, his first term being on the Ohio District of the Ohio Conference, from 1816 to 1820. That District then embraced the entire territory that later became the Erie Conference, and was composed of eight Circuits. Concerning the work of the preachers in those days, Finley made the following comment at the close of the Conference session of 1817:

---

[88] *Ibid.*, p. 423.

[89] *Ibid.*, pp. 406 ff.

[90] Joshua Monroe, Memoir of Thornton Fleming, *Pittsburgh Christian Advocate*, September 20, 1848. This is a twelve thousand word article.

[91] Matthew Simpson, editor, *Cyclopedia of Methodism*, p. 361.

> In the true spirit of gospel Ministers the brethren went to their respective fields of labor. Great were the toils and hardships they were called to endure. The winter was extremely severe, the cold being almost beyond endurance; yet the Lord crowned the labor and sufferings of His ministers with success. The country was but sparsely settled, the rides were long and the roads rough, the fare hard and the provisions scarce, but in the midst of all the Lord was with them. To preach once every day and lead Class, after having traveled ten to twenty miles, and two or three times on the Sabbath, leading as many Classes, with the privilege of being at home only three days out of thirty, this is severe work.[92]

James Finley was the Missionary of the Methodist Church among the Wyandot Indians, near Sandusky, from 1823 to 1829, where his efforts met with amazing success.

CHRISTOPHER FRYE (1778-1835).[93] Christopher Frye was the Presiding Elder of the Monongahela District for four years, from 1814 to 1818. He was born in Winchester, Virginia, and was admitted on trial in the Baltimore Conference in 1802. He was one of the strong leaders of early Methodism, serving as Presiding Elder on the Greenbrier, Monongahela, Potomac, and Baltimore Districts.

JACOB GRUBER (1778-1850).[94] Jacob Gruber was one of the most celebrated of the early Methodist ministers. He was the Presiding Elder of the Monongahela District from 1810 to 1814. Born in Lancaster County, of Pennsylvania-German Lutheran heritage, Gruber was converted at the age of fifteen and united with the Methodist Church. He was admitted on trial in 1800, and in a ministry of fifty years spent thirty-two years as a Circuit Rider, seven years in Station appointments, and eleven years as a Presiding Elder. He was strongly anti-slavery, and was once arrested in Maryland, and tried for inciting insurrection, because he had preached against slavery as a national sin, but he was honorably acquitted. Gruber was eccentric in manner and style, and fearless in his presentation of truth, which he preached with a German accent. George Brown said of him:

> Jacob Gruber was a man of great physical, mental, and moral energy. I never knew a more laborious Christian minister, or one of more practical ready wit. His sermons

---

[92] James B. Finley, quoted in Samuel Gregg, *History of Erie Conference,* p. 155.

[93] Matthew Simpson, *op. cit., p.* 384.

[94] *Ibid.,* p. 421.

> were always fresh beef on the market. Old truths seemed new when cast in his original mould. His congregations never slept under his preaching. Revivals followed his course, for all his efforts were directed to the great work of saving souls. Young preachers, under his care, were taught to be working men, by precept and example.[95]

DANIEL HITT (1770-1825).[96] Hitt served as the Presiding Elder in the region from 1798 to 1800, and then again, on the Monongahela District, from 1821 to 1823. The Hitt home in Virginia was one of Bishop Asbury's regular stopping places, and when there February 15 to 24, 1808, Asbury made the following entry in his *Journal:*

> For some days we have rested under the roof of Herman Hitt. He is now eighty-six and has lived to see four generations. He is the head of eighteen families. Three of his sons are preachers, Martin, Daniel, and Samuel, and his grandson William also.[97]

Both Daniel and Samuel served as Circuit Riders in western Pennsylvania. Daniel was admitted on trial, in 1790. His first western appointment was to the Ohio Circuit, in 1792. In 1807, he was Bishop Asbury's traveling companion, and, from 1808 to 1816, he was one of the Book Agents of the Church in charge of the publishing business. He served as Presiding Elder on the Schuylkill, Monongahela, Potomac, and Carlisle Districts.

JOSHUA MONROE (1786-1874).[98] Joshua Monroe was born in Allegany County, Maryland, in 1786, and was baptized by Enoch Matson, Presiding Elder over the Allegany and Redstone Circuits that year. Monroe's own story of his ministry, before 1825, is contained in the following statement:

> In my twenty-second year I was employed by my Presiding Elder, the Reverend Jacob Gruber, to serve as a supply on the Pendleton Circuit. This Circuit was in the most mountainous part of Virginia, embracing the head-springs of the South Branch of the Potomac and James rivers, and one branch of Greenbrier river. I continued to labor there until March, 1808, when I was received on trial in the Baltimore Conference and appointed to the Rockingham Circuit.
>
> Here I labored until October, and then my Presiding Elder appointed me to take the place of Rev. Swartswelder, whose health had failed, on the Randolph Circuit, Virginia. This was a severe trial. It was a four-week Circuit with twenty-three appointments, in a rough unpleasant part of the country, on the waters of Tygart's valley, Cheat river, and Big Crossing.
>
> I labored here until 1810 when I was admitted to a seat in the Baltimore Conference, and received Deacon's orders, and was appointed to the Erie Circuit, alone. It was a four-week Circuit, embracing the region of the towns of Mercer, Meadville, Franklin, and Erie.
>
> I continued in the Conference until the Spring of 1817. During that time I married. My health being feeble, I thought it best to ask for a location, in which condition I continued for five years. But I was never satisfied with my location, nor was I idle, as I preached almost every Sabbath, led Classes, visited the sick, and attended Prayer Meeting.

---

[95] George Brown, quoted in Samuel Gregg, *op. cit.*, p. 87.

[96] Matthew Simpson, *op. cit.*, p. 446.

[97] Francis Asbury, *Journal*, Vol. III, p. 240.

[98] Matthew Simpson, *op. cit.*, p. 627.

> During my fifth year of location I resolved to give myself again to the itinerant ministry, and in the Spring of 1822 I was again received into the Baltimore Conference and sent to the Chartier's Circuit, in the formation of which Circuit I had been engaged the previous year, it lying between Washington and Pittsburgh. I had Norval Wilson as my assistant. We had a pleasant and profitable year, and many members were added to the Church. During that year I resided in Monongahela City.
>
> In the Spring of 1823 I was appointed to the Pittsburgh District, and we moved to Brownsville. I continued on the District until the Pittsburgh Conference was formed. Then I was appointed to the Steubenville Station.[99]

It will be noted that this account gives the location and extent of several of the early Circuits, and the origin of the Chartier's Circuit. After the formation of the Pittsburgh Conference, Monroe served as Presiding Elder for eleven more years before he retired, in 1852. He spent his last years in Beaver, where he was one of the founders of Beaver College, serving for many years as President of its Board of Trustees. He was elected as a delegate of the Pittsburgh Conference to the General Conferences of 1828, 1832, and 1836. During his last years he was the venerable "father of the faith" of the Conference. His accurate articles published in the *Pittsburgh Christian Advocate* are important sources of Conference history.

JAMES QUINN (1775-1847). [100] The biography of James Quinn, which contains much autobiographical material, is a valuable source for an understanding of the history of Methodism on the headwaters of the Ohio. Quinn was born in Washington County, Pennsylvania, where his parents were among the earliest settlers. In 1784, the family moved to Fayette County where they came under the influence of the early Circuit Riders of the Redstone Circuit. Quinn states that the family had heard Methodist preaching at Frazier's before leaving Washington County. In 1786, the parents were received into membership of one of the Societies of the Redstone Circuit, and the five Quinn children, James being the oldest, were baptized by Enoch Matson, the Elder over the Circuit.[101] James Quinn was admitted on trial in the Baltimore Conference in 1799, and his first year as an itinerant preacher he rode the Greenfield Circuit. In 1800, he was appointed to the Pittsburgh Circuit, but, in the fall of the year, he was sent to help Jesse Stoneman expand the work on the Muskingum Circuit. In his third year he was the first itinerant on the new Erie Circuit. In 1802, Quinn rode the Winchester Circuit, in Virginia. In 1803, he was on the Redstone Circuit. That year he married Patience Teal, and removed to Ohio, in 1804. He served in Ohio, in the Western Conference, until the Ohio Conference was organized, in 1812. When the Pittsburgh

---

[99] Joshua Monroe, Autobiographical Sketch, *Pittsburgh Christian Advocate*, July 17, 1869. Monroe also wrote a series of twenty-nine articles, titled Recollections of the Past, which were published, serially, in the *Pittsburgh Christian Advocate*, from December 23, 1856 to September 21, 1858. They are autobiographical, covering the years 1791 to 1836, and run to a total of over thirty thousand words.

[100] John F. Wright, *Sketches of the Life and Labors of James Quinn*, Methodist Book Concern Cincinnati, 1851.

[101] *Ibid.*, p. 20.

Conference was organized, in 1825, he remained with the Ohio Conference at the time of the division. Much of his service, before 1825, had been in the portion of Ohio that fell into the Pittsburgh Conference. In his ministry of thirty-four years, James Quinn was a Circuit Rider for twenty-two years, and a Presiding Elder for twelve years. He was a delegate to seven General Conferences.

ASA SHINN (1781-1853). [102] Asa Shinn was the chief polemical writer for the liberals in the constitutional controversy that raged in the Church, from 1824 to 1828. After the rupture of the Church, Shinn went with the Methodist Protestants and gave large leadership to that new denomination during its initial years.

This son of Quaker parents was born in New Jersey and brought as a child to the mountain wilds of western Virginia. By 1795, the Shinn family was residing in Harrison County on the west fork of the Monongahela River. Here Asa was brought to Christ under the ministry of Robert Manley, in 1799, the year of the organization of the Little Kanawha Circuit. He was admitted on trial in the Baltimore Conference in 1801, and, except for the period of 1810 to 1815, when he worked in the vicinity of Baltimore, the entire ministry of Asa Shinn was on the headwaters of the Ohio. His first appointment, in 1801, was to the Redstone Circuit. In 1802, he rode the pioneer Shenango Circuit; in 1803, he organized the Hockhocking Circuit; and, in 1804, he was sent to organize the Guyandot Circuit, which had been explored by William Steel the year before. From 1818 to 1820, Asa Shinn was Presiding Elder of the Monongahela District. In 1823, he was stationed in Pittsburgh; in the first session of the Pittsburgh Conference he was named Presiding Elder of the Pittsburgh District; and, from 1826 to 1828, he was pastor in Washington, Pa.

Asa Shinn had no opportunities for formal schooling, but, by self-education, he made himself a master of English. His arguments, in support of the position of the "reformers" in Volumes II and III of *The Mutual Rights,* for 1826 to 1827, run to a total of one hundred fifty-eight pages in fifteen different articles. In these articles he argued for the adoption of a more liberal type of Church government that would limit the power of the Bishops and grant lay representation in the Conferences of the Church. It was Asa Shinn who argued the appeal of Dorsey and Pool before the General Conference of 1828. He was President of the first western Conference, held at Cincinnati, October 15-21, 1829. From 1829 to 1831 he was stationed in Cincinnati, and in 1831-1833, in Pittsburgh. He was the first President of the Pittsburgh Conference of the Methodist Protestant Church when it was set apart from the Ohio Conference, in 1833.

---

[102] T. H. Colhouer, *op. cit.*, pp. 120 ff.

Asa Shinn and George Brown, members of the original Pittsburgh Conference of the Methodist Episcopal Church, and Charles Avery, of the Methodist Church in Pittsburgh, along with Nicholas Snethen, S. K. Jennings, and Alexander McCaine—these were the major leaders in the creating of the Methodist Protestant denomination. And Asa Shinn and George Brown were the leaders in the establishment of the Pittsburgh Conference of the Methodist Protestant Church.

JACOB YOUNG (1776-1859). [103] Jacob Young served as a Presiding Elder on seven different Districts in the West, for a total of twenty-five years, three of the Districts being within the region of the original Pittsburgh Conference. Young was born in Allegheny County, about twenty miles down the Ohio River below Pittsburgh. In the 1790's, the family emigrated to Kentucky. There Jacob came under the influence of Methodist Itinerants, was converted, decided for the ministry, and was admitted on trial in the Western Conference, in 1801.

Jacob Young narrates an experience while he was Presiding Elder of the Ohio District, in 1814, which illustrates the zeal and hardihood of these early Methodist Itinerants. At that time the Ohio District embraced the eight Circuits that covered all of northwestern Pennsylvania and northeastern Ohio. He says,

> I began my third round of Quarterly Meetings in fine health and good spirits, till I came to the Mahoning river; here I was attacked with fever and ague. I traveled on, grappled with the disease, and preached almost every day, until I reached Warrentown, Trumbull County; and there I had to halt and send for a doctor. My next Quarterly Meeting was in the town of Burton, and as my labors had always been wonderfully blessed in that place, I could not think of missing the meeting. On Thursday evening I took a large dose of calomel, followed by a large portion of jalap. On Friday morning I obtained a quart of port wine, four ounces of genuine Peruvian red bark (quinine), mounted my horse very early in the morning, took a large portion of wine and bark every two hours, rode thirty-two miles, preached at night, went through the labors of the Quarterly Meeting with comfort, and, best of all, God was with us. On Tuesday morning I went on my way rejoicing, and was troubled no more with ague that year.[104]

---

[103] Jacob Young, *Autobiography of a Pioneer,* Cranston and Curts, Cincinnati, 1857. This is a volume of five hundred twenty-eight pages.

[104] *Ibid.,* pp. 315 f.

CHAPTER IV

FORMATION OF THE PITTSBURGH CONFERENCE: PERIOD OF GROWTH, DIVISION, AND SCHISM

1825-1850

How the Original Pittsburgh Conference Was Formed

THE action creating the Pittsburgh Annual Conference was taken by the General Conference of 1824. The Episcopal Address, that year, noted the progress of the Church during the quadrennium, and called for the creating of new Conferences.

> During the last four years we have not been favored with extraordinary revivals of religion, yet the work of God has gradually advanced, and we have had constant accessions to the Church, both of ministers and members, as well as an increase of Circuits and Districts. In the progress of the work new doors have been opened for the spread of the gospel, the borders of our zion have been enlarged, and the number of Circuits and Districts so increased as to render it necessary that there should be some alterations in the form of the Annual Conferences. The way seems to be prepared for dividing some in order to form new ones, and for making some changes in the boundaries of others, so as to render them more convenient.[1]

Accordingly, this General Conference ordered the creation of five new Annual Conferences, increasing the number of Conferences from twelve to seventeen. The new Conferences were Pittsburgh, Holston, Illinois, Maine, and Canada.

The new Pittsburgh Conference was literally carved out of the then existing Methodism, the major portions of it coming from Baltimore and Ohio Conferences, with minor portions from Genesee and Kentucky. The reason for the boundaries that were laid down is puzzling, until we see that the new Conference comprised the territory of the original Redstone Circuit, plus most of the territory embraced within Redstone's daughter Circuits of Little Kanawha, Muskingum, Shenango, Erie, and a portion of Hockhocking. It is not difficult to guess that the counsels of James Quinn, Asa Shinn, Thornton Fleming, and Robert R. Roberts entered into the determination of the area of the new Conference. The boundaries set for the Conference were as follows:

> The Pittsburgh Conference shall commence at the mouth of Cattaraugus Creek on Lake Erie; thence to Olean Point on Allegheny River; thence eastward to the top of the Allegheny Mountains; thence along the said mountains southward to the head of Tygart's valley; thence to the Ohio River so as to include Middle Island and Little Kanawha Circuits; thence up said river to the mouth of Little Muskingum; thence to the mouth of White Woman Creek, so as to include Monroe, Barnesville, and Duck

---

[1] Enoch George, Robert R. Roberts, William McKendree, Episcopal Address to the General Conference of 1824, *The Methodist Magazine,* Vol. VII (1824), p. 273.

Creek Circuits; thence northeastward between the waters of Tuscarawas and Mohicken to Lake Erie near the mouth of Cuyahoga, so as to include Tuscarawas and Canton Circuits; thence down the Lake to the mouth of Cattaraugus.[2]

The Pittsburgh Conference was ordered set apart in May, 1824. Its organizing Conference session was not held until September 15-21, 1825. This was due to its being composed of sections of four Conferences. The Baltimore Conference session, of 1824, was held in April, before the General Conference. At the next session of the Baltimore Conference, in April 1825, the Pittsburgh and Monongahela Districts disappear from the Baltimore rolls. So, the appointments of preachers for the two Districts, made in April, 1824, must have carried through until September, 1825, and these were the Baltimore Conference men who became charter members of Pittsburgh. The Ohio Conference took the initiative in arranging for the organization of the Pittsburgh Conference. The 1824 session of the Ohio Conference was held at Zanesville, in September. The question, "Where shall our next Conference be held?" was answered: "Ohio Conference at Columbus, October 12, 1825. Pittsburgh Conference at Pittsburgh, September 15, 1825." So, Pittsburgh's charter members from Ohio Conference were the men appointed on the Ohio and Muskingum Districts, in the fall of 1824. The men from the Genesee Conference had been appointed in August, 1824. Two Circuits, but no men, came into Pittsburgh from the Kentucky Conference.

THE ORIGINAL APPOINTMENTS AND CHARTER MEMBERS OF THE PITTSBURGH CONFERENCE[3]

PITTSBURGH DISTRICT—Asa Shinn, Presiding Elder

Appointments	*Preachers Appointed, 1825*	*Members*	*Original Conference*
Connellsville	Robert Boyd, Thomas Jamison	446	Baltimore
Ohio	Archibald McElroy, George W. Robinson	537	Baltimore
Pittsburgh	William Stevens	783	Baltimore
Redstone	Henry Furlong, John Strickler	574	Baltimore
Somerset	John B. West	283	Baltimore
Uniontown	David Sharp	189	Baltimore
Williamsport	Henry Baker, Thornton Fleming	385	Baltimore
		3,197	

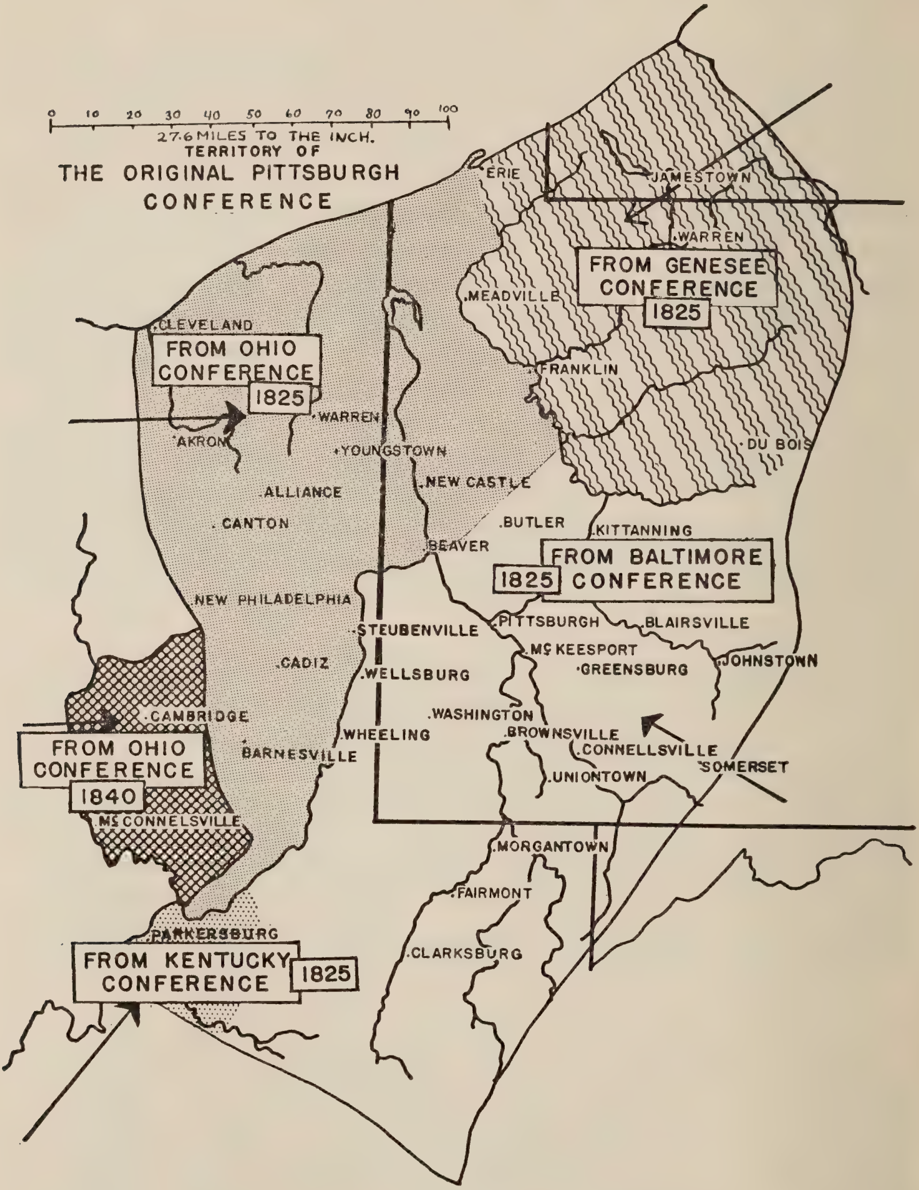
MONONGAHELA DISTRICT—George Brown, Presiding Elder

Clarksburg	Thomas M. Hudson	81	Baltimore
Greenfield	P. G. Buckingham, Richard Armstrong	663	Baltimore
Harrison	Isaac Reynolds, To be supplied	886	Baltimore
Lewis	William S. Morgan, To be supplied	383	Baltimore
Monongahela	Samuel Brockunier, Nathaniel Calander	586	Baltimore
Randolph	Asby Pool	223	Baltimore
Short Creek	John West, Jonathan Holt	553	Baltimore

---

[2] Conference Boundaries, *Discipline,* 1824

[3] Compiled from *The General Minutes,* 1824, 1825, 1826.


0 10 20 30 40 50 60 70 80 90 100
27.6 MILES TO THE INCH.
TERRITORY OF
THE ORIGINAL PITTSBURGH CONFERENCE
ERIE
JAMESTOWN
WARREN
FROM GENESEE CONFERENCE
1825
MEADVILLE
FRANKLIN
DU BOIS
CLEVELAND
FROM OHIO CONFERENCE
1825
WARREN
AKRON
YOUNGSTOWN
ALLIANCE
NEW CASTLE
CANTON
BUTLER
KITTANNING
BEAVER
FROM BALTIMORE CONFERENCE
1825
NEW PHILADELPHIA
PITTSBURGH
BLAIRSVILLE
STEUBENVILLE
McKEESPORT
JOHNSTOWN
CADIZ
GREENSBURG
WELLSBURG
CAMBRIDGE
WASHINGTON
FROM OHIO CONFERENCE
1840
WHEELING
BROWNSVILLE
BARNESVILLE
CONNELLSVILLE
SOMERSET
UNIONTOWN
McCONNELSVILLE
MORGANTOWN
FAIRMONT
PARKERSBURG
CLARKSBURG
FROM KENTUCKY CONFERENCE
1825

Washington	James Sansom	224	Baltimore
Wheeling	John Waterman	121	Baltimore
		3,720	

WEST WHEELING DISTRICT—William Lambdin, Presiding Elder

Barnesville	Daniel Limerick, Abraham Lippitt	1,080	Ohio
Cross Creek	William Tipton, William Hank	948	Ohio
Duck Creek	George Waddle, Thomas Taylor	737	Ohio
Leesburg	John Connelly	537	Ohio
Little Kanawha	George Holmes	551	Kentucky
Middle Island	David C. Merryman	361	Kentucky
Monroe	John Graham, Andrew Coleman	594	Ohio
Steubenville	Joshua Monroe	294	Ohio
West Wheeling	Simon Lauck, Charles Thorn	860	Ohio
		5,962	

OHIO DISTRICT—Charles Elliott, Presiding Elder

Beaver	Charles Cooke	578	Ohio
Canton	Billings O. Plimpton	321	Ohio
Deerfield	John Summerville, Ira Eddy	512	Ohio
Grand River	Philip Green, Joseph S. Davis	494	Ohio
Hartford	Thomas Carr, John Chandler	456	Ohio
Hudson	Robert Hopkins, To be supplied	442	Ohio
Lisbon	William Knox, William C. Henderson	527	Ohio
New Castle	Samuel Adams, James Babcock	440	Ohio
Youngstown	Edward Taylor, William Babcock	632	Ohio
		4,402	

ERIE DISTRICT—William Swayze, Presiding Elder

Butler	Job Wilson	311	Baltimore
Chautauqua	Peter D. Horton, Joseph S. Barris	466	Genesee
Conewango	John W. Hill	111	Genesee
Erie	Nathaniel Reeder, Zachariah Ragan	339	Ohio
French Creek	Robert C. Hatton	305	Genesee
Lake	Henry Knapp, John Scott	398	Genesee
Mahoning	Ignatius H. Tackett	400	Baltimore
Mercer	Alfred Brunson, Edward Stevenson	558	Ohio
Northeast	John P. Kent	186	Genesee
	Henry B. Bascom, Conference Missionary		
		3,074	

A summary analysis of the Conferences from which the appointments and preachers came into the original Pittsburgh Conference, in 1825, shows the following facts:

Original Source	*Members*	*Appointments*	*Preachers*
From Ohio Conference	10,349	18	31
From Baltimore Conference	7,628	18	24
From Genesee Conference	1,466	5	5
From Kentucky Conference	912	2	0
Preachers admitted on trial, 1825			11
Totals	20,355	43	71

Six of these appointments were Stations: Pittsburgh, Washington, Uniontown, Wheeling, Clarksburg, and Steubenville. The thirty-seven Circuits probably had over six hundred preaching places on them. The exact number of Meetinghouses in the original Conference is unknown, but the great majority of the Societies still met in private homes. In Robert Boyd's listing of his sermons on his Circuits, he lists his preaching places. For the Monongahela and Randolph Circuit, in 1815, there were twenty-four preaching places, seven of which were in Meetinghouses. On Somerset, in 1817, there were twenty-eight preaching places and only three Meetinghouses. The Connellsville Circuit, in 1825, had twenty-six preaching places, and four Meetinghouses.[4]

The preachers of the original Pittsburgh Conference were nearly all young men. Eleven were admitted on trial at the first Conference session; twenty-four had been traveling for less than five years; and seventeen others from five to ten years. Only nineteen men had been in the traveling ministry for more than ten years. No preacher in the group had been a member of the Christmas Conference, forty years before the organization of the Pittsburgh Conference. The veterans of the Conference were Thornton Fleming, admitted in 1787, and John West, admitted in 1790. Only seven other men had over fifteen years' traveling experience as follows: Williams Knox, twenty-five; Asa Shinn, twenty-four; William Stevens, twenty-one; William Swayze, eighteen; Joshua Monroe, seventeen; and Simon Lauck and William Lambdin, sixteen years each. Charles Elliott explained the makeup of the original Conference, and the reason for the youth of most of the Charter Members. He said,

> Our Ministers are composed chiefly of the young, and those who are in the middle stages of life. When our Conference was formed it was made up principally from Ohio and Baltimore Conferences, and a few men from Genesee. As it was composed of wings or outskirts of these Conferences, the older and experienced men mostly stayed in the Conferences where they had been traveling from their youth. Thus we were left with a partial supply for our work, and the greater number of these were young men. More of the older men ought to have stayed with us. We cannot help observing that the Bishops ought to have used their authority toward having this deficiency made up.
>
> But this picture only represents things as they stayed until 1828, or thereabouts. Those who were young and inexperienced when we were first organized are now in full vigor. We have also had our ranks filled with a number of pious, zealous, and intelligent young men who promise fidelity and usefulness in the Church. Perhaps no Conference in the Union, at this time, of the same number of members, exceeds our own, as far as piety, intelligence, and zeal are concerned. In order to mature our ministers, and preserve them in a state of vigorous action, we need nothing else than to keep our rules, and not to mend them.[5]

The first session of the Pittsburgh Conference was held in Pittsburgh on September 15-21, 1825. The presiding officer was Bishop Enoch George (1767-1828).

---

[4] Robert Boyd, *Mss. Sermon Notes,* for years indicated. In Pittsburgh Conference Historical Collection.

[5] Charles Elliott, Editorial, *Pittsburgh Conference Journal,* July 12, 1834.

> Bishop George was among the most effective preachers of his day. An extraordinary pathos melted his audiences and himself, and he often had to pause in the midst of his sermons to ask his hearers to join him in utterances of thanksgiving, while with tears streaming down his weather-worn face, he would raise his spectacles, and with uplifted hands and eyes offer praise to God, bearing aloft his thronged congregations, thrilled, weeping, and adoring.
>
> In the work of stationing preachers he was kind and sympathetic, but firm. He had a heart to feel all the sorrows of his brethren in carrying on the itinerant work, but a clear head and firm purpose to see and sustain the true interests of the cause.[6]

When the Conference was organized, Asa Shinn was elected Secretary. He served in the office for only two days and resigned. Henry Furlong was then elected Secretary. He served for the remainder of the initial session, and through the sessions of 1826 and 1827. He was a delegate to the General Conference of 1828. In August, 1828, he returned to membership in the Baltimore Conference, where he continued active until 1862.[7] Every appointment was changed in the initial Conference session. The two year pastoral tenure rule was in effect, and since the appointments in the previous Conferences had been made at different times, the Bishop made changes of appointment for every Station, Circuit, and District in the Conference.

HOW THE CONSTITUTIONAL CONTROVERSY IN METHODISM MOVED FORWARD TO A DECISION

As has been noted, there had been agitation for an elective Presiding Eldership from the time of the official creation of the office, in 1792. Then, during the quadrennium, 1820 to 1824, the controversy broadened into the demand, on the part of some ministers and members in the Church, for lay representation in the Conferences, and for some modification of the power of the Bishops.

When it became apparent that the memorials seeking change would be denied by the General Conference of 1824, a meeting was called by the "reformers" on May 21, 1824, at Baltimore, where the General Conference was in session. The purpose of the meeting was to devise a strategy and set up procedures by which the purposes of the liberals might be achieved in the next General Conference. Samuel K. Jennings was the Chairman of this meeting, and Francis Waters was Secretary. The total attendance is not known, but seventeen members of the General Conference were present.

The strategy devised is set forth in the resolutions adopted:

> Resolved, first: To institute a periodical publication, entitled *The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church,* to be conducted by a committee of Ministers and Laymen.
>
> Secondly: To raise up Societies in all parts of the United States, whose duty it shall

---

[6] David Sherman, Life of Enoch George, *Lives of Methodist Bishops,* Flood and Hamilton, editors, 1882, pp. 149 ff.

[7] Sketch of Rev. Henry Furlong, *Pittsburgh Christian Advocate,* July 11, 1901.

> be to disseminate the principles of a well-balanced Church government, and to correspond with each other.
>
> Thirdly: To appoint a Committee to draft a circular, addressed to the ministers and members of the Methodist Episcopal Church, and to forward the same, forthwith, to all parts of the United States.[8]

The first issue of *The Mutual Rights* appeared in August, 1824. It was a forty page octavo monthly, and was continued for four years. Its largest circulation was less than two thousand copies. Major writers for it were Asa Shinn, George Brown, Nicholas Snethen, James Smith, Alexander McCaine, and Samuel K. Jennings. Shinn's numerous articles were submitted under the pen name of "Bartimeus." Henry B. Bascom was sympathetic to the cause and contributed to the publication. The second phase of the strategy of the "reformers" was to raise up Union Societies within the Methodist Churches wherever it was possible to gather a nucleus of persons who were friendly to the movement. *The Mutual Rights* was the organ of these Societies, carrying the exposition of their positions, reporting on organizations of Union Societies far and wide, and being the medium for propagating the views, and winning converts, in the growing controversy. The preamble to the Constitution of the Baltimore Union Society sets forth what was being attempted.

> Whereas, in all equitable ecclesiastical governments, it is an acknowledged principle that each member of the community shall be secured in his rights as a Christian believer, one of which is a participation in the enactment of such rules and regulations as are necessary to preserve the purity, peace and prosperity of the body, either personally, or by his representative;
>
> And Whereas, the government of the Methodist Episcopal Church is so organized that the traveling preachers possess the sole power to make rules and regulations for the Church, to the entire exclusion of the local preachers, and the entire body of the people;
>
> And Whereas, a large number of the itinerant and local preachers, and of the laity, desire to have the government of the Church so altered as to extend representation to the local ministers and the lay members, it is therefore deemed proper, in order to ascertain and concentrate the sentiments of those persons in the Methodist Church who are friendly to such alteration, to raise Societies in all parts of these United States, to correspond with each other on such subjects as they believe calculated to improve our Church polity.[9]

Union Societies began to spring up across the Methodist Episcopal Church, especially in the centers where the stronger Station Churches were located. Baltimore, Pittsburgh, Cincinnati, and a section of western North Carolina became hotbeds of the agitation. The Bishops and Presiding Elders soon found the agitation disrupting churches, and injuring the general progress of Methodist work, and they sought to control the situation by banning the distribution of *The Mutual Rights,* and opposing the formation of Union Societies. Here and there, across the Church, action began to be taken expelling the agitators. This was done under the rule in the Discipline which provided that persons, "inveighing against the Discipline, with an intention to sow dissension in our Societies" should be subjected to disciplinary measures. In the Baltimore Conference session, in April, 1827, Dennis B. Dorsey was suspended from his ministerial office for having engaged in the distribution of *The Mutual Rights,* against the orders of his Presiding Elder. In September, 1827, James M. Hanson, Pastor-in-Charge of the Baltimore City Circuit, brought a number of the leading members of the Baltimore Union Society to trial for spreading dissension, and eleven local preachers and twenty-two laymen were expelled from membership in the Church. The group included Samuel K. Jennings, Chairman of the editorial committee that was publishing *The Mutual Rights.* In the Baltimore Conference session, in April, 1828, William C. Pool was suspended from his ministerial office, and the suspension of Dennis Dorsey was continued. Dorsey and Pool appealed to the General Conference of 1828.

---

[8] John Paris, *History of the Methodist Protestant Church,* Baltimore, 1849, pp. 43 f.

[9] Constitution of the Methodist Union Society in and near the City of Baltimore, *The Mutual Rights,* Vol. II (1826), p. 18.

Meanwhile the plans of the "reformers" were crystallizing in their effort to force the Church to modify its polity according to their demands. A Maryland Convention of "reformers" was held in Baltimore, November 15, 16, 1826. This Convention set forth the grievances of the group in a series of resolutions. And they made arrangements for the convening of a "Convention of Reformers" to be composed of delegates of the Union Societies, to be held the next year, in November, 1827. This General Convention was held, as planned, in Baltimore, November 15-20, 1827. One hundred delegates had been named to attend the Convention, half ministers and half laymen. Fifty-seven were present for the Convention, representatives being in attendance from twelve States. This Convention prepared a Memorial to the General Conference of 1828, and an Address to the general Church. The Memorial was in ten paragraphs. It presented a request that lay representation be made a part of the polity of the Methodist Church in both General and Annual Conferences; that the Rule, adopted in 1796, against "sowing dissensions" be modified so as to permit freedom of peaceable persuasion; and that the trial of members be made more analogous to civil law in protecting rights. The Address to the members of the Church was a pamphlet of nine octavo pages. It rehearsed the history of the Methodist Reform movement in England and America, and sought to persuade the Church of the rightness of the changes sought by the "reformers."

By the time the General Conference session of 1828 was held the agitation and controversy had progressed too far to admit of peaceable reconciliation, and yet retain unity in the Church. Strong men had taken firm positions on both sides of the issue. The expulsions, in Baltimore and elsewhere, had crystallized positions of zealous partisanship, and aroused intense feelings over the points at issue. The real difficulty centered around the creating of the Union Societies, which were dividing churches and fanning passions far beyond any impartial examination of the issues of the controversy. The following is a summary of the position taken by the General Conference:

> With regard to what have been called "Union Societies," we consider the organization of these distinct bodies within the bosom of the Church as the baneful source of the principal evils, which of late have so painfully afflicted and distracted some portions of our charge. Such associations, within the pale of the Church, have arrayed and combined all the workings of the spirit of party in their most pernicious and destructive forms. They have drawn a line of separation between those who compose them, and their brethren, as organized and systematic adversaries. They have separated chief friends; they have severed the most sacred and endearing ties; and have caused and fomented discord and strife in circles before distinguished for peace and love.[10]

The General Conference of 1828 was held in Pittsburgh. It was the first General Conference held west of the Allegheny Mountains. Asa Shinn presented the case of the men expelled by the Baltimore Conference with great eloquence and power, but, when the vote was taken, the expulsions were confirmed, by a majority of twenty. The resolution to make the Presiding Eldership an elective office, which had been passed by the General Conference of 1820, with its operation suspended in 1820 and 1824, was declared rescinded and void. Provision was made for the restoration of the agitating "reformers" to the body of the Church, but many of the more extreme leaders of the movement felt that the provisions made did not protect them from being discriminated against by Ministers and Presiding Elders. The result was the creating of the Methodist Protestant Church.

FORMATION OF THE METHODIST PROTESTANT CHURCH

The Union Societies of the "reformers," which had been designed as agencies of persuasion to bring about a more democratic Methodist Church polity, had become the divisive factor that hardened opposition to the reform movement. After the denial of their petitions by the General Conference, these Societies became the groundwork from which the Methodist Protestant Church was created. The "reformer" Convention of 1827 had made plans for another Convention, in the fall of 1828, to hear a report on the memorials presented to the General Conference, and to take whatever further action might be necessary in the light of the action of the General Conference. This General Convention met in Baltimore, on November 12, 1828, with over one hundred delegates from the Union Societies. The Convention took steps to set up a new Methodist denomination. Seventeen Articles of Association were adopted for the interim government of "The Associated Methodist Churches." Article VI provided for organizing Annual Conferences wherever possible. Article XVI provided for holding a General Convention in Baltimore, in November, 1830. This Convention was to be composed of equal numbers of ministerial and lay delegates from the Conferences that had been organized until that time. Agents were named to travel through the States to aid in organizing the Union Societies into new Churches, and to bring them together to form Annual Conferences. *The Mutual Rights* was discontinued in July, 1828, and *The Mutual Rights and Intelligencer* was commenced in September, as the publicity organ of the nascent denomination.

---

[10] John Emory, Chairman, Report of the Committee on Petitions and Memorials, General Conference of 1828, *The Methodist Magazine,* Vol. XI (1828), pp. 311 f. This report which runs to over six thousand words, reviewed the entire controversy.

Under these plans twelve Annual Conferences were organized in the next two years. North Carolina, organized December 19, 1828, was the first. The official organizing General Convention of the Methodist Protestant Church was held in Baltimore on November 2-23, 1830. It was composed of eighty-three ministerial and lay delegates. The name, The Methodist Protestant Church, was adopted for the denomination on the motion of Charles Avery, of Pittsburgh. A Constitution for the new Church was adopted. The organizing of Methodist Protestant Churches continued through the early 1830's. Many of them arose by divisions of Methodist Episcopal Churches.

The first Methodist Protestant General Conference convened at Georgetown, District of Columbia, May 6, 1834. It consisted of thirty delegates, sixteen ministers and fourteen laymen, representing fourteen Annual Conferences. The fourteen original Methodist Protestant Conferences were: Alabama, Champlain, Genesee, Georgia, Maryland, Massachusetts, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Tennessee, Vermont, and Virginia. The total membership consisted of five hundred preachers, both itinerant and unstationed, and 26,587 members. By the time of the Methodist Protestant General Conference of 1850 the denomination reported: 63 Station appointments, 351 Circuits, 104 Missions, 803 Churches, and 64,219 members.

The Methodist Protestant Church arose out of Episcopal Methodism over a controversy concerning how the Church should be governed. In its doctrines it was true to its Wesleyan heritage. As a denomination it was always vigorously defensive concerning its origins. In its polity it set up a system peculiarly its own, of which, perhaps, no more penetrating judgment has been made than that of Bishop Hoss, of the Methodist Episcopal Church, South. He said of the Methodist Protestant Church:

> Its ministry and press have never been without strong men, and its membership has been generous. Its polity is marked by an extreme jealousy of power, which is lodged nowhere, but distributed; and there are guards, balances, and checks. A brake on the wheels of a railroad train is a good thing to keep it from going too fast, but a railroad train constructed on the principle of a brake is not good. This is the basic principle of

the Methodist Protestant Church. Its good, peculiar principle, lay delegation, has, in late years, been incorporated in the chief Methodist bodies of Europe and America.[11]

FORMATION OF THE PITTSBURGH CONFERENCE OF THE METHODIST PROTESTANT CHURCH

Delegates of the Union Societies west of the Allegheny Mountains met in Cincinnati, October 15-21, 1829, and organized "The Ohio Annual Conference of the Associated Methodist Church."

> This morning, October 15th, 1829, agreeable to previous appointment, the first Annual Conference of the Associated Methodist Church of the State of Ohio, and the borders of adjoining states, met in the city of Cincinnati at nine o'clock A.M. The Conference was opened with reading a portion of scripture, singing, and prayer by Brother Asa Shinn.[12]

Fifty-one delegates were present, twenty-six preachers and twenty-five laymen. Asa Shinn was elected President, and John Naughton, Secretary. Since nearly all the preachers in that first Conference were local preachers, the Conference ordained eight Deacons and nineteen Elders to man the appointments of the Conference. Appointments were made to eighteen Circuits and two Stations. The Stations were Pittsburgh and Cincinnati.

The second session of the Ohio Conference was held at Cincinnati in September, 1830. The first reports, that year, showed 3,801 members. The third session was held at Zanesville in October, 1831, with George Brown as President. Since the name of the new denomination had been officially chosen the fall before in the organizing Convention at Baltimore, this 1831 session was designated "The third Ohio Annual Conference of the Methodist Protestant Church." The fourth session was held at Pittsburgh, in September, 1832, and George Brown was re-elected President.

The Pittsburgh Conference was organized at the fifth session of the Ohio Conference, held at Cincinnati, on September 17-23, 1833. On the opening day of the Conference,

> Brother Asa Shinn offered the following preamble and resolutions, and, on motion, they were adopted, item by item:
>
> Whereas, the western District has become greatly enlarged in extent and members, especially during the last year,
>
> And, Whereas, there is ground to calculate on continued enlargement in the future,
>
> Therefore, Resolved, that it is expedient for the District now to be divided, and that a committee of five be forthwith appointed to form a plan of division to be acted on by this Conference, said action to be respectfully laid before the approaching General Conference for its sanction and confirmation.[13]

The resolution then set up the plan for the Stationing Committee, and for the

---

[11] E. E. Hoss, *William McKendree, A Biographical Study,* Publishing House of the M. E. Church, South, 1914, p. 195.

[12] *Original Manuscript Minutes,* Ohio Conference, Associated Methodist Church, 1829, 1st page.

[13] *Ibid.,* p. 94.

General Conference delegation, to represent both the Districts into which it was proposed that the Conference be divided.

The report of this committee recommended the division of the Conference, and the report was adopted. The Scioto and Sandusky Rivers were made the dividing line between the Conferences. The western Conference was to continue to be called Ohio, and the eastern section was to be called the Pittsburgh Conference. George Brown was elected President of the Ohio Conference. It had twenty-seven appointments, thirty preachers, and 3,430 members. Asa Shinn was elected the first President of the Pittsburgh Conference. It had twenty-eight appointments, thirty-eight preachers, and 7,050 members. The division was approved by the first Methodist Protestant General Conference, in 1834. Thus, the initiative which brought the Pittsburgh Conference of the Methodist Protestant Church into being was within the original Ohio Conference, and the General Conference only confirmed the division.

The makeup of the original Pittsburgh Conference of the Methodist Protestant Church was as follows:[14]

Name of Appointment	*Preachers Appointed, 1833*	*Membership, 1833*
Clearfield Circuit	Robert Simonton	194
Coshocton Circuit	Cornelius Woodruff, Levi Reeves	352
Deersville Circuit	Edward Poolton	New Circuit
Georgetown Circuit	William Armstrong, James Funk	606
Hacker's Creek Circuit	John Clarke	650
Lancaster Circuit	To be supplied	34
Lanesville Circuit	John Herbert, Thomas Hicklin	439
Lorraine Circuit	Aurunah Price	43
Middletown Circuit	Zachariah Ragan, James Palferman	From Monongahela
Monongahela Circuit	Hector Sandford, To be supplied	727
Mount Pleasant (Ohio) Circuit	Moses Scott, Daniel Sherman	463
Mount Vernon Circuit	Franklin L. Flowers	New Circuit
Muskingum Circuit	I. W. Ragan, Elijah Goldthite	584
Newark Circuit	John Wilson, To be supplied	510
Ohio Circuit	Enos Woodward, I. Porter	301
Pittsburgh Station	John Elliott, W. B. Dunlevy	379
Pittsburgh Circuit	William Beaumont	87
Sandusky Circuit	David Howell	142
Steubenville Station	Benjamin W. Johnston	198
Union Circuit	William College, Thomas Stinchcomb	446
Wayne Circuit	Daniel Gibbons, To be supplied	186
Warrenville Circuit	William Reeves	170
Wheeling Station	William Marshall	93
Wheeling Circuit	John Burns	New Circuit
Williamsfield Circuit	John Huntsman	102
Woodville Circuit	Robert Gilbreath	From Georgetown
Youngstown Circuit	Rufus Richardson, To be supplied	198
Zanesville Station	Joel Dolby, Sr.	146
President of Conference	Asa Shinn	
Conference Missionary	L. A. Cass	
28 Appointments	38 Preachers	7,050 Members

---

[14] *Ibid.*, p. 108.

Eight Methodist Episcopal Ministers withdrew from the Pittsburgh and Ohio Conferences and identified themselves with the Methodist Protestants. They were: Asa Shinn, George Brown, Asby Pool, Zachariah Ragan, and George Waddle, from the Pittsburgh Conference; and Cornelius Springer, Joel Dolby, and Joab W. Ragan from the Ohio Conference. Most of the early Methodist Protestant ministers were former Methodist Episcopal Local Preachers. The local preachers had given strong leadership in the whole movement for a more democratic Church polity, and when the movement became a new denomination, many of these local preachers were ordained, and went forth to man the new appointments. The brilliant Asa Shinn had suffered a head injury in his youth which, four times during his career, caused him to lapse into a state of insanity for a time. One of these attacks occurred shortly after the General Conference of 1828, and he was confined to an eastern asylum for several months. During that time the Pittsburgh Conference of the Methodist Episcopal Church met, and, by an oversight, no provision was made for Shinn if his health should be restored during the year. He recovered and found himself without an appointment. While in this situation he was visited by a deputation of the "reformers" of Cincinnati who asked him to become their pastor. He accepted the offer, and withdrew from the ministry and membership of the Methodist Episcopal Church. At the Pittsburgh Conference session, in 1828, George Brown was appointed to the New Lisbon Circuit. What he considered to be the injustices of the Methodist Episcopal Church polity, coupled with the decisions of the General Conference of the spring before, gave him an unhappy winter. In May, 1829, he accepted an invitation from the "reformers" in Pittsburgh to organize them into a Church under the Conventional Articles. He wrote his resignation from the Methodist Episcopal Church to his Presiding Elder, stating, "the time has now arrived for me to follow my principles as a reformer, or, abandon them." [15]

George Brown was the most important leader in establishing the Methodist Protestant Church in the region west of the mountains. As pastor in Pittsburgh, from June, 1829, to October, 1831, he established the Methodist Protestant work in that city on a secure footing. During those two years he also helped to organize Methodist Protestant Societies in Allegheny (North Side), Birmingham (South Side); in Washington, Beaver, Wellsburg, Connellsville, Youngtown, and on Monongahela Circuit. From 1831 to 1834, George Brown was President of the Ohio Conference. He traveled incessantly in those years throughout western Pennsylvania, western Virginia, Ohio, Indiana, Illinois, and Kentucky, organizing the "reformers" into new Societies, arranging them into Circuits, and recruiting preachers to ride the Circuits. He described the situation confronting him, and his work, as follows:

---

[15] George Brown, *Recollections of Itinerant Life:* An Autobiography, Methodist Protestant Publishing House, 1868, p. 200.

> The greater part of the Ministers in the organizing Ohio Conference of 1829 had been Local Preachers in the Methodist Episcopal Church, and most of them had been roughly handled for their reform principles and actions in the old Church. Some few of these preachers were appointed to the Circuits and Stations then in existence, and others were appointed to localities to make Circuits, though we had no missionary funds to sustain them. How to supply the Churches with preachers was a matter of great concern to me. Most of the itinerant preachers of the Pittsburgh Conference of the Methodist Episcopal Church, who had been known as reformers, did not identify themselves with our work.[16]
>
> During my first two years in the Presidency my traveling was nearly all on horseback and I rode down three horses each year. The third year I wore out two in the service. In the incipiency of our Church operations we had no regular financial system, in consequence of which I was very poorly paid. Each year my income from the Church was about one hundred sixty-two dollars.[17]

The first separate session of the Pittsburgh Conference of the Methodist Protestant Church was held at Mount Pleasant, Ohio, September 9-16, 1834. This first session passed a resolution endorsing the Sunday School movement, and pledging themselves to establish Schools wherever possible; plans were made to provide for the superannuated preachers; and it was determined to support a Conference publication. The vote for Editor gave Cornelius Springer thirty-five votes and Dennis Dorsey twenty-one. Zanesville was fixed on as the place of publication. This was *The Methodist Correspondent* which had been commenced by the Ohio Conference, in 1830. It was continued for six years, until 1836, and was the predecessor of *The Recorder.*

The General Conference of 1834 had set its next session for 1841. In the Pittsburgh Conference Session of 1835 a resolution asking for another General Session not later than 1838 was presented by Asa Shinn, and adopted.[18] Other Conferences also adopted the Pittsburgh resolution, and the General Conference met in 1838. Thus Pittsburgh initiated the quadrennial Methodist Protestant General Conference. At the ninth session of the Pittsburgh Conference, held at Mount Vernon, Ohio, September 7-14, 1842, the Conference was divided. The following Minutes describe the action taken:

> A resolution to divide the Conference into two Conferences was referred to a committee of three, viz: Asa Shinn, George Brown, P. T. Laisley.
>
> The Committee on division of the Conference reported in favor of it, and the report was adopted. Resolved that the manner of dividing it be referred to a committee of five: Ragan, Thrapp, Clark, Heath, and J. M. Piper.
>
> The Committee on the division of the Conference reported as follows: 1st: that the new District shall be called the Muskingum District. 2nd: The Muskingum District shall include all the State of Ohio, not included in the Ohio District. 3rd: that the time of the meeting of the Pittsburgh Conference shall be the second Wednesday in August, 1843; and of the Muskingum Conference, the first Wednesday in September, 1843.
>
> Resolved, that it is inexpedient to cede away any portion of the Muskingum District

---

[16] *Ibid.,* p. 217

[17] *Ibid.,* p. 253.

[18] *Pittsburgh Conference Mss. Minutes (M. P.),* 1835.

> to the Ohio Conference, and that a committee of three be appointed to communicate this to the President of the Ohio Conference.[19]

At the twenty-first session of the Pittsburgh Conference, held at Allegheny, Pa., in 1854, the Western Virginia Conference was set off from Pittsburgh. With minor exceptions, this reduced the Pittsburgh Conference to the territory which it occupied down to the time of Methodist Union, in 1939.

METHODISM IN PITTSBURGH: DIVISION AND DEVELOPMENT

There was much sympathy with the reform movement, both in the Church in Pittsburgh, and in the Pittsburgh Conference. On March 30, 1827, a meeting was held in Pittsburgh by the local preachers and members of the Church friendly to the movement. A series of resolutions was drafted in support of the movement for modification of Methodist Episcopal Church polity, and another meeting was set for May 23rd, with a call going out to all interested persons in the Pittsburgh Conference to be present.[20] The meeting of the reformers consisted of

> A large respectable meeting of local ministers and members of the Methodist Episcopal Church, collected from the various Circuits and Stations of the Pittsburgh Conference. It was held in the Methodist Meeting-House in this city on Wednesday, May 23, 1827. The Reverend Charles Avery was called to the chair, and Mr. Henry Ebert, of Uniontown, was appointed secretary.[21]

This meeting expressed itself as strongly in support of the objectives of the reform movement in a document consisting of a preamble and ten resolutions. One thousand copies of the document were ordered printed for distribution. A large and influential committee, consisting of twenty-seven men representing most sections of the Conference, was named to aid in the promotion of the interests of the movement.[22]

At the 1828 session of the Pittsburgh Conference, William Lambdin and Jacob Flake had been appointed to Pittsburgh. On March 5, 1828, the Church in Pittsburgh had been incorporated as "The Methodist Church of Pittsburgh," by some oversight the word "Episcopal" being left out of the name. During 1829 the lines of division between the two groups became more clearly drawn. Charles Avery was the most influential man in the Church. He had attended the Convention of the "reformers" in Baltimore, in November, 1828, which laid the groundwork for the new denomination by drafting the Conventional Articles. In May, 1829, seven of the nine trustees of the Pittsburgh Church sent a call to George Brown, inviting him to come to Pittsburgh and organize the "reformers" into a Church under the Conventional Articles. Brown accepted the call, came to Pittsburgh and met with the committee in Kerr's Schoolhouse on June 3, 1829. That same day he wrote to his Presiding Elder, Ira Eddy, resigning his charge of the New Lisbon Circuit, and withdrawing from the Methodist Episcopal Church. The two loyal trustees in Pittsburgh had notified the "reformers" that George Brown must not be "put in the pulpit of the new Meeting-House." Brown tells how this warning was met.

---

[19] *Ibid.*, 1842.
[20] *The Mutual Rights*, Vol. III, p. 275.
[21] *Ibid.*, Vol. III, p. 319.
[22] *Ibid.*, p. 320.

> When Sunday, the seventh of June came, I appeared at the door of the Church at nine o'clock in the morning. There I was met by Thomas Robinson and Stephen Remington, President and Secretary of the Board of Trustees, and, with one of them on each side of me, I was conducted up the aisle, and with much formality, ushered, by legal authority, into the pulpit.[23]

For the next three weeks there were two sets of services in the Smithfield Street Church. The "reformers" had preaching on Sundays at nine o'clock in the morning and at three in the afternoon; and the "old side" at eleven in the morning, and at seven-thirty at night. On June 24th the "reformers" held a meeting, and organized themselves as a new Church:

> On Wednesday night, June 24, 1829, a thorough effort having been made to have the whole body of reformers present, both male and female, after calm and due consideration, the "Methodist Church of Pittsburgh," by a solemn vote, entered into an organization under the Conventional Articles, omitting the title, Associated Methodist Church, for the present, on account of their claim to a due share of all the Church property. At that same meeting I was elected to the pastoral charge of this newly-organized Christian community. This was the first time in all my ministerial life, that I ever received a pastoral charge directly from the hands of the people, and I am sure I felt much better than I would if it had come from the hands of a Bishop.[24]

The two congregations continued to worship in the same building at different hours while negotiations were carried on over the division of the Church property, the new group demanding an equal division. In October, 1829, Zarah H. Coston was transferred from the Ohio to the Pittsburgh Conference, and appointed pastor of the Methodist Episcopal Church in Pittsburgh, and Homer J. Clark was appointed his colleague. In November, the "reformers" changed the hour of their morning service from nine o'clock to ten-thirty. Their strategy was to force the issue to the courts, for the division of the property.

> When the next Sunday came, Stephen Remington, an unusually large man, came before ten o'clock, and seated himself on the upper step leading to the pulpit, with his back against the pulpit door, thus securely barricading it. When the Rev. Z. H. Coston came in presently he found himself shut out of his pulpit, and calmly viewing the situation, and considering discretion the better part of valor, he took a seat in the altar. Not long after the Reverend George Brown, pastor of the Reform element, came in, who, in turn, found his passage barred by Mr. Coston, who stood inside the door of the altar, and kept it closed. But this was a slight interruption, for Mr. Brown stepped over the altar

---

[23] George Brown, *op. cit.*, p. 204.

[24] *Ibid.*, pp. 206 f.

> rail, Mr. Remington arose, opened the pulpit door, ushered him in, then closed the door, and resumed his seat with his broad back against it.
>
> Mr. Coston then took his seat again within the altar, and after singing and prayer, made a formal demand of Mr. Brown to surrender to him the pulpit. The demand was refused, whereupon Mr. Coston announced to the congregation that the use of the pulpit had been denied to him by the occupant of it, and called upon all his friends to repair to the old Church on Front Street, where the Reverend Homer J. Clark would preach to them. Mr. Coston and Mr. Clark linked arms and led the way, all the members and their friends who were loyal to the Church following. Thus they marched down to the old Church and held service, and here they continued to worship until the property question was finally settled.[25]

The contest now shifted to the courts, and at the trial, in the fall of 1831, the property was allocated to the Methodist Episcopal group. This decision was appealed to the Supreme Court of Pennsylvania by the Methodist Protestant group. Because of the omission of the word "Episcopal" in the original incorporation, the Supreme Court ruled that the property belonged to all members of both groups. Finally, in August, 1833, an agreement was reached for the division of the property, whereby the Smithfield Street Church was returned to the possession of the Methodist Episcopal group, and the burying ground, where the Union Station now stands, the old Church on Front Street, and $2,000, went to the Methodist Protestants. In the division about half of the membership went with each group. The Methodist Protestant group purchased a location on Smithfield Street and Fifth Avenue, where Kaufmann's Department Store now stands, on May 25, 1831, and erected their First Church on it. It was dedicated on Sunday, June 2, 1833. Asa Shinn preached in the morning, Mrs. Hannah Reeves in the afternoon, and Ancel H. Bassett in the evening.[26]

During the difficulties with the Methodist Protestants the members of the Methodist Episcopal Church built the Liberty Street Church, in 1831. This was the third Methodist building in Pittsburgh. It was erected on the corner of Liberty and Fourth Streets, Wesley Browning, the junior preacher at the time, being the architect. After the Smithfield Street Church was returned to the Methodist Episcopal group, the members were divided between Smithfield Street and Liberty Street. The Liberty Street congregation procured a separate Charter, in 1837.

In 1829, the Methodists living in "Alleghenytown" were organized into a Class, and soon after, into two Classes. The first Class Leaders were George Adams and William Colledge. The first place of worship was a frame building on Park Way. In November, 1831, a lot on Beaver Street (later named Arch Street) was purchased. On this a small frame building was erected, which was the first Methodist Church in Allegheny (North Side). The first preacher appointed to "Alleghenytown" was Alfred Brunson, in July, 1832. After the organization of the South Common Church, this first Church in Allegheny took the name of Beaver Street, which name it retained until 1871, when the name of both the Street and Church was changed to Arch Street. In 1838, the frame building was replaced by a brick Church. The present stone Church was erected in 1888.

---

[25] Charles W. Smith, Historical Sermon, *Centennial Manual and Directory of the Smithfield Street Methodist Episcopal Church,* September 16, 1888, pp. 70 f.

[26] David Jones, Historical Address. *Closing Services, First Methodist Protestant Church, Pittsburgh,* May 11, 12, 13, and 15, 1892, pp. 88-127. *Cf.* Lyman E. Davis, *Democratic Methodism in America,* p. 220.

In 1831 a Sunday-school was organized in Birmingham (Southside) in Saulsbury Hall, and soon afterwards a Class was organized. The first Church was built on a lot purchased from Hannah Duncan, situated on Bingham Street, adjoining on the South the present Bingham Street Church.

Thus, by 1835, there were four Methodist Episcopal Churches in Pittsburgh:[27] Smithfield Street, Liberty Street, Alleghenytown, and Birmingham. Up until that year all the Churches were considered one pastoral charge, and each was served in turn by one of the three preachers assigned to the work, who were: Thomas M. Hudson, Matthew Simpson, and William Hunter, in 1834. In 1835 each of the Churches was made a Station, and the appointments read: Smithfield Street, Charles Cooke; Liberty Street, Matthew Simpson; Birmingham, G. D. Kinnear; and Alleghenytown, Cornelius Jones.

In 1835, an organization of Methodists began in "Bayardstown" which took the name of Wesley Chapel. The next year it was connected with the Smithfield Street appointment. Soon after a lot was purchased on the corner of Liberty and Seventeenth Streets, and a brick Church was erected. In 1838, South Common Church was organized in Allegheny. It was located a few hundred feet east of Federal Street, near the Federal Street railroad station. In 1886, a new Church was built on Buena Vista Street. Methodist work in Lawrenceville and East Liberty was commenced, in 1832, as a part of the Braddocksfield Circuit. East Liberty appears as a separate Circuit in 1839. It became a Station in 1863, and its name was changed to Emory in 1870. Lawrenceville received its first appointment, in 1855, and its first Church stood on the south side of Fortieth Street. The present Butler Street Church was completed in 1869.

In 1840, a Class of Primitive Methodists was organized in Temperanceville (West End). They connected themselves with the Methodist Episcopal Church, in 1845, and became an appointment on Chartier's Circuit. They erected their first Church building in 1850. Asbury Chapel first appears on the appointment lists in 1850. Its first Church building was on Townsend Street. In 1860, the Society moved to Fifth Avenue and took the name, Pennsylvania Avenue, changing to the name, Fifth Avenue, in 1874. In

---

[27] Charles W. Smith, The Methodist Episcopal Church in Pittsburgh, abridged from an article written by Bishop Smith for Warner's *History of Allegheny County,* published in 1889, *Pittsburgh Christian Advocate,* October 8, 1908, pp. 20 f.

1906, this congregation sold their valuable Fifth Avenue property for $150,000 and erected a new Church at the corner of Forbes and Murray Avenues, at which time they returned to the original name of Asbury Church. South Pittsburgh received its first appointment, in 1848, although it is known that services were held there earlier than that date. In 1871, it removed to its later location and took the name of Carson Street. Trinity Church was organized, in 1853. Christ Church was also organized, in 1853, and erected its fine building, in 1855. Ames Church was organized by members withdrawing from Liberty Street Church, in 1862, under the lead of "Auntie Adams," because of their opposition to instrumental music. This Church removed to Hazelwood in 1876.

In 1838, the English Methodists requested William Nast, the father of German Methodism in America, to come to Pittsburgh and preach to the Germans. He came, and in about three weeks was able to form two Classes of German-speaking Methodists. Nast had begun his work among the Germans in Cincinnati, in 1835, and had succeeded in establishing the first German-Methodist Society in America there early in 1838. The third German mission, also founded in 1838, was in Wheeling. By 1843, there were four German Missions in the Pittsburgh Conference, as follows: Pittsburgh and Allegheny, 61 members; Marietta, 97; Monroe Circuit, 200; and Wheeling, 106. This German work was quite significant for many years. In 1864, is was organized into German Conferences. By 1875 there were six German Conferences, with 442 preachers, and 39,177 members. In the 1880's there were five German-Methodist congregations in Pittsburgh.[28] In 1933, the German-Methodist work was merged with the Annual Conferences of the Methodist Episcopal Church, and three Churches came into the Pittsburgh Conference: First German, Millbridge Street, Pittsburgh; Ohio Street Church, in North Side; and Muehlmann Memorial Church, in North Braddock.

Thomas M. Hudson, who was the Pastor-in-Charge in Pittsburgh in 1834-1835, compared the strength of Methodism in Pittsburgh at that time, with 1869, as follows:

> Then there was one Charge, now there are thirteen; then there were three Churches, now there are twelve; then there were eight hundred fifty-six members, now twenty-five hundred; then three preachers received eight hundred dollars; and now thirteen receive about twenty thousand dollars.[29]

This statement does not include the four Churches in Allegheny (North Side), in 1869, which had an additional membership of twelve hundred and thirty.

---

[28] *Ibid. Cf.* Pittsburgh German Methodism, *Pittsburgh Christian Advocate,* April 17, 1869, p. 4.
[29] An Autobiography, *Life and Times of Thomas M. Hudson,* 1871, p. 143.

THE FORMATION OF THE ERIE CONFERENCE

The growth of Methodism within the bounds of the original Pittsburgh Conference, in the early years of the life of the Conference, was tremendous. In the fifteen years, from 1828 to 1843, the number of members grew from 20,-179, in the Pittsburgh Conference, to a total of 77,329, in the same territory in Pittsburgh and Erie Conferences. And, in addition, there were over 10,000 Methodist Protestants in the region by 1843. This shows a gain of over three hundred thirty-five percent in that fifteen year period. This time of amazing growth was followed by a five year period of decline, from 1843 to 1848. The difficulties in the Methodist Church over the issue of slavery, and the pre-millennial difficulties, centering in the 1840's, were factors in this decline.

The Pittsburgh Conference session of 1835 was held in Pittsburgh, July 22-31. The presiding officer was Bishop James O. Andrew (1794-1871). Bishop Roberts was also present through the session. It must have rejoiced his heart to see the region in which he had been a pioneer Methodist, over a third of a century before, now strong enough to petition to become a separate Annual Conference. It was a good Conference session. Both Allegheny College and the *Pittsburgh Conference Journal,* the two major Conference enterprises, had encouraging initial reports, and an unprecedented number of young men were admitted on trial, as the editor of the *Conference Journal* pointed out:

> The business of our Conference proceeds with great unanimity and dispatch. The number of Deacons ordained was twenty-one; Elders, thirteen; and the large number of thirty-eight was received on trial,—a number, as far as we can recollect, greater than was ever received at any one time in any Conference, in the annals of American Methodism. Several have volunteered for the missionary service, and a truly missionary spirit seems to prevade the minds of the preachers.[30]

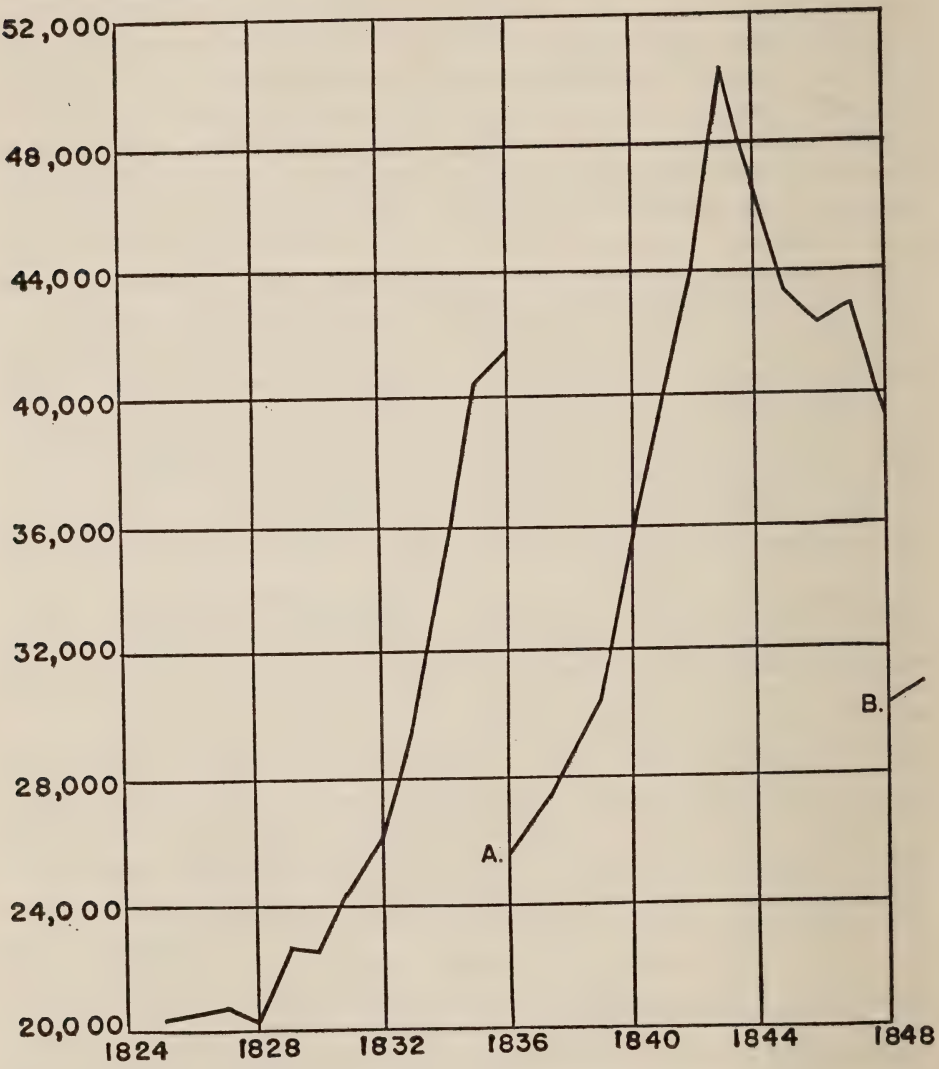
This Conference session set up a committee of nine men to consider the expediency of petitioning the next General Conference for a division of the Pittsburgh Conference, and to strike out the probable line of demarcation. The report of the Committee recommended the division and the report was adopted. The General Conference delegation was requested to present the recommendation of the Conference to the Committee on Boundaries. The Pittsburgh Conference had nine delegates to the General Conference of 1836, held in May of that year, at Cincinnati. This was the second General Conference held west of the mountains. Joshua Monroe was a member of the General Conference Committee on Boundaries. The creation of six new Annual Conferences was ordered. They were: Arkansas, Black River, Erie, Michigan, New Jersey, and North Carolina. This increased the number of Conferences from twenty-two to twenty-eight.

The territory assigned to the original Erie Conference was as follows:

---

[30] Charles Elliott, Editorial, *Pittsburgh Conference Journal,* July 30, 1835.

GRAPH SHOWING GROWTH OF THE PITTSBURGH CONFERENCE DURING ITS FIRST QUARTER CENTURY.



A. Erie Conference Separated from Pittsburgh

B. West Virginia Conference Separated from Pittsburgh

> Erie Conference shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus Creek, thence to the Allegheny River at the mouth of Tunungwant Creek, thence up said creek to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks, thence southward to the head of Mahoning Creek, thence down said creek to the Allegheny River, thence across said river in a north-westerly direction to the Western Reserve Line, including the north part of Butler County, and New Castle, thence west to the Ohio Canal, thence along said canal to Lake Erie, including all of Cleveland lying east of the Cuyahoga River.[31]

The first session of the Erie Conference was held at Meadville, August 17-23, 1836. Joshua Soule was the presiding Bishop, and Bishop Thomas A. Morris was also present. At the Conference, Erie accepted joint sponsorship of both Allegheny College and the *Pittsburgh Conference Journal,* along with Pittsburgh.

> The business was transacted with facility and great harmony. Twenty-one were ordained Deacons, eleven were ordained Elders, three were located, two were re-admitted, and twenty-one were admitted on trial. Five were transferred to Pittsburgh, and four to Arkansas Conferences.[32]

Joshua Monroe was present at the first session of the Erie Conference. A quarter of a century before he had ridden the Erie Circuit. He said,

> I have just returned from my visit to the Erie Conference. The business of the Conference went on rapidly and with order, and much apparent good feeling among the preachers. Although they have but few men of age and experience, this want is more than made up by the host of young men, possessing great strength and activity, both of body and mind, from whom the Church has much to expect. My heart is strongly united to four young men who nobly volunteered for work in the far West.
>
> This Conference was the more interesting to me, as it brought fresh to my mind the scenes of by-gone days. In the Spring of 1810 I was admitted into the traveling connection by the Baltimore Conference in the city of Baltimore. One day, as we were sitting in Conference Bishop Asbury observed, rather humorously, "Its hard times, who will go to New River, who will go to Monroe, and who will go to Erie?" I whispered to Brother Gruber, my Presiding Elder, "tell him I will go to Erie." Next day the old gentleman lifted up his specks, and asked in his usual tone of voice, "who is this Brother Monroe, I want to see him?" I trembled, rose, and bowed; he said nothing, but his looks were full of meaning. When the appointments were read out I was appointed to Erie Circuit.
>
> Erie was then a four-week Circuit, about two hundred fifty miles around, embracing, in whole or in part, the Counties of Erie, Crawford, Mercer, and Venango. At that time we had no Society in Erie, Meadville, Franklin, or Mercer; neither had we any regular appointment in any, except Franklin, where I organized a Class of six members on my last tour round the Circuit.
>
> And now behold, we have an Erie Conference, and the above named towns are all Stations, besides some six or eight Circuits within the bounds of what was then Erie Circuit. Also a literary institution, with its three Professors and one hundred students, scattering its light of science through all the regions round about. Erie Conference embraces a most interesting section of country, and doubtless is destined, ere long, to rank among the foremost Conferences.[33]

---

[31] Conference Boundaries, *The Discipline,* 1836.

[32] Martin Ruter, Secretary, Erie Conference, *Pittsburgh Conference Journal,* September 1, 1836.

[33] Joshua Monroe, *Pittsburgh Conference Journal,* September 8, 1836.

All of the original Erie Conference was taken from the original Pittsburgh Conference. The division gave each Conference the following strength, in 1836:

Conference	*Districts*	*Appointments*	*Preachers*	*Members*
Erie	4	50	99	16,876
Pittsburgh	5	58	95	25,615

The original Districts of the Erie Conference were: Warren, Ohio; Ravenna; Meadville; and Jamestown. The Districts remaining in the Pittsburgh Conference were: Pittsburgh, Uniontown, Wheeling, Steubenville, and Beaver.

THE SLAVERY ISSUE: DIVISION OF THE METHODIST EPISCOPAL CHURCH

Negro slavery was a recognized legal institution in each of the original thirteen colonies. The dominant colonial Churches, the Congregationalists and the Episcopalians, accepted the institution of slavery. The only religious voices raised against slavery, in colonial times, were by the small Pennsylvania German peace sects, the Mennonites and the Dunkers, and the Quakers. Toward the end of the eighteenth century, the American Revolutionary philosophy of the natural rights of all men to "life, liberty, and the pursuit of happiness," was bringing the institution of slaveholding into question. By the beginning of the nineteenth century, all the States north of the Mason and Dixon line had either abolished slavery or made provision for gradual emancipation. The revolution in southern economy, in the first third of the nineteenth century, which built the life of the region on a cotton culture, fastened slavery upon the South. The Southerners held that cotton could not be produced without slave labor, and hence, slavery was an indispensable institution to be protected and safeguarded in every possible way.

Early Methodism was intensely opposed to slavery, upon both humanitarian and religious grounds. John Wesley, Francis Asbury, and Methodism generally, held slavery to be the "sum of all villanies." The organizing Christmas Conference of 1784 passed a rule requiring that slaveholding Methodists should execute a legal instrument agreeing to free their slaves within a year, or be required to withdraw from membership in the Church. This rule could not be enforced, and it was soon suspended. In the early 1800's, there was much Methodist effort, in the South as well as the North, to alleviate the more intolerable conditions of slavery. An important concern of the Church was the support given the American Colonization Society, organized in 1816, which was engaged in transporting freed Negroes to Africa to colonize them in Liberia.

About the end of the first third of the nineteenth century the anti-slavery movement took a new and more antagonizing form. It assumed the name, hated in the South, of abolitionism. This took the position that slavery was a sin, and preached the gospel of immediate and uncompensated emancipation. The leadership of this movement was typified by William Lloyd Garrison and his *Liberator;* by the eloquent addresses of Wendell Phillips; and by John Greenleaf Whittier's anti-slavery poems. The American Anti-Slavery Society was organized, in 1833, and by 1835, over five hundred auxiliary Societies had been organized over New England, and other portions of the North. This movement found the Methodist, Presbyterian, and Baptist Churches a friendly medium in which to press its claims, so that, by the late 1830's, slavery had become the chief social issue in these denominations. Methodist pulpits, in the North, began to be opened to abolitionist speakers. Conferences began passing anti-slavery resolutions. The first Methodist Anti-Slavery Society was organized in New York in 1834; and the New England and New Hampshire Societies were organized in 1835.

From the early days of American Methodism slaves were admitted to membership in the Church. Of the 650,103 members of the Methodist Episcopal Church, in 1836, 83,296 were Negroes. The Discipline at that time carried a section of five articles on slavery, which embraced these provisions: First, that slavery was an evil, and no slaveholder could hold an official position in the Church, if the laws of the State permitted emancipation. Second, if a traveling preacher became an owner of slaves, he should forfeit his ministerial office, unless he could not legally free them. Third, the preachers were to enforce upon the members the necessity of teaching slaves to read the Scriptures, and to see that they were allowed to attend Church. Fourth, that Negro preachers and official members should have equal privileges with others in Quarterly and District Conferences. And fifth, that Negro preachers should be employed to travel and preach where their services were useful and necessary.

Fourteen out of the sixteen New England and New Hampshire Conference delegates to the General Conference of 1836 were pronounced abolitionists. Two of these men delivered anti-slavery lectures in Cincinnati during the General Conference session. After a two day debate they were censured for this conduct, by the vote of 120 to 14. There was much agitation over the slavery issue in the Methodist Episcopal Church in the quadrennium from 1836 to 1840. In their concern for maintaining the unity of the Church the Bishops and Presiding Elders applied what came to be called the "gag rule," refusing to permit the introduction of anti-slavery resolutions in Northern Conferences. In a number of Conferences candidates for admission were rejected if they were in sympathy with abolitionism, and in several cases ministers were suspended, or admonished by the Bishop before the Conference, for supporting the abolition cause. In the South the rules of the Discipline touching slaveholding by official members and preachers were largely ignored.

The first Methodist Anti-Slavery Convention was held at Cazenovia, New

York, August 3, 1837, and this was followed by similar Conventions held annually. Numerous memorials and petitions came before the General Conference of 1840. That Conference was dominated by the southern pro-slavery advocates and northern anti-slavery moderates, and all the demands of the radical abolitionists were rejected.

The abolitionists went home from the General Conference of 1840 discouraged, and, for a couple of years, it seemed that the issue of radical abolitionism in Methodism was at an end. Orange Scott (1800-1847) was the strongest leader of the abolition position in the Methodist Church. Born in Vermont, he was admitted to the New England Conference in 1822. By 1830, he was Presiding Elder of the Springfield District. He was Chairman of the New England delegation to the General Conference of 1836, where he eloquently defended the anti-slavery position; as he did also at the General Conference of 1840. In 1842, Scott, Jotham Horton, and La Roy Sunderland, announced their withdrawal from the Methodist Episcopal Church in the *True Wesleyan,* an abolitionist publication, and called a Convention of all who agreed with them to prepare for the organization of a Methodist Church which would be non-episcopal and anti-slavery. This organizing Convention of The Wesleyan Methodist Connection of America was held in a two week session at Utica, New York, starting May 31, 1843. About thirty traveling preachers, forty local preachers, and eighty laymen attended the convention. The aggregate membership of the Churches represented in the convention was about six thousand. The Wesleyan Methodist Church was organized, and Orange Scott was elected its first President. By the fall of 1844, when this new Methodist anti-slavery Church held its first General Conference in Cleveland, the membership of the denomination had grown to over fifteen thousand.[34]

This Wesleyan Methodist schism aroused the anti-slavery moderates in the northern portion of Episcopal Methodism. They saw that while they had been trying to avoid a southern pro-slavery secession, they had precipitated a northern anti-slavery schism, which had serious possibilities. A number of anti-slavery Conventions were held in the North, in 1843, aimed at preserving the unity and harmony of the Church. Meanwhile, the growth of Methodism in the quadrennium, 1840-1844, was phenomenal, going from 801,784 to 1,175,314, a gain of forty-six percent in the four year period. Most of this gain was in the northern Conferences. The changing sentiment in the North caused by the Wesleyan Methodist schism, plus this great gain in membership in the North, gave the balance of power to the non-slavery portion of the Church in the General Conference of 1844.

The slavery issue came to a head in the General Conference of 1844, and resulted in the rupture of the Methodist Episcopal Church. The central issue was over the acceptability of Bishop James O. Andrew as a General Superintendent in the Church. Bishop Andrew had become a slave owner through gift and marriage, his possession being under Georgia law, which prohibited freeing slaves. It was held that his possession of these slaves was a violation of the Discipline, and an impediment to his being able to exercise the office of General Superintendent, acceptably, in all sections of the Church. The debate lasted for eleven days. On June 1st the Conference voted the virtual suspension of Bishop Andrew. The vote was carried, 110 to 68. The Pittsburgh delegation of seven, and the Erie delegation of four all voted with the majority.

---

[34] Matthew Simpson, *Cyclopedia of Methodism,* pp. 923 f.

On June 5th the following declaration was presented to the General Conference by fifty-two delegates, all of them from the South, except Jonathan Stamper of Illinois:

> The delegates of the Conference from the slaveholding States take leave to declare to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference; and especially, the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as Superintendent, must produce a state of things in the South, which renders a continuance of the jurisdiction of this General Conference over those Conferences, inconsistent with the success of the Ministry in the slaveholding States.[35]

This paper was referred to a committee of nine, and the Conference adopted a resolution instructing the Committee, if no amicable adjustment of the difficulties appeared possible, to devise a plan for the division of the Church. On June 7th, this committee reported a Plan of Separation, and it was adopted by a vote of one hundred thirty-five to fifteen. This Plan provided for the adherence of the Annual Conferences to the section of the Church chosen by majority vote, and for the equitable division of the assets of the denomination, especially the property of the Book Concern.

The Southern delegates called a delegated Convention of the Southern Conferences to meet in Louisville on May 1, 1845. The Southern Conferences approved, almost unanimously, the calling of this Convention, and elected delegates. That Convention organized the Conferences of the South into a new denomination, the action being set forth in the following resolution:

> It is right, expedient, and necessary to erect the Annual Conferences represented in this Convention into a distinct ecclesiastical connection, separate from the jurisdiction of the Methodist Episcopal Church, as at present constituted; and, accordingly, we do solemnly declare the jurisdiction of the General Conference of the Methodist Episcopal Church entirely dissolved; and that the said Annual Conferences shall be, and hereby are, constituted a separate ecclesiastical connection under the provisional Plan of Separation to be known by the style and title of The Methodist Episcopal Church, South.[36]

---

[35] Proceedings of the General Conference, *Pittsburgh Christian Advocate,* June 12, 1844.

[36] James M. Buckley, *A History of Methodism,* Harper and Brothers, 1898, Vol. II, pp. 109 f.

The first General Conference of the new denomination was held in Petersburg, Virginia, in May, 1846. Bishops Soule and Andrew went with the Southern Church, and William Capers and Robert Paine were elected Bishops. Practically the entire Discipline of the mother Church was adopted. At the time of its organization the Southern Methodist Church consisted of thirteen Annual Conferences with 1,519 traveling preachers and 459,569 members. 124,961 of the members were Negroes.

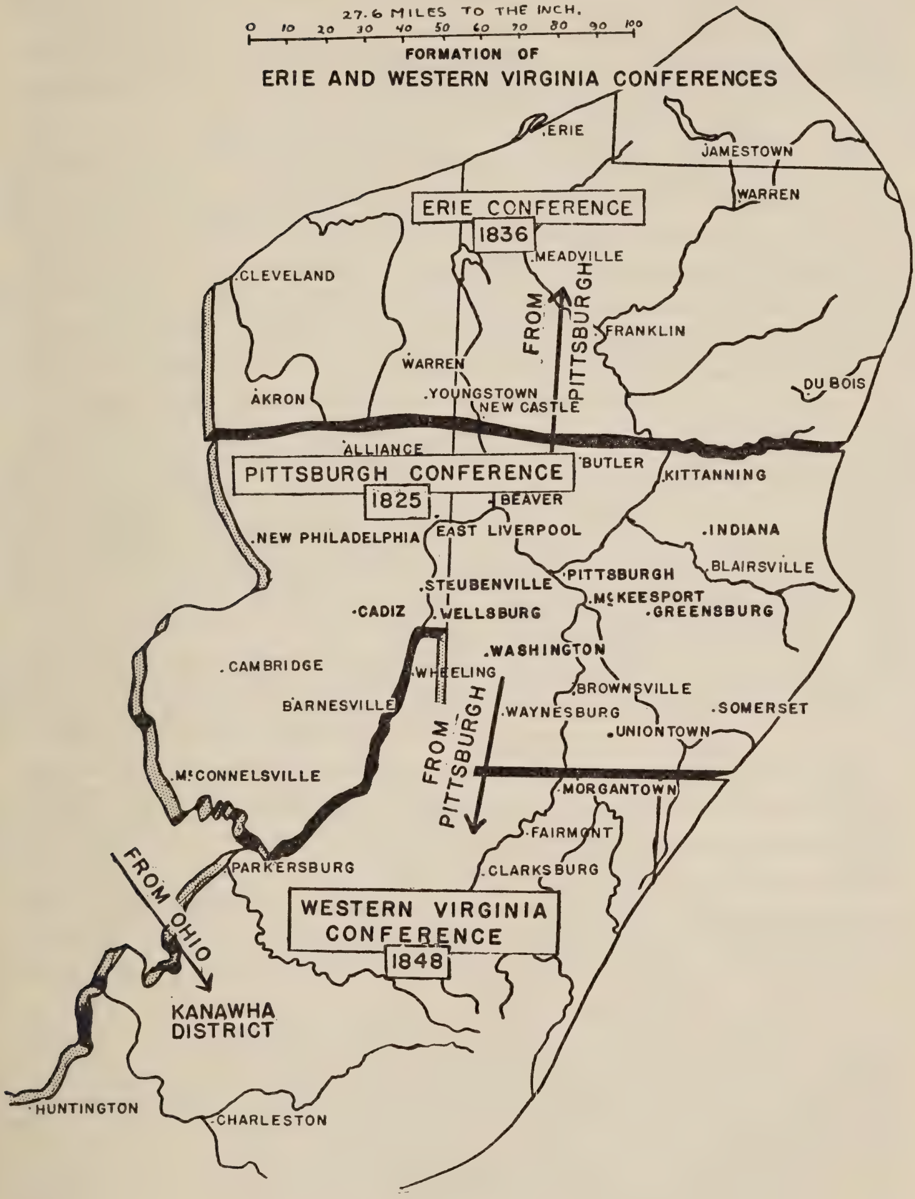
Twenty-three Annual Conferences remained in the Methodist Episcopal Church. These Conferences held the General Conference of 1848. The General Conference that year was held in the Liberty Street Church in Pittsburgh. Only two General Conferences have been held in Pittsburgh, 1828 and 1848, and both have been momentous sessions. This Conference repudiated the Plan of Separation, alleging that Southern infractions had nullified it. It attempted to make the organization of the Southern Conferences into a separate Church appear to be a secession, and not a division of the Church by agreement. It refused to divide the assets of the Book Concern or to receive Dr. Lovick Pierce, who had been sent as a fraternal delegate from the Southern General Conference. The property issue was carried up through the Courts to the Supreme Court of the United States. On April 24, 1854, the Supreme Court rendered a decision that the Plan of Separation was valid, and a pro rata division of the Book Concern property, and of the Chartered Fund, was ordered. Fraternal relations between the two General Conferences were not resumed until 1874, when the initiative was taken by the Northern Church.

In the light of the evolving social and political situation, which moved forward to the tragedy of the 1860's, and against the background of inflamed passions and prejudices, which had been growing with mounting momentum for the three quadrenniums before 1844, it is difficult to see how the rupture of the Church could have been avoided. Both sections of Episcopal Methodism developed along parallel lines until reunion, in 1939.

FORMATION OF THE WESTERN VIRGINIA (WEST VIRGINIA) CONFERENCE

The region of Western Virginia was the only section of Methodism on the headwaters of the Ohio where there was strong sympathy for the southern position in the controversy over slavery. When that controversy came to a head, in the General Conference of 1844, with the resultant division of the Church, the Kanawha District, bordering on the Ohio River and the State of Kentucky, became one of the areas of contention.

The Kanawha District developed out of the original Little Kanawha and Guyandot Circuits, "daughter" Circuits of the Redstone region, in 1799 and 1804, respectively. This region was originally included in the Ohio District of the Western Conference. When the Western Conference was divided, in 1812,


27.6 MILES TO THE INCH.
0 10 20 30 40 50 60 70 80 90 100
FORMATION OF
ERIE AND WESTERN VIRGINIA CONFERENCES
ERIE
JAMESTOWN
WARREN
ERIE CONFERENCE
1836
MEADVILLE
CLEVELAND
FROM PITTSBURGH
FRANKLIN
WARREN
AKRON
YOUNGSTOWN
NEW CASTLE
DU BOIS
ALLIANCE
PITTSBURGH CONFERENCE
1825
BUTLER
KITTANNING
BEAVER
EAST LIVERPOOL
NEW PHILADELPHIA
INDIANA
PITTSBURGH
BLAIRSVILLE
STEUBENVILLE
McKEESPORT
GREENSBURG
CADIZ
WELLSBURG
WASHINGTON
CAMBRIDGE
WHEELING
BROWNSVILLE
BARNESVILLE
WAYNESBURG
SOMERSET
UNIONTOWN
FROM PITTSBURGH
McCONNELSVILLE
MORGANTOWN
FAIRMONT
PARKERSBURG
CLARKSBURG
FROM OHIO
WESTERN VIRGINIA CONFERENCE
1848
KANAWHA DISTRICT
HUNTINGTON
CHARLESTON

it became a part of the Kentucky District of the Ohio Conference. Then, in the report of the new Kentucky Conference, in 1821, Kanawha appears as one of the five Districts of that Conference, having seven Circuits, and fifteen preachers. When the Pittsburgh Conference was formed, in 1825, taking all of the eastern portion of Ohio, the Kanawha District was transferred from Kentucky to the Ohio Conference, and it continued in that Conference until 1848. By 1846, it reported 4,949 members in fourteen appointments.

In 1845, the people of Parkersburg Station, an appointment of the Kanawha District, refused to accept the preacher sent to them by the Ohio Conference. The Kentucky Conference adhered to the Methodist Episcopal Church, South, in the division of the Church. In 1846, two sets of preachers and two Presiding Elders were named for the appointments of the Kanawha District, one set from the Ohio Conference, and the other from the Kentucky Conference. The Kentucky Conference claimed that the vote of the congregations authorized the taking over of the District; but, the Ohio Conference held that a single District and single congregations had no such privilege of choice. Rather, that adherence to the Northern or Southern Church was determined by the majority vote in the Annual Conference, according to the Plan of Separation, and that the Ohio Conference adhered North. This contention reached high quarters in the Church, and was one of the major instances of violation of the Plan of Separation by the Southern Church, cited by the Northern General Conference of 1848, as invalidating the Plan.

The proposal was presented to the Pittsburgh Conference session of 1847 that the General Conference be petitioned to divide the Conference, and set off a Western Virginia Conference, but, the resolution was voted down. At that time all the Clarksburg District, and parts of the Wheeling and Morgantown Districts of the Pittsburgh Conference lay in western Virginia. But, during the year that ensued, before the General Conference session, in May, 1848, it became increasingly evident that some action was required if the unity of Methodism in western Virginia was to be preserved. This was true of all of the Methodism in that region, not just of the Kanawha District. The nature of the pressure requiring action is illustrated by the following statement of the senior pastor on the Marion Circuit, written in April, 1848:

> A major cause which has contributed toward holding certain portions of our Conference in Western Virginia in peace and union with us, is the fact that they had reason to believe that our approaching General Conference would set Western Virginia off into an Annual Conference. Western Virginia will never show its ability to do good, until our Church, in its territory, is thrown upon her own wisdom and resources. Let this be done and our preachers will all be citizens, and the noise about abolitionists will cease. A preacher identified with the people will be viewed with less suspicion as to abolitionism, and can more freely and effectively reprove the abuses of slavery, than one coming from a free and distant State.
>
> It may be thought that the General Conference can take no action in the case, since the

Annual Conference has acted adversely to a division. But, in giving the boundaries of the Conference, let it be entered, "provided that the Bishops be permitted, with the consent of said Conferences, to set off a new Conference in Western Virginia". We must do this work, or the South will do it for us. There must be a Western Virginia Conference.[37]

The General Conference Committee on Boundaries gave careful consideration to this matter, and provision was made for setting up a Western Virginia Conference to include all of Virginia west of the Shenandoah range. Bishop L. L. Hamline was named to preside over the joint coming session of the "Pittsburgh and Western Virginia Conferences." The Bishop issued the call for the meeting of the Conferences, as follows:

> The Pittsburgh Annual Conference, and the Western Virginia Annual Conference, having leave, by vote of General Conference, to meet together this year, notice is hereby given to the members of the Western Virginia Conference (which includes Kanawha District, heretofore in the Ohio Conference), that their first session will be held in Wheeling, Virginia, July 5, 1848.[38]

This joint Conference session was held July 5-12, at Wheeling. Since the Ohio Conference, from which the Kanawha District was being taken, did not meet until September 27th, the reports for that District, in 1848, are included in the Pittsburgh Conference. In the division, the Churches in the city of Wheeling remained in the Pittsburgh Conference, until 1852. The appointments, in 1848, gave to the new Western Virginia Conference three Districts: Clarksburg, Kanawha, and Morgantown. The Districts remaining in the Pittsburgh Conference were: Allegheny, Barnesville, Beaver, Cambridge, Pittsburgh, Steubenville, Uniontown, and Wheeling. Statistically, the division effected the following changes:[39]

	Charges	*Preachers*	*Members*
Transferred from Pittsburgh to Western Virginia	25	34	8,521
Transferred from Ohio to Western Virginia	12	17	4,114
Total of new Western Virginia Conference	37	51	12,633
Remaining in the Pittsburgh Conference	95	160	30,614

The significance of the establishment of the Western Virginia Conference was evaluated by Charles W. Smith, writing as editor of the *Pittsburgh Christian Advocate,* in 1891:

> When the crash of a slaveholders rebellion broke upon the country, in 1861, the majority of the people of Western Virginia stood true as steel to the old flag. The great body of the Methodist Episcopal Church, by far the largest and most influential Church in the State, were as firm as a rock. Though in a slave State, their Church relations were with the North, their literature had come from the free States, and they could not be moved. The people refused to be dragged into secession by the eastern part of the State, and out of the throes of the Civil War came the new and loyal State of West Virginia.

---

[37] B. F. Sedwick, letter concerning Western Virginia, *Pittsburgh Christian Advocate,* May 10, 1848.

[38] L. L. Hamline, Notice to the Members of the Western Virginia Annual Conference, *Pittsburgh Christian Advocate,* June 7, 1848.

[39] Statistics, *The General Minutes,* 1848.

> Had it not been for the adherence of the Methodism of Western Virginia to the Northern Church in 1844-1848, and the consequent leavening of the people by the preachers and literature in the liberty-loving sentiment of the North, the story of that State, from 1861 to 1865, would have been vastly different. These influences saved that part of the State to the Union. They had much to do with making it what it was and is. The full measure of these truths will never be written or known. Moreover, the world will never know what it cost the Methodist fathers and mothers in the Ministry and Laity in endurance and toil to bring these things to pass.[40]

THE STORY OF MADISON COLLEGE

Madison College was the third institution of collegiate rank established by American Methodism. It was projected by the original Pittsburgh Conference in its initial session, in 1825, and was opened in 1827. It was the direct Methodist predecessor of Allegheny College, and its buildings have a continuity in the Training Center of the Pittsburgh Conference, at Jumonville. The first College of American Methodism was Cokesbury, named for Bishops Coke and Asbury, and established in Abingdon, Maryland. It was opened in 1787, was destroyed, by fire, in 1795, and discontinued. No more institutions of collegiate rank were attempted while Bishop Asbury lived. Asbury started a number of District Schools, one of them being at Uniontown, which was started in 1792, and continued for several years. After 1817, Academies began to be established by the Methodist Conferences, there being seven in existence by the time of the General Conference of 1828. The first Methodist College after Cokesbury was Augusta, in Kentucky, established under the patronage of the Ohio and Kentucky Conferences. It was chartered in 1822, and opened in 1823. It was abandoned in the 1840's.

The best record of the initiating action of the Pittsburgh Conference looking toward the establishment of a College is the following statement:

> At the session of 1825, Henry B. Bascom was, in compliance with a motion eminating from Asa Shinn and Thornton Fleming, appointed a Missionary to ascertain the probable amount of funds requisite for the establishment of a Seminary of learning, and the most eligible site therefor. In 1826 his report was adopted, and Uniontown was fixed upon as the site. Committees were appointed to make all needed arrangements for building, and to secure the permanency of the institution, and the result was the establishment of Madison College.[41]

The College was named for Ex-President James Madison. Henry B. Bascom had been elected Chaplain of Congress, in 1823, through the sponsorship of his friend, Henry Clay. Bascom used his highly placed connections in an effort to launch the new college securely. He wrote to Madison, telling him of naming the College for him. He projected the idea of establishing in the College the first Department of Agriculture of any College in the United States.

---

[40] Charles W. Smith, Editorial in West Virginia Conference Historical Supplement, *Pittsburgh Christian Advocate,* February 19, 1891.

[41] Historical Sketch, *Pittsburgh Conference Minutes* (*M. E.*), Spring Session, 1876, p. 62.

He named it the "Carroll Institute of Agriculture" for Charles Carroll of Carrollton. Charles Carroll replied to Bascom's letter,

> I consider this a distinguished honor conferred upon me. It is indeed surprising that your college should be the first to establish a Professorship in Agriculture in the United States.[42]

Bascom also wrote to and received commendatory letters concerning the College from President John Quincy Adams, Chief Justice John Marshall, Secretary of State Henry Clay, and Governor De Witt Clinton of New York.

The following descriptive statement concerning Madison College is contained in the report of the General Conference Committee on Education, in 1828:

> Madison College was established in 1826 under the patronage of the Pittsburgh Annual Conference. It was chartered by the Legislature of Pennsylvania in 1827, and is situated in the Borough of Uniontown, Fayette County, immediately on the great National Road. The present buildings will accomodate about one hundred fifty students. The trustees of the College, forty in number, reside in four different states. There are established in this College five regular Professorships, whose operations are aided by other tutors.
>
> At the close of the first session, there were one hundred seven scholars, forty-five of whom were engaged in studying the languages, and corresponding branches of a collegiate education. The number of students is rapidly increasing, and the prospects of the institution augur well.
>
> Good boarding, including fuel and lights, can be had for one dollar and twenty-five cents per week. The price of tuition varies from eight to twenty dollars per annum. The institution is still in its infancy, but, judging from its present appearances, it is destined to contribute its share of instruction to the rising generation. The establishment is not in debt. A grant of five thousand dollars was obtained from the Pennsylvania Legislature at its last session. The faculty and Board of Trustees feel confident that nothing but prudence and energy are necessary to secure final success.[43]

Despite these auspicious beginnings the College did not flourish. It was unable to maintain a full faculty of instruction. Charles Elliott was Professor of Languages, and J. H. Fielding, Professor of Mathematics. In 1829, Dr. Bascom resigned the Presidency, J. H. Fielding became President, and Homer J. Clark was appointed Professor. In 1832, the College suspended operations, and the Pittsburgh Conference took over the patronage of Allegheny College, at Meadville, in its stead. Allegheny had much superior buildings, library, and equipment. Bascom's biographer hints at some of the difficulties encountered:

> Mr. Bascom labored with great zeal and perseverence to establish the College on a permanent basis, and certainly succeeded in doing much, but there were strong counteracting circumstances that stood in the way of complete success.
>
> The endowment was trifling in amount, the local patronage limited, and that from a distance still more so; of course a full faculty of instruction could not be supported adequately, and Bascom was not in a position to labor for naught; and besides, the church

---

[42] M. M. Henkle, *The Life of Henry Bidleman Bascom,* Louisville, 1854, p. 194.

[43] Proceedings of General Conference. Report of Committee on Education, *The Methodist Magazine,* Vol. XI (1828), p. 275. *Vide: New York Christian Advocate,* Vol. I, p. 119; and Vol. III, pages 11, 15, 119, 163, and 195. Also *Vide: Pittsburgh Christian Advocate,* June 9, 1866, p. 94.

> controversy was then at its height, and dissentient partizans would not harmonize in supporting an institution which each party feared might fall into the hands of the other.
>
> In this state of things, in 1829, Mr. Bascom resigned the Presidency of Madison College after having labored hard for about three years to build it up.[44]

Although the Methodist Episcopal period of the life of Madison College was only of a brief five years' duration the school made an effective impact upon the Pittsburgh Conference. Charles Elliott was an important leader of that early period of the life of the Conference, serving as Presiding Elder, College Professor, and first Editor of the *Pittsburgh Conference Journal.* J. H. Fielding was a son-in-law of John Wrenshall, the father of Pittsburgh Methodism. The most famous student of the College was Matthew Simpson, who attended the institution for about two months in the fall of 1828, when a lad of seventeen. In the class of twenty-four young men admitted on trial in the Pittsburgh Conference, in 1833, were five who had been students at Madison College: Matthew Simpson, William Hunter, Simon Elliott, Alfred Sturgis, and Francis A. Dighton. Simon was a brother of Charles Elliott. William Hunter was a poor Irish lad from York County, Pennsylvania. He worked for Frederick Byer, a cooper in Uniontown, to support himself while in College. One time Byer was induced to go and hear Hunter preach. His verdict was, "Billy had better stick to his tubs." This is the Dr. William Hunter who was three times Editor of the *Pittsburgh Christian Advocate,* and Professor of Hebrew in Allegheny College for many years. Homer J. Clark, the most important leader in the early years of Allegheny College, first became identified with educational work at Madison College. Waitman T. Willey, a student at Madison, was elected to the United States Senate from Virginia, in 1861, and from the new State of West Virginia, in 1863, which he had a leading part in creating.[45]

Madison College had a second episode as a Methodist institution. In 1848, the Board of Trustees offered the patronage of the College to the Pittsburgh Conference of the Methodist Protestant Church. George Brown, then President of the Conference, stipulated that if the offer was accepted, it would have to be by the entire denomination. So, the offer was made to the Methodist Protestant General Conference of 1850, and was accepted. This was the second Methodist Protestant venture in higher education. A College had been commenced at Lawrenceburg, Indiana, under the joint sponsorship of the Pittsburgh and Ohio Conferences, in 1836. But the buildings burned in 1839, and the enterprise was abandoned. The Methodist Protestant Pittsburgh Conference of 1850 met in Uniontown, and gave much attention to the interests of the College. The College opened in 1851 and continued through a troubled six year period, being closed in the fall of 1857. The Methodist Episcopal episode in the life of the College had come under the shadow of the Constitutional controversy, and the Methodist Protestant attempt came to grief over the slavery issue.

---

[44] M. M. Henkle, *op. cit.*, p. 197.

[45] Grafton T. Reynolds, Some Students of the Old School, *Pittsburgh Christian Advocate,* January 17, 1918, p. 19.

When the College was accepted, in 1850, the position was taken that, since it was situated in Uniontown, near the Mason and Dixon line, it was a suitable central point for the Church at large, both North and South. Some of the trustees, and nearly all the faculty, were from the South. Sectional difficulties arose, and at Commencement time, in 1855, all the faculty resigned, and it was announced that arrangements had been made to open a new Methodist Protestant College at Lynchburg, Virginia, in the fall. The southern teachers left, taking with them eighty-three students out of a student body of about one hundred. Under the leadership of George Brown, who was induced to step in, as President of the Board of Trustees, the College opened in the fall of 1855 with a northern faculty and about sixty students. The next year there were forty students, and a heavily mounting indebtedness. The College was closed in the fall of 1857, and the property was sold to pay the debts.[46]

This ended Madison as a Methodist College. But there was another interesting episode in its history. In January, 1864, Andrew Gregg Curtin, Pennsylvania's Civil War Governor, recommended to the State Legislature that Pennsylvania take steps to make provision for the care and education of orphans of the soldiers and sailors of the Civil War. In 1865, the Legislature took action setting up such schools. By 1875, forty-five of these schools had been established, which, by that time, had admitted over eight thousand orphans, the maintenance of which had cost over five million dollars. The Madison College buildings had been purchased by Mr. Andrew Stewart, and were being used for a small day school. The Reverend A. H. Waters, a Lutheran Minister, who had just retired from the superintendency of the public schools of Butler County, was asked to seek out a suitable location for one of the soldiers' Orphans' Schools in the western counties of the State. He secured the old Madison College buildings in Uniontown for this purpose, and the Orphans' School opened in them on September 19, 1866, with A. H. Waters as Principal. In 1874, due to the unsuitability of the buildings, and their being located in town,

> it was determined to move the Orphans' School to Dunbar's Camp, four and one-half miles east of Uniontown, on the Laurel ridge of the Allegheny Mountains.
>
> This point was selected on account of location, being indeed "beautiful for situation" commanding one of the finest natural scenes to be found in the country. In the Fall of 1874 work was begun, and in April, 1875, large and convenient buildings were so far completed as to enable the school to move into them. The eighth of April was a memorable day in the history of the school, as on that day it was transferred from the old home in

---

[46] George Brown, *op cit.*, Chapters XVIII and XXI.

> Uniontown to the new one at Dunbar's Camp. With wonderful exemptions from the accidents of ordinary removals, in a day the transfer was made to the mountain home.
>
> After two years of experience in the new home, the most sanguine expectations have been more than realized. The children are healthier, have more freedom, and are happier. They breathe the pure air of an altitude of two thousand five hundred feet, and drink the pure mountain water.
>
> It is claimed that there is no finer location for a school in the State; and it is hoped that when this school shall have finished its noble work, an educational institution may still be continued in this charming spot.[47]

This wish has been realized. The Orphans' School was closed, in 1909, and the property had a varied history until it came into the hands of Harry Whyel. In 1941, Mr. Whyel presented the property to the Pittsburgh Conference of The Methodist Church, and it has been made into "beautiful Jumonville," the Conference Training Center.

THE PITTSBURGH CHRISTIAN ADVOCATE

This was the second courageous large-visioned venture of the original Pittsburgh Conference, Madison College being the first. At the Conference session of 1826, George Brown and Alfred Brunson introduced a resolution that the Conference establish a religious newspaper. Action on this proposal was postponed until 1827. In the meantime the publication of *The Christian Advocate* was commenced in New York, on September 9, 1826, and, in 1827, the Pittsburgh Conference resolved to give support to that publication.

The first publication of the Methodist Episcopal Church was *The Methodist Magazine*. It was a monthly publication which first was issued, in 1797 and 1798, by John Dickins, and was discontinued after his death, in 1798. It was commenced again, in 1818, with Joshua Soule and Thomas Mason as editors. It was a forty page, book size monthly magazine. It continued until 1828 when it became *The Methodist Magazine and Quarterly Review*. The first Methodist weekly was *Zion's Herald* which commenced as an independent publication in Boston, in January, 1823. In 1826, the Baltimore, Virginia, New York, and Genesee Conferences passed resolutions requesting the publishing agents of the Book Concern, Nathan Bangs and John Emory, to begin the publication of a weekly newspaper for the Methodist Episcopal Church, and as a result *The Christian Advocate* was issued. The *Advocate* was intended to be a general organ for the denomination. But the need for regional publications soon brought a group of them into existence. *The Maine Wesleyan Journal* was commenced in 1832; *The Christian Sentinel* began publication in Richmond, Virginia, in 1833; *The Western Methodist* started at Nashville on November 1, 1833; *The Pittsburgh Conference Journal* began to be published regularly on February 1, 1834; and the publication of *The Western Christian Advocate* started in Cincinnati in April, 1834.[48]

---

[47] James Laughery Paul, *Pennsylvania's Soldiers' Orphan Schools*, Philadelphia, 1876, p. 327. The Uniontown School Account, pp. 326-340, contains the only known picture of the old Madison College buildings in Uniontown.

The Pittsburgh Conference session held at Meadville, July 17-25, 1833, named a Committee to issue a prospectus for the publication of a weekly paper to be entitled *The Pittsburgh Conference Journal.* The prospectus was issued in August, 1833, and sets forth the nature of and reason for, the proposed publication.

> The Pittsburgh Annual Conference of the Methodist Episcopal Church, under a conviction that a weekly paper, well conducted, within their own bounds, would be a useful auxiliary in promoting the interests of religion, have resolved upon the establishment of one as soon as the number of subscribers obtained shall be sufficient to justify it.
>
> In adopting this course, the Conference did not lose sight of other religious periodicals now in circulation, particularly *The Christian Advocate.* But while they feel entirely satisfied with that excellent paper, and are disposed to patronize it with the same zeal as heretofore, they are convinced that no paper of such general character and interest as that is, can meet the wants arising from local and sectional interest.
>
> We therefore invite our friends, both members and hearers, within the bounds of this Conference, to lend us their aid and cooperation in the establishment of a weekly religious paper, which shall embrace a general view of the great interest of the Church, and particularly the progress of religion and religious institutions within our own section of the United States. It will also contain a brief review of literary and scientific improvements, a sketch of foreign and domestic news, and various subjects of miscellany.
>
> The paper will be published at two dollars per annum, in advance. All the traveling preachers of the Pittsburgh Conference are authorized and requested to act as agents.[49]

Charles Elliott was elected editor, and a single sample copy was issued on November 15, 1833. Regular publication began with Volume I, Number 1, on February 1, 1834, and it was continued, weekly, without interruption, for ninety-eight years. The determination to make the venture of beginning publication is expressed in a letter written by Dr. Martin Ruter, a member of the Publication Committee.

> Yesterday the Committee on the religious newspaper had a meeting, in which they determined to have the work commenced. The number of subscribers is not sufficient, though increasing; but the printers have undertaken to print it for the first year on these terms:—they will pay for the paper and postage, and then divide the balance of the profits between themselves and Brother Elliott, in proportion to their price and his salary, he agreeing also to the same arrangement, and neither party to have any claim on the Committee or the Conference.[50]

The publication started with a circulation of about seven hundred. By diligent exertion, this was increased to 1,300 by the Conference session of 1834. By 1835, it had risen to 1,900; and to 2,400, in 1836. At the time of the successive divisions of the Conference, in 1836, 1848, and 1876, the new Conferences continued their patronage of the *Pittsburgh Advocate,* and this publication continued to be the major bond that gave unity to the entire region of the original Pittsburgh Conference down until the *Pittsburgh Advocate* was merged with the *New York Advocate,* in 1932. The circulation increased until, for a time, it had the largest circulation of any of the weekly publications of Methodism. The following is a spot checking of the circulation at different times: 1857, 7,620; 1870, 14,000; 1885 circulation, by Conferences: East Ohio, 2,875; Pittsburgh, 2,465; Erie, 1,975; West Virginia, 1,175; Others, 630; Total, 9,120. By 1900, the circulation had risen to 23,864; in 1912, it was 42,986; and in 1921, out of a total *Advocate* circulation of 227,360, the *Pittsburgh Advocate* ranked second, with 41,572. The following comments made on the occasion of the *Advocate's* Diamond Jubilee celebration, in 1909, gives some indication of the place of esteem which the publication occupied just at the close of the twenty-four year editorship of Charles W. Smith. Bishop D. H. Moore (1838-1915), a son of the West Virginia Conference, and for many years editor of *The Western Christian Advocate,* published at Cincinnati, said:

---

[48] Charles Elliott, Editorials on Methodist Periodicals, *Pittsburgh Conference Journal,* March 22, March 29, and April 5, 1834.

[49] Prospectus, *Pittsburgh Conference Journal,* Vol. I, No. 1, February 1, 1834.

[50] Martin Ruter, letter to Rev. Wesley Browning, Presiding Elder, Steubenville District, written January 14, 1834. Published, *Pittsburgh Christian Advocate Semi-Centennial Number,* November 15, 1883, p. 2. For special historical issues of *The Advocate,* dealing with its own history, see this number; also, The Diamond Jubilee Number of February 4, 1909, which carries pictures and sketches of the editors.

> What would you do without your West Virginia legionaries, dear *Advocate* on a day like this? Don't you see us; don't you hear us shouting down from all the hills surrounding you, salutations and benedictions on *The Pittsburgh Christian Advocate,* our organ and our pride?
>
> The Bishops whom the Church has chosen from our ranks, Hamilton, and Anderson and Hughes,—don't you see them scaling the heights to do you honor? Besides the ranks, unseen, of our Battelles, and Lyda, and Martin, and Dolliver, and the like heroic souls, all, all, loving and cheering you, blessed *Pittsburgh Christian Advocate;* cheering you loudly enough to make "dear old Charley", honored and beloved Bishop that he now is, hear above the surf-beats of his western sea; and to make him know that as we stood by him, so we stand by his successor![51]

Bishop John W. Hamilton (1845-1934), a son of the Pittsburgh Conference, said:

> So the *Pittsburgh Christian Advocate* is to have a Diamond Anniversary! It is fitting that the *Advocate* which in all the family of "Advocates" has the largest circulation should celebrate its birthdays.
>
> The memories of my childhood are filled with the inheritance of that early Methodism when the *Advocate* was yet a minor. My sleeping-rooms during all the days of my boyhood swung on the walls portraits of the men who launched the paper. My father became a Methodist preacher within the bounds of the "old Pittsburgh Conference" more than seventy years ago. I grew up on the files of the *Advocate* and Martin Ruter's *Church History.*
>
> I recall distinctly the "men of the period",—Thomas M. Hudson, Robert Boyd, William Hunter, Robert Hopkins, Samuel R. Brockunier, both the Archbolds, both the Drummonds, George Holmes, John Spencer, James G. Sansom, Wesley Smith, both the Battelles, Wesley Browning, Samuel Wakefield, J. L. Read, Moses Tichenel, Gideon Martin, the eccentric Henry Clay Dean, and all the rest.[52]

---

[51] David H. Moore, Jubilee Greetings, *Pittsburgh Christian Advocate,* February 4, 1909.

[52] John W. Hamilton, *Ibid.,* p. 5.

The original name of the publication was *The Pittsburgh Conference Journal,* and it continued to carry that title from 1834 to 1840. In 1840, the General Conference gave its official approval to the publication, and, from that time the editors were elected by the General Conference, although the Publishing Committee, throughout its history, was composed of men from the territory of the patronizing Conferences.* After the General Conference recognition, the name was changed to *The Pittsburgh Christian Advocate,* the change dating from October 28, 1840. Originally the publication was what the prospectus said it was to be, a religious newspaper. Its form was changed ten times during its history, and it was not until 1902 that it was reduced to a magazine format and given a cover. A tabulation of the form of the *Advocate,* across the years, helps us to understand the nature of the publication which, for nearly one hundred years, came into the Methodist homes of the territory of the original Pittsburgh Conference.

FORMAT OF THE PITTSBURGH CHRISTIAN ADVOCATE

Period	*Page size*	*Number of Pages*	*Number of Columns to the Page*
1834-1836	13 x 21 inches	4	5
1836-1846	17 x 23	4	7
1846-1852	13 x 19	8	5
1852-1854	20 x 26	4	8
1854-1865	18 x 25	4	6
1866	18 x 25	4	7
1867-1881	16 x 21	8	6
1881-1902	11 x 16	16	4
1902-1922	9 x 12	32	2 and 3
1922-1932	8 x 11	32	2 and 3

The *Advocate* had ten editors in the course of its ninety-eight year history, as follows:

Period	*Editor*
1834-1836	Charles Elliott
1836-1840	William H. Hunter—First Period
1840-1844	Charles Cooke
1844-1852	William H. Hunter—Second Period
1852-1856	Homer J. Clark
1856-1860	Isaac N. Baird
1860-1872	Samuel H. Nesbit
1872-1876	William H. Hunter—Third Period
1876-1884	Alfred Wheeler
1884-1908	Charles W. Smith
1908-1928	John J. Wallace
1928-1932	Ralph B. Urmy

These men were all Ministers. Alfred Wheeler (1824-1892) was a member of the Erie Conference, and John J. Wallace (1858-1933) was a member of the North-East Ohio Conference. The others were all members of the Pittsburgh Conference, and were leaders in the Conference. Charles Elliott (1792-1869) was a Presiding Elder, Professor in Madison College, an author, and editor of *The Pittsburgh Conference Journal, The Western Christian Advocate,* and *The Central Christian Advocate* for a total of twenty-three years. He was elected a delegate to nine General Conferences. William H. Hunter (1811-1877) was only twenty-five years old when first chosen as editor. He was chosen editor three times and served in that capacity for a total of sixteen years. He was Professor of Hebrew and Biblical Literature in Allegheny College for fifteen years, and was elected a delegate to four General Conferences. Charles Cooke (1799-1875) was Secretary of the Pittsburgh Conference from 1828 to 1850, except 1839. Homer Jackson Clark (1803-1875) was the man chiefly responsible for the Conference taking over Allegheny College, and transferring the patronage of the Conference from Madison to that institution. From 1833 to 1847 he was, first Vice President, then President of that institution. His Scholarship plan of endowment saved Allegheny, in the 1840's. Isaac N. Baird (1818-1893) was a Presiding Elder in the Conference. He was a delegate to two General Conferences. Samuel H. Nesbit (1821-1891) had a forty-four year ministry in the Pittsburgh Conference. He was a Presiding Elder for six years, editor for twelve years, and represented the Conference in four General Conferences. He was authorized to write a History of the Conference, in 1890, but died before it was completed, and the manuscript has never been found. Charles W. Smith (1840-1914) was the most distinguished leader of the Pittsburgh Conference for an entire generation. His editorial leadership lifted the *Pittsburgh Advocate* to the first place in Methodist journalism. His father was a member of the Conference, and Charles Smith gave all his ministry in the Pittsburgh Conference, from 1859 until he was elected Bishop, in 1908. He was a delegate to eight General Conferences. Ralph B. Urmy (1868-1947) was admitted to the Newark Conference, in 1896, and transferred to Pittsburgh, in 1921, where he served leading Churches until elected editor, in 1928. He transferred back to Newark Conference, in 1934.

---

* *Vide. Ibid.,* for List of members of the Publishing Committee from 1834 to 1912.

The Pittsburgh Christian Advocate, and its editors, rendered a service of immeasurable value to the Methodism embraced within the orginial Pittsburgh Conference territory across nearly a century as it carried the ministry of the printed word into the homes of the Methodist people. A great loss was sustained by the Methodism of the region when it became a casualty of the depression and was merged with the *The Christian Advocate,* published in New York, in 1932.

The Pittsburgh Conference lays claim to a "first" in Methodist journalism in the inauguration of the publication of *The Daily Christian Advocate* during the session of the General Conference. This useful publication was first issued in the General Conference of 1848, held in Pittsburgh, the initiative in its establishment being given by William Hunter, then editor of the *Pittsburgh Christian Advocate.* From February 16 to May 3, 1848, *The Pittsburgh Advocate* carried an advertisement of the proposed publication and solicited subscriptions to it, as follows:

> We propose to issue, during the approaching session of the General Conference in this City, a *Daily Pittsburgh Christian Advocate,* half the size of our present large weekly, containing full, accurate, and authentic reports of proceedings, speeches, and documents, together with all other matters of general interest occurring during the time. Terms for the daily, for an anticipated session of six weeks, one dollar. We respectfully request of our Methodist contemporaries an early insertion of the above prospectus.[58]

The *Daily Christian Advocate,* thus begun in Pittsburgh in 1848, has been published in every General Conference since that time.

THE PITTSBURGH METHODIST BOOK STORE

Methodism has made large use of the printing press from the earliest days of the movement. John Wesley wrote over thirty volumes, and saw to the publication of many others, in order to furnish the common people of England with a wholesome, inexpensive literature. He required his preachers to distribute the books, and used the profits from them in the furtherance of his work.

Robert Williams came to America, in 1769, on business. He was a Methodist Local Preacher, and soon was giving his full time to preaching in America, becoming one of the most zealous of Wesley's early preachers in this country. He saw the need for religious literature and had some of Wesley's sermons reprinted for circulation. The first American Conference, in 1773, took notice of the matter and ordered that all such printing was to be under the oversight and with the consent of the Conference.

John Dickins (1747-1798) was the "Father of the Methodist Publishing House." From 1784-1788 he was the pastor stationed in New York, where he superintended the publication of various types of literature for the Methodists. The Methodist Book Concern was officially organized at the Conference held in New York in May, 1789. Dickins loaned $600 to get the business started. Dickins was appointed to Philadelphia, in 1789, and since he was named the Book Steward, the business was moved to Philadelphia. It remained there until the General Conference of 1804 ordered it moved back to New York. The sixth "restrictive rule," adopted by the General Conference of 1808, directed the distribution of the profits of the publishing business to the benefit of the retired ministers and their widows and children.

After the death of John Dickins of yellow fever, in 1798, Ezekiel Cooper was elected Book Steward. His skillful management put the business on a secure foundation, so that by the close of his administration, in 1808, the assets of the Book Concern amounted to $45,000. Books were published and sent out over the expanding Church to the Circuit Riders who carried them in their saddlebags and sold them to the Methodist people. It was not until 1824 that the Book Concern began to do its own printing and binding. Before that time all books were printed under contract, and were bound in leather. Many of these early volumes have endured wonderfully to the present time. The Western Book Concern was established in Cincinnati, in 1820, but the Pittsburgh region continued to do business with New York.

---

[58] Prospectus for a Daily Pittsburgh Christian Advocate, *Pittsburgh Christian Advocate,* February 16, 1848.

The Pittsburgh Conference session of 1827 petitioned the General Conference of 1828 for the establishment of a Depository of Methodist Books and literature in Pittsburgh, but this petition was denied. In 1831, the appointments to the Pittsburgh Station were: Charles Elliott, Wesley Browning, and Jacob Flake, Supernumerary. During that year Jacob Flake kept some Methodist Books in Pittsburgh for resale, but when he left, at the end of the year, the business was discontinued. The pressing need for a regional book depository was to provide books for the Sunday Schools. Charles Cooke, pastor of the Williamsport Circuit, indicated the urgency of the matter just before the Conference session of 1834. He said,

> Something must be done when we meet at Washington in July in reference to the establishment of a depository of Sabbath School books among us. This is a year almost thrown away in regard to our Sunday School in this town, because when we needed books we had to send either to Cincinnati or New York for them. To the former place it was useless to send, because the river was not navigable. To our agents in New York I wrote early in November for $25 worth, which did not arrive until February. I censure them not. I believe they fill our orders and forward them as promptly as they can. But there are unavoidable delays, and these are our grief and the destruction of our schools. We must get a depository in Pittsburgh.[54]

No action was taken in 1834. But, in 1835, a committee consisting of Charles Elliott, Martin Ruter, and Joshua Monroe was raised up to study the matter, and they recommended that the General Conference again be petitioned to establish a Book Depository in Pittsburgh, and the Conference approved the report. In the fall of 1835 Charles Elliott and Matthew Simpson began to keep an assortment of Methodist books for sale at the publishing office of the *Pittsburgh Conference Journal* as the following notice shows:

> The Reverend Matthew Simpson and the editor of this paper have ordered an assortment of Sunday School books from New York, which are expected about the end of this week. The design of obtaining them is to meet the wants of the public, by furnishing those who have not the opportunity of sending to New York for small supplies. They will also keep other Methodist books on hand to a limited extent.[55]

---

[54] Charles Cooke, Letter to the Editor, *Pittsburgh Conference Journal,* June 28, 1834.

[55] Notice concerning Sunday School Books, *Pittsburgh Conference Journal,* October 1, 1835.

A later notice shows that the first assortment of books was put on sale at the *Journal* office, located at the southeast corner of Market Street and the Diamond, on November 5, 1835.

On February 18, 1836, the Methodist Book Room and Publishing House in New York was destroyed by fire, causing the General Conference of 1836 to give diligent consideration to the publishing interest of the Church. Martin Ruter, a delegate from the Pittsburgh Conference, was chairman of the twenty-two member General Conference Committee on the Book Concern. The petitions of Pittsburgh and Boston for the establishment of book Depositories were denied, but the following regulation concerning the establishment of Depositories was enacted:

> If in the interval of the General Conference the presiding Bishop of an Annual Conference shall concur with said Annual Conference in opinion, that it is expedient to establish a Bookstore within their bounds, in such case, the Agents at New York and Cincinnati, shall have authority to sell books to such Conference Bookstore, at a discount of forty percentum, without involving any pecuniary responsibility on the part of the Book Concern.[56]

The Pittsburgh Bookstore, started in the fall of 1835, was officially established, in 1838, under this ruling. The Conference session held at Cadiz, Ohio, July 18-25, 1838, under the presidency of Bishop Beverly Waugh, adopted the following resolutions:

> Whereas, it has long been desirable to have a Depository of Methodist books in the City of Pittsburgh: and, whereas, a small Depository was commenced there, the success of which has exceeded the most sanguine expectations: therefore,
>
> Resolved, that the Bishop be and hereby is respectfully requested to concur with this Conference in the establishment of a Book Depository, according to the provisions of the Discipline.
>
> Resolved that this Book Depository be under the direction and control of the Publishing Committee of the *Pittsburgh Conference Journal,* who shall have full power to make all necessary regulations for the same, and shall report annually to the Conference.[57]

Bishop Waugh concurred with this action, and the Publishing Committee proceeded to set up the Depository. William Hunter, editor of the *Journal* was named the first Book Agent, a room was fitted out in the building where the *Journal* was published, and the Bookstore opened for business as an official Methodist Book Depository in October, 1838. A catalogue of books for sale, running to two and one-half columns, was published in the *Journal,* with the statement:

> For the benefit of those who order books from the Depository in Pittsburgh, we give below a catalogue of books, with prices. On all books the terms of discount are the same as at the General Book Concern in New York. As the Book Depository is just commencing operations, persons ordering books are solicited to send cash, as far as practicable.[58]

---

[56] Report on General Conference Actions, *Ibid.,* August 25, 1836.

[57] Report on Pittsburgh Conference Proceedings, *Ibid.,* August 9, 1838.

[58] Catalogue of Books at Methodist Book Depository, *Ibid.,* October 18, 1838.

By action of the General Conference of 1840, the Pittsburgh Book Depository was officially recognized as a part of the Book Concern, and it was stipulated that the maximum value of books to be kept on hand in Pittsburgh should not exceed $15,000. From 1840 to 1842, Zarah H. Coston (1793-1874) was the Book Agent. James L. Read (1808-1889) was assistant to Coston from 1840, and then he served as the Book Agent for twenty-three years, 1842 to 1848, and 1851 to 1868. Robert Hopkins (1798-1891) was the Book Agent from 1848 to 1851. The Depository was located in the building where the *Pittsburgh Christian Advocate* was published, in rented quarters, until 1869. For a time, in the 1840's it was on the corner of Fourth and Market Streets. Then, for about twenty years, it was located at 78 Fourth Street, between Wood and Market. On May 29, 1866, a fire on Fourth Street burned out twelve business establishments, including the Bookstore.

> The entire stock of books, stationery, albums and other material were gathered up by a promiscuous multitude and deposited across the street in an indiscriminate pile in the Banking House of Robinson, McLean and Company. The damage sustained it is impossible at this writing to estimate; how many books and albums were carried off; and how many were dropped in the mud and water and then thrown into the general pile to soil others. The mass of books and stationery certainly did not look inviting the next morning. Where the Book Depository will next take up its quarters we cannot yet tell. If a fine location can be secured perhaps the fire will result in benefit. Brother Read had sufficient insurance to cover any losses sustained by the fire.[59]

After the fire the Bookstore was located at 67 Wood Street until it was moved into its own quarters, in 1869.

In 1868, Joseph Horner (1824-1917) became the Book Agent in Pittsburgh. Joseph Horner was admitted to the Pittsburgh Conference, in 1850. He spent eighteen years in the pastorate, and then gave forty-three years of efficient leadership as Book Agent, continuing in that capacity until his retirement, in 1911, at the age of eighty-seven. He was for many years the Treasurer of the Conference funds, and was a trusted leader in Conference affairs. He served as a delegate to the General Conferences of 1872 and 1876. Both the Pittsburgh Book Concern buildings were erected under his leadership, and, at considerable financial hazard to himself, he saved the property of the first building for the Book Concern.

The first Methodist owned Book Depository building in Pittsburgh was located at 525-527 Smithfield Street. It was occupied, in 1869, and served as the Methodist Book Store, and as the place of publication of the *Christian Advocate,* for twenty-five years. The fire gave the impetus for securing a Methodist owned property. On July 24, 1866, nineteen preachers of Pittsburgh and Allegheny held a meeting and adopted resolutions that a property should be secured.[60] The leaders in the effort were S. H. Nesbit, Editor of the *Advocate,*

---

[59] Methodist Depository Burned, *Ibid.,* June 2, 1866.

[60] A Pittsburgh Depository Building, *Ibid.,* August 4, 1866.

J. L. Read, the Book Agent and his son Charles, and Mr. J. W. F. White. The support of the Book Concern was enlisted, a lot forty by sixty feet in dimensions was secured, and a five story brick building was erected. Half of the property was paid for by the Methodist Book Concern. The other half was held by a Corporation of Laymen for the Methodist Episcopal Church in Pittsburgh, half of the profits from rents in the building to be administered by this Corporation for the developing of Churches in the City.[61] Dr. Nesbit raised seven or eight thousand dollars for the Corporation's half of the property, mostly as Centenary offerings from Churches, and the balance of the Pittsburgh half of the money was obtained as a loan. The financial panic, of 1873 and years following, caused a situation in which the Board of the Corporation thought it best to permit the foreclosure of the mortgage on the Pittsburgh half of the property, have Joseph Horner buy it in, and when the debts were discharged to turn it over to the Book Concern. Charles W. Smith was Secretary of the Corporation at the time. He said,

> This plan Dr. Horner carried out with fidelity, patience and great skill, and success. In due time all floating debts were paid by him, and the property was then transferred to the Book Concern, having on it a mortgage for $10,000, which, in turn, was paid out of money earned in this City. So, the Book Concern received the one-half of the Smithfield Street property as a free gift through the liberality of Pittsburgh Methodists, and the fidelity and ability of its Pittsburgh Agent.[62]

On December 21, 1892, the deed was secured for the lot at 524 Penn Avenue where a new Methodist Building was erected. It was dedicated May 10, 1894, with impressive ceremonies participated in by the officials of the Book Concern. The lot is thirty-one by one hundred twelve and one-half feet. The fireproof building of eight stories was erected under the supervision of Dr. Horner. The lot and building on Penn Avenue cost $151,554. The money came from the sale of the building on Smithfield Street, to which the Book Concern added $25,000. Originally, the Bookstore occupied the first floor of the Penn Avenue building, and the seventh floor was given over to the publication offices of the *Christian Advocate,* and the Chapel of the Preacher's Meeting. Later the Bookstore was moved to the second floor, and the Chapel to the fifth floor. The *Advocate* continued to be published in this building until it was merged with the *New York Advocate,* in 1932. The Pittsburgh Area Episcopal Office was in the building from 1916 to 1932.

Charles Smith and Joseph Horner made a careful compilation of the business of the Pittsburgh Depository, and its profits to the Book Concern, until 1902.

> From 1846 to October, 1902, the Pittsburgh Depository purchased from the Book Concern books and periodicals to the amount of $1,163,951.02. At no time did the Book Con-

---

[61] A. L. Petty's Article on Joseph Horner, *Ibid.,* May 17, 1894.

[62] Charles W. Smith, Dr. Joseph Horner, An Appreciation, *Ibid.,* October 8, 1908, p. 5.

> cern put into the business of the Pittsburgh Depository one dollar, either to start it or carry it on. During this same period of time it remitted to New York as surplus, or profits from its business, $94,973.56. Up until 1902 the total return to the Book Concern from its Pittsburgh House, including cash surplus, stock on hand and paid for, real estate, and profits of ten percent on sales to the Depository, was $325,439.83: Certainly the Pittsburgh Depository has not been an unprofitable venture. The Book Committee and the Church should know the facts in this case that no injustice may be done this Depository.[63]

In 1922, the Book Concern sold the Methodist Building on Penn Avenue for $210,000. The Conference of 1922 requested that the Book Concern apply this money to the proposed new Methodist Headquarters building, but this request was refused by the Book Committee on April 18, 1923. The matter of the claim of the Pittsburgh Conference upon the Publishing House, on account of the sale of the Methodist Building in Pittsburgh, is still "unfinished business" in 1950.

The Methodist Book Concern was renamed The Methodist Publishing House at the time of Methodist reunion, in 1939. This agency of the Church, and its regional Bookstores, have rendered a great service across the years. By this means Methodism has provided its own publications and literature, and the profits from the business have been applied on the pensions of the Ministers, their widows, and children. Since the organization of the Publishing House, in 1789, until 1950, over thirteen million dollars of profits have been distributed to the Annual Conferences to be applied on pensions. The claim of the Publishing House upon the loyal support of the Ministers and members of the Church was well expressed by Homer Eaton, Junior Publishing Agent, at the time of the dedication of the Methodist Building in Pittsburgh, in 1894. He said,

> Surely the preachers and members of our Church everywhere should heartily support their own Publishing Houses by a liberal patronage, when these Houses are not only providing good literature for the people, but also doing the work of a great benevolence, in which all of our preachers have a direct personal interest. Also, our Advocates ought to be better supported. These regularly authorized periodicals of the Church find their way into less than one-fifth of the families of the Church, and it is estimated that only about one-half of the Official Members of our Churches are subscribers to our Church papers. Every man who is called to an official position in the Church should be a careful reader of one or more of our Church papers. By this means alone can he become familiar with the current history of the Church, and know what is being accomplished by our educational, benevolent, and missionary efforts and institutions. Without such knowledge he is not fully equipped for the duties of his office.[64]

The Pittsburgh Methodist Preacher's Meeting has been closely related to the Pittsburgh Methodist Bookstore from the earliest days. William Cox, in his comment concerning Zarah H. Coston as Book Agent, gives a glimpse of the beginnings of the Preacher's Meetings. He said,

---

[63] Charles W. Smith, in *An Unpublished Letter* to John E. Andrus, a member of The Book Committee of the Methodist Episcopal Church, dated March 28, 1903.

[64] Homer Eaton, address at Dedication of The Methodist Building, *Pittsburgh Christian Advocate*, May 17, 1894.

> In 1841 I was appointed to Wesley Chapel, Pittsburgh, and, as it is a usual custom now for the many preachers of these cities and surrounding charges to meet Monday mornings at the Book Depository, so it was then with the few,—five from Pittsburgh, including the Book Agent and the editor of the *Advocate,* two from Allegheny, and one from Birmingham. This furnished me the opportunity of frequent and intimate association with Brother Coston.[65]

These Monday morning Preacher's Meetings have continued for more than one hundred years, making available a fine ministerial fellowship, providing opportunity for instruction and inspiration, and, occasionally, for action on issues of denominational, civic, and social importance.

METHODIST MISSIONS BEFORE 1850

From its earliest American beginnings Methodism was a militant system of missionary evangelization. Francis Asbury, and the other "helpers" whom John Wesley sent to America, considered themselves Missionaries. From early in his ministry Asbury received a "Mite Subscription" at many of his services and Conferences. He used this money to send Circuit Riders to establish new Circuits. The constant expansion of early Methodism was by methods that may properly be called missionary, as the early Itinerants moved into every section of the land, establishing preaching places and organizing them into Circuits, organizing Classes and Societies, holding Camp-meetings, and, in general, proclaiming the gospel to the unchurched, especially on the frontier. Stephen Olin (1797-1851), an early Methodist College President, described the Methodist Itineracy as a Missionary system.

> It is true, and must often be repeated, that the itineracy is a missionary system. To the efficiency of the missionary principle, inherent in her constitution, is the Methodist Episcopal Church indebted for her extension and prosperity, and to it, more than to all other causes combined, is this nation indebted for that timely interference which has saved the whole region west and southwest of the Allegheny Mountains from the ineffable curse of an infidel and semi-heathen population. The peculiar organization of the Methodist ministry has enabled them, without embarassment, and without a single anomalous movement, by the mere expansion of their system of operations, to carry the gospel into new settlements, and accompany the adventurous emigrant to his most distant abode. The Mission, which was but a new Circuit, or the enlargement of an old one, usually became, after the first or second year, an integral part of the Conference, and the basis of a new extension of the work into the adjacent wilderness. What, by other Churches, are denominated Domestic Missions, constitute, to a large extent, the regular field of labor of the Methodist ministry in the new States and Territories.[66]

---

[65] William Cox, article on Zarah H. Coston, *Ibid.,* May 17, 1894. This issue of *The Advocate* carries much history concerning the Depository, and deals with the dedication of The Methodist Building, including pictures.

[66] Stephen Olin, Duties of the Church—Missions, *Pittsburgh Conference Journal,* February 12, 1835. *cf.* Wade Crawford Barclay, *Early American Methodism,* 1949, p. 101.

The great Missionary pioneer of Methodism was Bishop Thomas Coke. He had India on his heart before William Carey, but in his early ministry was prevented from going there. At the Christmas Conference of 1784, four of the American preachers were ordained and sent to the Mission field, doubtless at Coke's instigation. Freeborn Garrettson and James O. Cromwell were sent to Nova Scotia, and Jeremiah Lambert and John Baxter to the island of Antigua, in the West Indies. Thomas Coke was, himself, the Missionary Society of English Methodism during his lifetime. He spent most of his personal fortune in support of Missions, and died when nearing India, accompanied by six Wesleyan Missionaries, in 1813.

The first specific missionary project of American Methodism was the Wyandot Indian Mission near Sandusky, Ohio. This work was begun by John Steward (1785-1823) in 1816. Steward was a free-born mulatto who claimed to be part Indian. He was born in Powhatan County, Virginia. In 1815, he was converted at a Camp-meeting near Marietta, Ohio, and joined the Methodist Episcopal Church. Before long he was licensed as an exhorter. He had a dream urging him to go as a missionary to the Indians, and was advised by his Class-leader to obey what he esteemed to be the will of God. This call led him to the Wyandots, in northern Ohio, where his preaching and singing soon won converts, including a number of the Chiefs. He continued to live with the Indians until his death, of consumption, in 1823. Charles Elliott says of Steward,*

> I had frequent conversations with him respecting the first steps by which he was led to preach among the Indians. In his Christian experience he was very clear. This I learned from hearing him preach, pray, and exhort, as well as from frequent private conversations with him. He prayed much, and lived near to God.[67]

Steward was licensed to preach, as a Local Preacher, in a Quarterly Meeting held near Urbana, Ohio, which he attended, along with several of his Indian converts, in the fall of 1818. This created so much interest in his work that a number of the Local Preachers who attended the Quarterly Meeting volunteered to go and assist Steward in the work until the next session of the Ohio Conference. When the Ohio Conference met at Cincinnati, August 7, 1919, James Montgomery, a Local Preacher, was officially designated as "Missionary to the northern Indians." [68]

The Missionary and Bible Society of the Methodist Episcopal Church was organized in New York, April 5, 1819. This action grew out of the interest and concern of a group of nine Methodist preachers located in the vicinity of

---

[67] Charles Elliott, Indian Missionary Reminiscences, *Pittsburgh Conference Journal,* May 10, 1834. Elliott had served as one of the Missionaries to the Wyandots, from 1822 to 1824. The *Journal,* for 1834-1835, carries nineteen articles by him on Indian Missionary Reminiscences.* The spelling used here of "Steward," not "Stewart," is the spelling used by Elliott, who knew Steward personally.

[68] Wade Crawford Barclay, *op. cit.,* pp. 203 ff.

New York at the time. They were: Nathan Bangs, Laban Clark, Seth Crowell, Freeborn Garrettson, Samuel Howe, Thomas Mason, Samuel Merwin, Joshua Soule, and Thomas Thorp. Six of these men had served as Missionaries, one in Nova Scotia, three in Upper Canada, and two in lower Canada. The leader, and the moving spirit in early Methodist Missions for a generation, was Nathan Bangs. Bangs was elected Chairman of the organizing meeting, and a Constitution for the Missionary Society, which Bangs had prepared, was amended and adopted. The following quotation from the original Constitution sets forth the objects of the Missionary and Bible Society, and indicates something of its proposed activity:

> This Association shall be denominated "The Missionary and Bible Society of the Methodist Episcopal Church in America;" the object of which is, to enable the several Annual Conferences more effectually to extend their Missionary labors throughout the United States, and elsewhere; to supply the destitute with Bibles gratuitously, and to afford a cheap supply to those who have the means of purchasing.
>
> Auxiliary Societies, embracing the same objects, shall be supplied with Bibles and Testaments at cost, provided such Societies shall agree, after supplying their own Districts with Bibles, to place their surplus money at the disposal of this Society.
>
> Each subscriber paying two dollars annually shall be a member; and the payment of twenty dollars at one time shall constitute a member for life.[69]

The Constitution of the Society was submitted to the General Conference of 1820, and was approved, the Society was recognized as the official Missionary agency of the Church, the establishment of Conference Auxiliary Societies was urged, and the raising of money for Missionary purposes was authorized. The First Auxiliary Conference Society organized was Genesee, on August 29, 1819, followed, during 1820, by the organization of Auxiliary Societies in South Carolina, Virginia, and Baltimore Conferences. The first funds expended for missionary work were for the Wyandot Indian Mission. The receipts of the Society for its first year were $823.04. By the time of the General Conference of 1824 a total of $14,716.24 had been collected, and $11,011.40 expended. During the second quadrennium, 1824-1828, $22,163 was collected, and $25,701 expended.

In the General Conference of 1828 the first move was made toward establishing Methodist Foreign Missions. This resulted in the organizing of the Liberia Mission, in Africa, by Melville B. Cox, in 1833. By 1835, the report of the Missionary Society shows that in the Liberia Mission, and in fifteen American Indian Missions, the Methodist Episcopal Church was employing thirty-five Missionaries, and thirty-two School Teachers. These Missions reported 3,321 Church members, and 940 children in the schools. In addition, there were one hundred and nine Missionaries employed in forming new Circuits within the Annual Conferences, who received support from the Missionary Society. These Circuits reported a total of 13,109 members that year. The report states,

---

[69] Constitution of Missionary and Bible Society, *The Methodist Magazine,* Vol. II (1819), pp. 278 f.

> These domestic Missions differ little from frontier or new Circuits. During the year quite a number have been taken from the list of Mission appointments, and included in the regular Circuits. This is quite gratifying, as it shows both an ability and a disposition to meet their own expenses, and thus we have more means to enlarge the boundaries of missionary labor in more needy and destitute places.[70]

By 1844, a total of over one million dollars had been raised and expended by the Missionary Society, over three-fourths of it being raised between 1836 and 1844, after Nathan Bangs was appointed the full-time Corresponding Secretary.

The first reference to a Pittsburgh Conference Missionary Society is contained in the report of the Conference session of 1832 made to the *Christian Advocate* in New York by Charles Cooke, Conference Secretary. He said,

> At the annual Meeting of our Conference Missionary Society, the Constitution was so altered as to include the Bible, Sunday School, and Tract operations. The Committee to whom was referred the consideration of the Bible, Tract, and Sunday School Society, beg leave to report, that, in their judgment, the support of Bible, Tract, and Sunday School Societies is vitally connected with the interests and perpetuity of the Church of Christ, and therefore ought, with zeal and energy, to be attended to throughout the whole field of our labor.[71]

This statement points to the earlier existence of a Conference Missionary Society, and to a revision of the Constitution, only, in 1832. But later annual reports of the Conference Missionary Society number their meetings from 1832 as the first. In 1832, there were fifty-five appointments in the Pittsburgh Conference. Only twenty-five contributed to Missions, the total given being $597.34. Leesburg, Ohio, and Connellsville Circuits each gave $88, and Somerset Circuit gave $83, the three contributing forty-three percent of the total for the year.

The manner in which some of the missionary money was returned to the Annual Conference is indicated by Bishop Emory, who presided in the Pittsburgh Conference session of 1832. In a statement to the Treasurer of the Missionary Society of the denomination he said,

> A Mission has been established within the Pittsburgh Annual Conference, denominated the Braddock's Field Mission, and Jacob K. Miller appointed the Missionary. The amount estimated for its support, for the year, is $100; for which I have drawn on you, in favor of the Reverend Charles Elliott, in quarterly installments of $25 each.[72]

The report of the Conference Missionary Society, for 1835, contains the following statement:

---

[70] Report of the Missionary Society of the Methodist Episcopal Church, *Pittsburgh Conference Journal,* July 30, 1835.

[71] Charles Cooke, Report of Pittsburgh Conference Proceedings, *Christian Advocate and Journal and Zion's Herald,* New York, September 14, 1832.

[72] John Emory, item under Missionary Intelligence, *Ibid.,* September 14, 1832.

> Within our Conference limits we have had seven Domestic Missions within the past year, in which were converted about five hundred souls. Two of these Missions have become sufficiently strong to sustain themselves, and have passed into the regular work, while other ground will be occupied and new Missions formed.[73]

A report of one of these Missions shows the nature of the work carried on, and its success, as the new Circuits moved forward toward achieving full self-support:

> We finish our year's toil reporting thirteen permanent preaching places, after having preached at sundry other places long enough, by way of trial, without succeeding to form Classes at them. The Classes embrace now three hundred fifteen members. We commenced with one hundred forty and seven preaching places. We organized only three Sabbath Schools, though at most of the other appointments Sunday Schools belonging to the American Sunday School Union were previously formed. We ought to have a few more regular preaching places to make this a four-week Circuit, which may be had within another year, and then, with an increase of members, it will not require the aid of our missionary funds.[74]

The original Pittsburgh Conference territory made tremendous strides in missionary concern and achievement during the 1830's. Missionary receipts rose to $1,324.30, in 1834; to $5,401.78, in 1837; and to $10,062.79, in 1838. In 1838, the receipts from the entire Church were $96,087. The Erie Conference organized a Missionary Society at its first session, in 1836. Its first report, in 1837, showed receipts for the year of $1,909.21. Thomas Mason, from the Missionary Society headquarters in New York, was present at the Pittsburgh Conference session of 1838, at Cadiz, Ohio. In a letter to the editor of the *Conference Journal* he commended the Conference for its missionary zeal.

> What I desire particularly to notice, to the praise of the preachers and brethren of the Pittsburgh Conference, is their zeal and efficient exertions in raising funds for the missionary cause. Last year they excited our agreeable surprise by their liberal contribution; but this year they have far exceeded that with contributions during the year amounting to something over the very liberal sum of ten thousand dollars. This has not been raised by the large contributions of a few generous individuals, but by bringing the subject, as it should be in all places, fairly before the members and friends of the Church in all the Societies in the different Circuits and Stations so as to give all an opportunity to do something. The Presiding Elders and Preachers have acted unitedly and harmoniously in this business. Which of the twenty-eight Annual Conferences will exceed the above this coming year?[75]

In his comment upon the Conference missionary achievement, for 1838, the editor of the *Journal* said,

> At the Conference of 1837 it was found that twenty cents had been contributed for Missions during the year preceding for every Church member in the Conference. During the last year the Pittsburgh Conference has raised thirty-five cents for every Church mem-

---

[73] Annual Report of the Managers of the Pittsburgh Conference Missionary Society, *Pittsburgh Conference Journal,* October 8, 1835.

[74] J. K. Miller and John Martin, Report on Laurel Hill Mission, *Pittsburgh Conference Journal,* July 12, 1834.

[75] Thomas Mason, Pittsburgh Conference Support of Missions, *Ibid.,* August 16, 1838.

> ber within our bounds. Three places gave more than one dollar per member: Morgantown, $1.82; Smithfield Street, $1.76; and Wheeling, $1.15. Now, let all the Conferences in the connection average as much as the Pittsburgh Conference, and, instead of ninety thousand dollars, we shall have two hundred and eighty thousand. This can be done with ease, and, we believe, will be done before long. May the God of Missions prosper His own cause.[76]

The Pittsburgh Conference has reason to take pride in the fact, that, from the early days of the work of Missions in the denomination, this Conference has stood well to the forefront in her concern for others, as measured in terms of missionary giving.

An important factor in the early interest of the Pittsburgh Conference in Missions was the emphasis upon the subject maintained by Charles Elliott through the columns of the *Pittsburgh Conference Journal.* Elliott had served as a Missionary to the Wyandot Indians, along with James B. Finley, from 1822 to 1824, and had a keen interest in missionary work. An interesting sidelight on the missionary concern of Pittsburgh Methodism is furnished by the reception given to Jason Lee and his party as they passed through Pittsburgh, in 1834, en route to the Flat Head Indian Mission in the Oregon country. The *Journal* carried an account of Lee's visit, and the record of his address on Tuesday evening. The editor said of this visit,

> On last Sabbath, March 9th, our friends in this City were favored with the ministerial services of the Reverend Jason Lee, on his way to the Flat Head Indians, on the other side of the Rocky Mountains. From here they will proceed to Cincinnati, thence to Saint Louis, from which they are to set out on their dreary journey across the Rocky Mountains somtime in April, in company with a caravan of fur traders. Brother Jason Lee preached in Allegheny-town in the morning, at Liberty Street Church at three o'clock in the afternoon, and at Smithfield Street Church in the evening. His appearance is solemn, and his manner impressive.[77]

Jason Lee addressed a large audience at the Liberty Street Church on Tuesday evening, March 11th. He was followed by Martin Ruter, who made an address concerning the importance of Missions, and made an appeal for a generous offering to help the Flat Head Mission. One hundred twenty dollars was received. Cyrus Shepard, Lee's companion on the Mission, had a brother in Pittsburgh. A number of letters written by Shepard, reporting the progress of the party on their western journey, were furnished by the brother to Charles Elliot and were published in the *Pittsburgh Conference Journal.*[78]

THE METHODIST CIRCUIT SYSTEM

The nature of the Methodist work on the Redstone Circuit, in 1786-1787, shows the beginnings of the unique Methodist system of Church life and work in the early days of the denomination. That system continued to develop, and it set the pattern of Methodism, down to about 1850. During the first quarter century of the life of the Pittsburgh Conference this Circuit system was operating in its fullest development.

---

[76] William H. Hunter, Editorial Comment, *Ibid.*, August 16, 1838.

[77] Charles Elliott, Editorial on The Flat Head Mission, *Ibid.*, March 15, 1834.

[78] Cyrus Shepard, The Flat Head Mission, *Ibid.*, September 18, 1834, October 16, 1834.

The central feature of this original system of Methodist Church polity was the Circuit. The Circuits had on them twelve or twenty-four preaching places, or approximately that number. A twelve preaching point Circuit was usually about one hundred miles around, and was covered by a Circuit Rider every two weeks, preaching at six places per week, on a regular schedule, using weekdays as well as Sundays. A twenty-four preaching place Circuit would be about two hundred miles around, and it was covered by two Circuit Riders, who followed each other at two week intervals. The Methodists at the preaching places were organized into Classes, and each Class was under the oversight of a Class Leader. The Class would number from about eight to twenty-five persons. They would meet for preaching when the Circuit Riders came around, and the neighborhood would be kept informed of the preaching times. The Class would also meet on Sundays, under the leadership of the Class Leaders. The disciplinary provisions governing the Class Meetings explain their nature and purpose:

> The design of the organization of Classes and the appointment of Leaders is: To establish a system of pastoral oversight that shall effectively reach every member of the Church. Also, to establish and keep up a meeting for social and religious worship, for instruction, encouragement, and admonition, that shall be a profitable means of grace to our people.
>
> The primary object of distributing the members of the Church into Classes is to secure the sub-pastoral oversight made necessary by our itinerant economy. In order to secure this oversight:
>
> Let a report of the condition of his Class be presented by the Leader at each meeting of his Quarterly Conference.
>
> Let each Leader be careful to inquire how every soul of his Class prospers; not only how each person outwardly observes the rules, but how he grows in the knowledge and love of God.[79]

When the Classes became too large, they would be divided by the Circuit Rider, and he would appoint a second Leader. Two or more Classes meeting in one place were called a Society. The initial Classes were always organized in homes. The early Churches were built by the Societies when they became strong enough to erect a building for religious purposes.

The Circuits were organized into Districts. The Presiding Elders rode their Districts, just as the itinerating preachers rode their Circuits. The maximum number of Circuits on a District was thirteen, enabling the Elder to hold four Quarterly Meetings on each Circuit each year. These Quarterly Meetings were held on Saturdays, Sundays, and sometimes on Mondays. They were the business, religious, sacramental, and social gatherings of all the Classes or Societies of a Circuit. The Quarterly Meeting Conference, held during the session of the Quarterly Meeting, was composed of all the Traveling and Local Preachers, Exhorters, Stewards, and Class Leaders of the Circuit. The Stewards brought in the offerings of the Classes and Societies, and the claims of the Circuit Riders and the Presiding Elders were paid; the Class Leaders reported concerning their Classes; and the Exhorters and Traveling and Local Preachers made reports concerning their work. The characters of the Local Preachers were passed on in the Quarterly Meeting Conference, and this is where licenses to preach were issued or discontinued. Frequently charges would be brought against members of Classes, either by the preacher or someone else, that they were not living the Christian life, and the Conference had the power to review the case, and if necessary, discipline the accused, either by admonishing them, or ordering them "read out of the Church." This Quarterly Meeting also controlled the property situation on the Circuit, the plans for Church buildings being submitted by the local Boards of Trustees for action by the Quarterly Conference.

---

[79] David Sherman, *History of the Discipline,* Nelson and Phillips, New York, 1874, p. 128.

The work of the Quarterly Meeting Conference may be illustrated by quoting from the Minutes kept of one of these Conferences:

> The matter of renewing Local Preacher's licenses was taken up, and Brothers Gray, Dravo, and Ables characters being passed, their license to preach was renewed.
>
> Resolved that the Meetinghouse in Murraysville, now commenced, be finished. And that Brother Wright (Joseph Wright, the Preacher-in-Charge) be appointed to obtain a deed for said Meetinghouse.
>
> The case of S.-- L.-- and wife was presented to the Presiding Elder for his consideration. Moved and seconded that it was not expedient to receive them into the Church at present. It was further resolved that a committee of two be appointed to wait upon him and inform him of the reason for the same; and to endeavor to persuade him to live in that way that will convince the people of his determination to serve God and get to heaven.
>
> Resolved that H.-- S. -- be read out of the Church at East Liberty by the Preacher-in-Charge at a suitable time.
>
> There are two Sabbath Schools on the Circuit. The Lawrenceville Sabbath School has one hundred twenty children, fourteen teachers, two superintendents, and one hundred volumes in the library. The East Liberty Sabbath School has fifty-five scholars, eight teachers, two superintendents, and one hundred and forty volumes in the library.[80]
>
> Financial Summary of the Braddock's Field Circuit in account with the Preachers, for the year, 1838-1839, inclusive:

Paid to Brother Charles Cooke, Presiding Elder:		
Quarterage claim	$ 27.00	
For travel expense	4.00	
For house expense	24.00	
Claim paid in full for the year		$ 55.00
Paid to Brother P. M. McGowan, Preacher-in-Charge:		
Quarterage claim	$224.00	

---

[80] Extracts from *Mss. Minutes* of The Braddock's Field Circuit, 1836 to 1839.

Traveling and moving expenses	65.87	
House rent	49.50	
Table expense—no claim submitted	00.00	
Claim paid in full for the year		$339.37
Paid to Brother Robert Armstrong, Junior Preacher:		
Quarterage claim	$100.00	
Expenses	9.89	
Claim paid in full for the year		$109.89
Paid to the Preachers for the year		$504.26
Amount of fifth or Conference Collection		31.59
Amount collected for Missions		216.00
Total for the year		$751.85[81]

The following statement concerning the Waynesburg Circuit, made in 1840, gives an understanding of the Circuit system:

> This is an account of Waynesburg Circuit, which was called Greenfield until 1837. This Circuit formerly embraced also the appointments now on Beallsville Circuit, Greensboro Circuit, and Williamsport Station.
>
> There are on this Circuit at present five Meetinghouses, viz: Mount Tabor, a small log house, with a gallery; Bethel, a large log house of one story; Martin's Church, a small old log house, with a gallery; Jefferson Meetinghouse, a neat brick building, 32 x 26, finished, except seating; and Waynesburg, a weatherboarded log house, with a gallery, small, in a most unfortunate location, and emphatically superannuated. There are twenty-one preaching places, at two of which we preach twice, making twenty-three sermons for the round of twenty-eight days. The geographical circumference is about one hundred fifteen miles.
>
> I have before me the Steward's Book for this Circuit, in which the earliest date is 1814. I have carefully examined this Book in reference to money matters, and find that the whole amount of moneys paid for the support of the ministry for the last twenty-five years, from 1814 to 1839, inclusive, amounts to $6,502.57. This includes Quarterage claims, house rent, traveling expenses, and table expenses for forty-nine preachers for one year, and for the Circuit's share of the support of the Presiding Elders for the twenty-five years, or an average of $127.50 per annum.[82]

The Annual Conference session of those days was strictly a Preacher's Conference, no laymen having any participation in it. Its sessions began on Wednesday morning, and continued until nearly the end of the next week. In the twenty-five sessions of the Pittsburgh Conference, from 1825 to 1849, inclusive, there were two sessions of seven days, ten of eight days, eight of nine days, and five of ten days duration. There were no Standing Committees, all Committees that functioned during a Conference session being raised up during that session. The statistical reports were made individually, as the names of the Circuits were called, and the Preacher-in-Charge would make his report, verbally. Items of special business would usually be introduced by resolution, the resolutions frequently carrying a considerable list of signatures.

---

[81] Financial Summary, *Ibid.*, 1839.

[82] Isaac N. McAbee, Waynesburg Circuit, *Pittsburgh Conference Journal*, August 27, 1840.

The majority of the time of the Annual Conference was taken up with the examination of the characters of the preachers in open Conference. Men seeking Admission on Trial would come to the Conference with a recommendation from a Quarterly Conference, and from the Presiding Elder. The candidates and their recommendations were examined with care. Thus, of nineteen men up for Admission in 1849, eleven were admitted on trial, and eight were rejected. The record and character of each man up for Full Membership, and for Deacon's and Elder's Orders, was subjected to the closest individual scrutiny. Then would come the "passing of the characters" of the effective Elders, and of the men in the superannuated relation, and this business would run on for several days, interspersed with other matters that would be brought up for action. Frequently, when a man's name would come up, his character or his ministerial conduct would be challenged. Sometimes men were brought to trial. Sometimes these trials resulted in expulsion, sometimes in suspension for a year, sometimes in acquittal, and occasionally in an official reprimand before the Conference. It was not uncommon for a man to be requested to locate, by vote of the Conference. The manner in which this "examination of character" was carried out in the Conference session is explained in the following contemporary account:

> The mode of attending to the examination of character, is by calling over the name of each member of the Conference: this is done by the President, who, on announcing the name of each Minister, immediately inquires if there is anything against such a one. This at once opens the way to prefer charges, or utter complaints, if they exist. If there be nothing alleged against the person he retires, and his Presiding Elder, and others acquainted with his work, proceed to represent his Ministerial character to the Conference.[83]

This careful scrutiny of the character and conduct of the Preachers was a part of the spiritual discipline of early Methodism. The moral and spiritual integrity of the preachers was thus subjected to an annual review. The characters of the Class Leaders and Local Preachers were subjected to a similar review in the Quarterly Conferences. And the Class Leaders, in their turn, were responsible for the oversight of the characters and Christian conduct of the members of the Classes. This oversight by the Class Leaders was reinforced by the Disciplinary requirement that the members be faithful in their attendance at the Class Meetings. When members wilfully and repeatedly neglected to meet with their Class the following regulation applied:

> Let the Elder, Deacon, or one of the Preachers visit them, and explain to them the consequence if they continue to neglect, namely, exclusion. If they do not amend, let him who has charge of the Circuit or Station bring the case before the Society, or a select number, before whom they shall have been cited to appear; and, if they are found guilty of wilful neglect by a decision of a majority of the members, let them be laid aside, and

---

[83] Author signing himself "Asbury," Examination of Character, *Pittsburgh Conference Journal*, July 5, 1834.

let the preacher show that they were excluded for a breach of our rules, and not for immorality.[84]

There were teeth in the Methodist disciplines and controls under the old Circuit system, in all phases of the Church life and work. And there were no "inactive" membership rolls.

CONFERENCE MINISTERIAL LEADERSHIP DURING THE FIRST QUARTER CENTURY

A significant measure of a Methodist Annual Conference is its ability to raise up the men to fill the ranks of its ministry from its own territory. Applying this measure to the Pittsburgh Conference furnishes the following analysis of the spiritual vitality of the Conference:

Ministerial Supply	*1825-1849*	*1850-1874*	*1875-1899*	*1900-1924*	*1925-1949*	*Total*
Men Transferred Out	54	75	51	103	77	360
Men Transferred In	18	25	60	130	87	320
Balance	+36	+50	− 9	− 27	−10	+ 40
Admitted on Trial	376	318	144	218	96	1,152

This tabulation does not take into consideration, under the transferred out list, the men who went with the Erie, West Virginia, or East Ohio Annual Conferences at the time of the divisions, assuming that those Conference territories produced their full proportion of the ministry while they were parts of the Pittsburgh Conference. This analysis shows that the Pittsburgh Conference has produced more Preachers, across its one hundred twenty-five year history, than it has used. But the surplus was built up in the first fifty years. During those years eighty-six more Preachers were produced by the Conference than were used by it. During the last seventy-five years there has been a deficit in the ministerial supply each quarter, the greatest deficit occurring during the great growth of the Conference, in the first quarter of the twentieth century. The number admitted on trial averages out to nine men per year across the entire period.The first fifty years shows an average of fourteen men admitted per year, and, during the last seventy-five years, the average of admissions was six per year.

The most accurate estimate available of the leadership of a Methodist Annual Conference is to be found in the men who were selected by the Bishops to serve as Presiding Elders, and in the men who were chosen, by the votes of their brethren, to represent the Conference in the quadrennial sessions of the General Conference. From 1825 to 1850 there were six sessions of the General Conference. The Pittsburgh delegation consisted of ten in 1828, twelve in 1832, nine in 1836, five in 1840, seven in 1844, and eight in 1848. The Erie Conference delegations, in this period, consisted of five in 1840, five in 1844, and six in 1848. The terms of the Presiding Elders were four years in length, but a man could be appointed to another District at the end of a term. In the following tabulation of Conference leadership, some of the men are followed into their leadership given in the Erie Conference during the time from 1836 to 1850.

---

[84] *Discipline of the Methodist Episcopal Church, 1848,* p. 74.

Names	*Year Admitted on Trial*	*Years P. E. 1825-1850*	*Times Gen. Conf. Del.*	*Notation*
Samuel E. Babcock	1830	4		
C. D. Battelle	1833	7		To West Virginia, 1852.
Robert Boyd	1815	2	1	Wrote autobiography.
S. R. Brockunier	1818	8		
Wesley Browning	1826	4	1	To Missouri, 1839.
Alfred Brunson	1820	2	2	A later western pioneer. Went to Illinois, 1835. Wrote autobiography.
Homer J. Clark	1824		2	V. P. and Pres. Allegheny College, 1833-1847.
Charles Cooke	1820	1	3	Sec'y. of Conf. 1828-1850. Editor, *Advocate,* 1840-1844.
Zara H. Coston	1820	5		
James Drummond	1836		2	
Ira Eddy	1817	5	1	
Charles Elliott	1818	4	3	First Editor, *Pgh. Conf. Journal,* 1834-1836. To Ohio Conf. 1836.
Simon Elliott	1833	9	1	Brother of Charles.
Henry Furlong	1817		1	First Conf. Sec'y, 1825-1827.
William C. Henderson	1824	4		To Erie in 1853.
George S. Holmes	1825		2	
Robert F. Hopkins	1823	12	4	
Thomas M. Hudson	1821	9	2	Wrote autobiography.
William H. Hunter	1833	4	2	Second Editor, *Pgh. Conf. Journal.*
Wesley Kenney	1832	2	1	
Hiram Kinsley	1826	11	2	Mostly in Erie Conf.
William Lambdin	1809	3	1	Went with M. E. South in 1845.
Daniel Limerick	1820	2	1	
Joshua Monroe	1808	8	4	Wrote many Articles for the *Advcoate.*
Billings O. Plimpton	1823	10	2	Mostly in Erie Conf.
James G. Sansom	1819	10	1	

Names	*Year Admitted on Trial*	*Years P. E. 1825-1850*	*Times Gen. Conf. Del.*	*Notation*
David Sharp	1813	4	2	Son-in-Law of Thornton Fleming. To Ohio Conf. 1848.
Edward Smith	1824	4	2	Strong abolitionist. First Wesleyan Meth. Preacher in Pittsburgh, 1841-1846.
John Spencer	1828	4	1	
John J. Steadman	1831	2	3	Mostly in Erie Conf.
William Stevens	1804	8	3	
John J. Swayze	1803	7		
Samuel Wakefield	1834	4	1	
S. G. J. Worthington	1832	3		One of first Presiding Elders in W. Va. Conf.

In addition to this list of leaders, two of the most significant men in the history of American Methodism were members of the Pittsburgh Conference in the 1830's.

MARTIN RUTER (1785-1838) was born at Charlton, Massachusetts. He was admitted to the New York Conference in 1801, at the age of sixteen. Possessed of a great thirst for knowledge, he availed himself of every opportunity for personal instruction and tutoring, and became an accomplished scholar. The first known Methodist Doctorate of Divinity was conferred upon him by Transylvania University in Kentucky in 1822. He was the educational pioneer of the Methodist Church. From 1818 to 1820, he was the first Principal of the New Market Wesleyan Academy established by the New England Conference. The General Conference of 1820 elected Ruter as one of the Book Agents, and sent him to found the Western Branch of the Book Concern at Cincinnati, which office he held from 1820 to 1828. In the General Conference of 1824, as a Delegate from the Ohio Conference, he was Chairman of the Committee on Education, which laid the founding of Colleges upon the mind of the Church, and also first formulated a program for the instruction of children in the Sunday Schools. While at Cincinnati, he was one of the moving spirits in founding Augusta College, in Kentucky, under the patronage of the Ohio and Kentucky Conferences, in 1822. From 1828 to 1832, he was President of Augusta College.

Desiring to return to the Pastorate, in 1832, Dr. Ruter transferred to the Pittsburgh Conference and was appointed to the Smithfield Street Church for the years 1832 and 1833. When, in 1833, the Pittsburgh Conference discontinued its support of Madison College and accepted the control of Allegheny College, one of the leading proponents of a strong Conference educational institution was Dr. Ruter. Though reluctant to accept the task, he was prevailed upon to become the first President of Allegheny under Methodist auspices. He was President of Allegheny in the critical and formative years from 1834 to 1837, ably assisted by Homer J. Clark as Vice-President.

When Erie Conference was formed, in 1836, Dr. Ruter went with the new Conference, and served as its first Secretary. As a delegate from the Pittsburgh Conference to the General Conference of 1836, Dr. Ruter was greatly concerned with the project of a Mission to Texas. So, after Texas achieved her independence, in April, 1837, Bishop Hedding appointed Martin Ruter Superintendent of the Mission in Texas. He resigned the Presidency of Allegheny in June, and, in July, set out for Texas, traveling by boat down the Allegheny and the Ohio, timing his trip so as to be present for the Pittsburgh Conference session held at Steubenville, July 19 to 27. Ruter was transferred back into the membership of the Pittsburgh Conference, and, at the close of the Conference an interesting farewell was held on his boat.

> Dr. Ruter informed us that the boat containing his family, on their way to Texas, was landed opposite the Conference Room, and requested as many as could to come down to the river, and join the family and himself in prayer to the God of Missions, and invoke divine blessing on the hazardous undertaking.
>
> A number went down to boat destined to bear our beloved Ruter and his family to far distant lands, and we united in praise and prayer. After singing the hymn commencing
>
> "Jesus shall reign where'er the sun,"
>
> the throne of grace was fervently addressed by Brothers Brockunier, Wesley Browning, and Edward Smith, after which we joined in singing the missionary farewell, commencing,
>
> "Yes, my native land, I love thee."
>
> During the whole of these exercises, there was present a feeling and spirit which told plainly that the God of Israel smiled upon the undertaking. We parted from this interesting family; we to return to the place and friends we love, they to leave them behind. May the God of Missions prosper this devoted family in the great work whereunto He has called them.[85]

Thus, the man revered as the "Apostle to Texas" went to that work as a member of the Pittsburgh Conference. Ruter reached Texas on November 23, 1837. He died of pneumonia the next spring, May 16, 1838. In the brief interval he succeeded in planting Protestant Christianity, in the form of Methodism, in the new Republic of Texas. In his first sixty days he traveled more than twelve hundred miles and organized four large Circuits. In the next ninety days he traveled fifteen hundred miles, organized more than three hundred scattered Methodists into twenty Classes, and made plans with the Congress of the Republic for the founding of a Texas University. His untimely death fanned the zeal of Methodism to send missionaries to Texas, so that the General Conference of 1840 set off a Texas Conference. The Conference was organized in 1840, at Rutersville, named for Dr. Ruter, with nineteen preachers, three Districts, and eighteen hundred members. The following statement is witness to the effectiveness of this work commenced by Martin Ruter:

---

[85] Article signed "W," *Pittsburgh Conference Journal,* August 19, 1837.

> Among the men who have labored in Texas none have exceeded Dr. Ruter in learning, zeal, unwearied labor, and unflinching fidelity to duty. The efforts of the Methodist Ministry in Texas have done more toward securing respect for the laws, submission to the courts of justice, regard to the sanctity of oaths, and, in general, to the peace and good order of society, than any other influence.[86]

MATTHEW SIMPSON (1811-1884) was probably the most important leader of Methodism produced by the Pittsburgh Conference. A brief résumé of Simpson's career is as follows:[87] Born at Cadiz, Ohio. Attended Madison College for a short time, in 1828. Pastor in Pittsburgh, 1834-1836. He was married to Ellen H. Verner of Pittsburgh, in 1835. Pastor at Monongahela, in 1836. Vice President of Allegheny College, and Professor of Natural Science, 1837-1839. President of Indiana Asbury University (now DePauw) at Greencastle, Indiana, 1839-1848. Editor, the *Western Christian Advocate,* at Cincinnati, 1848-1852. Elected a Bishop of the Methodist Episcopal Church by the General Conference of 1852, just before his forty-first birthday.

In his thirty-two years in the episcopacy Bishop Simpson became a figure of national and international renown. In his episcopal labors he presided over two hundred forty-three Annual Conferences, and made appointment of more than twenty-seven thousand ministers to their fields of labor. An orator of tremendous power, he was a flaming evangel of Union patriotism during the Civil War. He was a personal friend and spiritual advisor of President Abraham Lincoln, and is known to have pressed emancipation of the Negro upon the President from early in the war. Bishop Simpson delivered Lincoln's funeral oration at Springfield, Illinois, in one of the magnificent utterances of that generation. He was the intimate friend of the Presidents from Lincoln to Garfield; he visited the Methodist Missions in Cuba and Mexico, in 1874; in Italy, in 1875; and represented American Methodism in the first Methodist Ecumenical Conference held in London, in 1881. He delivered the Yale Lectures on Preaching, in 1879; and edited the *Cyclopedia of Methodism,* published in 1878.

Bishop Simpson was intimately connected with the Pittsburgh region by nativity and heritage. His grandfather was an Englishman who had emigrated to County Tyrone in Ireland. He died there. His widow, her five sons, and one daughter, came under the preaching of John Wesley, and became Methodists. In 1793, the entire family emigrated to the United States and settled in Eastern Ohio and Western Pennsylvania. James Simpson, the youngest son, was the father of the Bishop. In the early 1800's he clerked in a store in Pittsburgh for a time, possibly that of John Wrenshall. In 1806, he married Sarah Tingley of Short Creek, Jefferson County, Ohio, and shortly afterward moved to Cadiz, Ohio, where in partnership with his older bachelor brother, Matthew, they operated a business of manufacturing weaver's reeds, and conducted a store. The store was a partnership enterprise with John Wrenshall of Pittsburgh. The Bishop was born in Cadiz on June 21, 1811. A cousin of his, Hannah Simpson, became the mother of President Grant, whose adopted middle name, Ulysses Simpson Grant, reflects the family heritage. President Grant was a Methodist, and a close friend of his cousin, the Bishop. It is interesting also to note that the wife of President Grant was the granddaughter of John Wrenshall, being the daughter of Judge Frederick Dent, whose wife was Ellen Bray Wrenshall.[88]

---

[86] Ernest Ashton Smith, *Martin Ruter,* Methodist Book Concern, 1915, p. 116.

[87] George R. Crooks, *The Life of Bishop Matthew Simpson,* Harper and Brothers, 1890.

Matthew Simpson's early church relationships were with the Pittsburgh Conference. He was baptized by Bishop Francis Asbury on his western tour, in 1811, at Cadiz. The most important influence leading him into the Methodist ministry was that exercised by Dr. Charles Elliott of the original Pittsburgh Conference. It was Charles Elliott, in a trip through Eastern Ohio as the agent of the infant Madison College, who persuaded the lad to attend Madison College. There he gave him employment as a tutor. Later, in 1833, when Matthew was taking up the practice of medicine, it was Charles Elliott who persuaded him to apply for admission to the Pittsburgh Conference. Still later, it was Charles Elliott who recommended Simpson for the Presidency of Indiana Asbury University.

After his election to the episcopacy, Bishop Simpson established his home in Pittsburgh, from 1852 to 1858. At the Pittsburgh Conference session, held at Washington, Pa., June 23-July 2, 1852, the following resolution was adopted:

> Whereas, we believe that the residence of a Bishop within our bounds would be promotive of our interests, and, whereas Bishop Simpson and his family are now residing in the city of Pittsburgh: therefore, resolved by the Pittsburgh Annual Conference, that he be, and hereby is, invited to make his permanent home among us.[89]

The committee to estimate the Bishop's rent, fuel, and table expenses reported annually to the Pittsburgh Conference, from 1852 to 1858, the estimate being: for rent, $300; for fuel and table expenses, $900. In the session of 1858 the Conference took action urging that the Bishop remain in Pittsburgh, pledging that, if he would do so,

> we will, as an expression of our confidence and regard of him, give our encouragement and aid to the friends of Pittsburgh, who propose to purchase a house for him.[90]

But the Bishop had been very ill in Pittsburgh in 1858, and, for health reasons, removed from Pittsburgh to Evanston, Illinois, in 1859. He moved to Philadelphia, in 1863, which continued to be his home for the remainder of his life.

---

[88] John Wrenshall, *Mss. Journal,* Vol. V, p. 73.

[89] *Pittsburgh Conference Minutes* (*M.E.*), 1852.

[90] *Ibid.,* 1858, p. 27.

CHAPTER V

THE TRANSITION FROM CIRCUITS TO CHURCHES

1850-1875

Growth of Methodism to 1850

DURING the second quarter of the nineteenth century the population of the nation continued its movement westward. By the mid-30's the tide of migration had reached the Oregon country. Jason Lee, who went out under the auspices of the Missionary Society of the Methodist Church, reached Oregon in 1834. In addition to his Missionary work, Lee became one of the pioneers whose efforts resulted in holding the Oregon country for the United States. Methodist Missionaries reached California with the gold-seeking '49ers, and by 1852 a Methodist Annual Conference had been organized on the Pacific coast.

By 1850 the population of the nation was 23,191,876. 9,498,000, or forty-one percent of the population, was west of the Alleghenies. There were six cities in the nation with over 100,000 population: New York, 515,507; Philadelphia, 408,815; Baltimore, 189,048; Boston, 136,871; New Orleans, 116,348; and Cincinnati, 115,436. There were 65 cities with over 10,000 population. There were only four of these within the original Pittsburgh Conference territory. The population of Pittsburgh was 50,519, making it the tenth city in the country. Allegheny had 21,262; Cleveland, 17,034; and Wheeling 11,391.[1]

Comparing the growth of the population and the growth of Methodism, during the half century, shows how tremendously the Methodist Church exceeded population growth:

Year	*Population*	*Number of Methodists*
1800	5,308,483	64,894
1810	7,239,881	174,560
1820	9,638,453	260,283
1830	12,866,020	476,000
1840	17,069,453	852,918
1850	23,191,876	1,187,637*

During the half century the growth of population was 336%, and the growth in the number of Methodists was 1,730%. In the territory of the original Pittsburgh Conference there were 1,624 Methodists in 1799. By 1850 the same territory reported:

---

[1] Interesting Statistics, quoted from the New York Herald, *Pittsburgh Christian Advocate*, November, 4, 1851.

* This figure includes Methodist Episcopal, Methodist Episcopal, South, Methodist Protestant, and Wesleyan Methodist totals.

Pittsburgh Conference	35,411
Erie Conference	21,458
Western Virginia Conference	14,181
Methodist Protestants	10,000
Total	81,050

This is a gain of 4,897% in the half century.

By 1850 Methodism had taken first place in American religious life. The Christian Family Almanac for 1849 gives the following comparative religious statistics for American Churches:

All Methodists	1,187,637
All Baptists	810,951
All Presbyterians (includes Reformed Churches)	562,383
Congregationalists	193,093
Episcopalians	75,000 [2]

The report made to the Evangelical Alliance in Paris in 1855, for American Christianity in 1850, shows the comparative numerical strength in the following tabulation:

Churches	*Value*	*Seating Accommodations*
Methodists (all branches)	$14,826,148	4,353,101
Baptists (all branches)	11,001,127	3,248,580
Presbyterians (all branches)	18,629,046	2,419,474
Congregational	7,970,195	801,835
Roman Catholic	9,156,758	675,721
Episcopal	11,384,410	644,598
Lutheran	2,854,386	535,101

Total number of Church buildings in America, 38,183. Total Value, $87,446,371.[3]

The location of the membership of the Methodist Episcopal Church, by States, and the ratio of the membership to the population, in 1850, is shown in the following tabulation:[4]

States	*Methodists (M.E. only)*	*Ratio to Population*
Maine	21,286	1 to 27
New Hampshire	9,245	1 to 34
Vermont	15,066	1 to 21
Massachusetts	22,788	1 ot 44
Connecticut	14,900	1 to 26
Rhode Island	2,490	1 to 59
New York	124,347	1 to 25
Pennsylvania	78,472	1 to 29
New Jersey	32,487	1 to 15
Delaware	9,065	1 to 10
Maryland	49,115	1 to 12
Ohio	118,535	1 to 17
Indiana	69,605	1 to 14

---

[2] Church Statistics from the Christian Family Almanac, *Pittsburgh Christian Advocate,* May 15, 1850.

[3] Robert Baird, The State and Prospects of Religion in America, *Ibid.,* February 12, 1856.

[4] Statistics of Methodism, *Ibid.,* April 15, 1851.

States	*Methodists (M.E. only)*	*Ratio to Population*
Illinois	48,264	1 to 18
Michigan	17,218	1 to 23
Iowa	11,613	1 to 18
Wisconsin	8,355	1 to 40

Charles Cooke, Secretary of the Pittsburgh Conference from 1828 to 1850, summarized the "March of Methodism" during the period of his membership and ministry in the Methodist Church, going back to about 1815. Though his figures are slightly different from those given above, the sets of figures supplement and check each other.

> I am led to review the march of Methodism since my connection with the Methodist Episcopal Church, a period of nearly thirty-eight years. At that time the entire population of the United States could not have exceeded nine million. If our share of influence was equal to four times the number of our membership, it embraced a tenth of the population. Now (in 1853) the population is twenty-five million, and, according to the Quadrennial Register, the Methodists of all groups in this country number one million four hundred and forty thousand. Methodistic influence must now pervade not less than five millions of our people, or one fifth of the whole population! According to the late census report, the different families of Methodists have 12,467 houses of worship, nearly four thousand more than any other cluster of affiliated Churches. These houses of prayer afford accomodations for four millions two hundred and nine thousand three hundred and thirty-three hearers, which is twenty-five percent more than any other Church. The Church property held by the different branches of the Methodist family is valued at fourteen millions six hundred and thirty-six thousand eight hundred and eighty-nine dollars. Then we had not one Seminary of learning directly under the patronage and control of our Church. At the last session of the General Conference, in 1852, there were eight Colleges and Universities reported, and forty-six Seminaries. In 1815 we had no benevolent organizations. Now we have "The Missionary Society of the Methodist Episcopal Church," with its numerous auxiliaries and missions. We cooperate with the "American Bible Society" and the "American Colonization Society". Now we have the "Sunday School Union of the Methodist Episcopal Church" with five hundred thousand children under its care. We have our "Methodist Episcopal Tract Society" which, though young, yet is vigorous, and is scattering, with a benevolent profusion, the seed of life both in this country and in others. Then but little was done to circulate a thorough Methodistic literature. Though we had, 'tis true, a "Book Concern", and sent out every preacher with his saddlebags crammed full of books for sale. Now we have our great publishing establishments at New York and Cincinnati, and sundry Depositories. We have also our *Quarterly Review, Monthly Magazine, Ladies Repository,* and our whole family of *Advocates.* Surely God has done great things for us, and has a great work for us to do. Let us maintain inviolate our moral discipline, the purity of our doctrines, pastoral diligence, the ardor in the pulpit so characteristic of early Methodist preaching, and our itinerant aggressive warfare against sin, and our path will shine more and more unto the perfect day.[5]

THE TREND FROM CIRCUITS TO CHURCHES

By the mid-nineteenth century a natural movement was well under way in American Methodism which was destined to affect the life of the Church greatly, as it brought about the adaptation of the Methodist system to the changing environment of a nation that was growing up. This movement was pressed forward by the nature of Methodist growth. It was the change-over from the Circuit system to a system of Churches. In the Circuit system of early Methodism places of worship were of secondary importance. The Circuit Riders established the preaching places of their extensive Circuits in the homes of persons who would welcome this ministry. As Classes were organized, and grew strong, developing into Societies, the Societies built Meetinghouses. Some of the Societies in the towns early developed sufficient strength to command the full-time services of a Minister, and became Station appointments. It has been noted that of the original forty-three appointments of the Pittsburgh Conference, in 1825, there were six Stations and thirty-seven Circuits.

---

[5] Charles Cooke, The March of Methodism, *Pittsburgh Christian Advocate,* June 21, 1853.

As more and more Meetinghouses were built the demand grew for Sunday Services in them, and the week time preaching of the Circuit Riders, according to their itinerant schedule, declined. The number of preaching places assigned to each preacher decreased as the strength of the individual Societies increased. The existence of houses of worship made possible the rise of different methods in evangelism, the religious guidance of children and youth, and changes in the nature of the worship services. This called for a more settled ministry than the Circuit system afforded. The changes that resulted were a natural part of Methodist growth. To many of the "Fathers," whose labors and sacrifices had planted the Church by the Circuit system, the changes that were coming were viewed with apprehension, while the mighty growth of the Church under the pattern of the Circuit system was looked upon as evidence of divine approbation of the system itself. A true understanding of the nature of the development of Methodism requires an awareness that the methods by which the Church moved in to possess the land for the Lord on the frontier, in the early days of sparse population, necessarily needed to change, as the Church adapted itself to the conditions that came with the growing American population and way of life.

That this trend may be seen in the light of contemporary accounts, several statements of changes that were occurring in the Pittsburgh Conference, in specific areas, will be inserted here. These accounts paint a picture of the pattern of change in Methodism which was characteristic of the middle portion of the nineteenth century.

Thomas M. Hudson recorded the changes that occurred between 1822 and 1863 in the region of Indiana and Armstrong Counties in Pennsylvania:

> In 1822 I was appointed to the Mahoning Circuit in Pennsylvania. Dennis B. Dorsey was my colleague. Thornton Fleming was my Presiding Elder. The Circuit was large, being about three hundred miles in circumference, and most of the country was new and thinly inhabited. In all the territory over which we traveled there were but three public places where we could meet to worship. A small log Meetinghouse, called Hopewell, near the Conemaugh River in Indiana County, a small school-house in Armstrong County, and the court-house in Kittanning. With these exceptions, our meetings were held in private

> houses, or in the woods, as occasion offered. When we commenced the labors of the Circuit there were only fourteen appointments. This furnished a favorable opportunity for us to occupy new ground. A ministry called of God to preach the Gospel to every creature, must, if faithful to its high trust, enter into every open door and use every efficient means to hasten the world's salvation.
>
> On one occasion I was invited by Squire Davis to preach at Blairsville. Blairsville was then in its infancy, being only a small village consisting of four or five houses. We organized a class of seven members and thus Methodism was introduced into Blairsville. Blairsville is now a beautiful town, adorned with fine Churches and public buildings, and that little class has grown to be a Society of three hundred and forty-four members. (1869)
>
> During the year we held a Camp-meeting in the neighborhod of Glade Run, the first ever held in that region of country. It excited much interest among the people, and resulted in the conversion of many. At that time there was no preaching in the town of Indiana. I secured permission to begin Methodist preaching there in the court-house. We found on the Circuit at the beginning of the year, fourteen appointments and ninety-two members. At the end of the year we returned to the Conference a report of twenty appointments, and over three hundred members.
>
> I visited that country again after many years absence (apparently about 1863), and was astonished with beholding what God had wrought. The wilderness had become a fruitful field, and the people were living in wealth and comfort. The country was adorned and blessed with numerous beautiful Churches. There were some fifteen Methodist Ministers employed and comfortably supported within the territory which formed the Mahoning Circuit, where my colleague and myself each received about seventy dollars for our support. Within the last forty years the growth of Methodism in that region has been wonderful, demonstrating the efficiency of the Gospel to enoble and save mankind.[6]

Wheeling was a Station appointment in 1827, and Thomas M. Hudson was assigned there that year. The following account describes the difficulty of preacher's moving day in those years, the strength of Methodism in Wheeling, and its growth:

> At the Conference of 1827 I was appointed to Wheeling Station, Virginia. The process of moving was difficult and laborious. The distance was about eighty miles, and much of the way was over a very hilly and wild wilderness country. But after making all necessary preparatory arrangements, and bidding our dear Clarksburg friends farewell, having received from them all needful provision for the journey, we started, with our household goods in a wagon and the family in a carriage. On the fourth day we reached Wheeling in safety.
>
> At that time the only Methodist Church in Wheeling, or within six miles of that place, was a small brick building which stood upon the lot now occupied by the Fourth Street Methodist Church. The Society then numbered one hundred twenty-three white, and fourteen colored members. In 1869 there are six Churches, with a membership of about thirteen hundred. Then the Church property was worth not more than two thousand dollars. Now it is worth more than one hundred thousand dollars.[7]

The following account of the planting and development of Methodism in Johnstown, Pennsylvania, from 1826 to 1854, illustrates the trend of the Church toward becoming a settled ministry of the Gospel:

> My first visit to Johnstown was in 1826. I then took a missionary tour through the mountains for my health. I commenced my operations in Smithfield, the "Little Crossing",

---

[6] Hudson, Thomas H., *Life and Times of Rev. Thomas M. Hudson,* published in 1871, pp. 42 ff.

[7] *Ibid.*, pp. 87, 193.

as it was then called. I had formed the first Methodist Society in Smithfield during my pastorate in Uniontown in 1820. There I fell in with Rev. John B. West, who was then traveling Somerset Circuit. We took our course northward, preaching upon our way at Somerset, Turkeyfoot, Stoystown, and so on, until we arrived at Johnstown. We spent three or four days preaching in Johnstown and its vicinity. We formed the first Methodist Society in this region at the house of William Slick, three miles from Johnstown. It consisted of nine members. This was the beginning of Methodism in this peaceful valley. At that time Johnstown only contained six families. An old classmate, whom I met there, insisted upon my buying six lots, now in the center and heart of the town, at ten dollars each. I refused the offer, thinking that the town would never be of any account.

In 1832 the Connellsville Circuit was divided. The part including Johnstown was erected into Blairsville Circuit, to which I was appointed. I found that the infant Society had already grown to thirty or forty members. I then preached here in a frame school-house on the banks of Stony Creek. At the close of the year I left the Circuit.

In 1843, being appointed Presiding Elder of the Pittsburgh District, I found Johnstown again included in my work. The Society had, by that time, built a respectable brick Church, and had increased to eighty members, or more. My term on the District ended in 1847. I did not visit Johnstown again until now, in the summer of 1854. I now find a large new two-story Church, forty-five feet front by sixty-five feet back, well furnished, and the worshipping house of a strong congregation, to whom I had the privilege of preaching twice yesterday with a great deal of satisfaction.

The improvement of Johnstown is beyond all anticipation. Its present population is about six, and will soon be ten thousand. The rolling mill in this place is a magnificent monument of American industry and enterprise. It is one of the most extensive in the United States, and manufactures its iron from its own ore. Its capital is one million dollars, and it employs eight hundred men. My visit has been to me one of unalloyed gratification. I feel very thankful that the Almighty has spared me to come back and witness the prosperity of the Church which I planted nearly thirty years ago in the wilderness.[8]

The following account by the Reverend J. K. Miller tells the story of the planting of Churches in what was to become an important section of the Pittsburgh Conference, and their development during the thirty-three years from 1832 to 1865:

In the year 1832 I was sent by Bishop Emory from the Conference session held at Wellsburg to the Braddock's Field Mission. Dr. Charles Elliott and Rev. Wesley Browning had preached within the bounds of the Mission the year previously, and had recommended that it be formed into a Mission Circuit. They regarded the region for some fifteen or twenty miles back from the City of Pittsburgh, between the two rivers, as needing our attention.

The Mission field began at the Garrison,* where the Reverend Peter Dravo's house was headquarters for the Missionary, and by whom he was greatly aided through the year, both by his counsel and his services as a Local Preacher. I also had the assistance of Brother Laird, Brother John S. Williams, Brother Philander Ruter, and Brother Wellington Weighley. Dr. Charles Elliott was Presiding Elder. We had no Churches, but preached in school-houses, dwellings, and barns.

In Lawrenceville we occupied a vacant room, and our meetings were characterized with fervor, power, and success. Brother Dravo was a faithful laborer. At the close of the year we built a small brick Church. Afterward we bought the Episcopal Church on the hill. Then a few years later erected the present edifice, where they now have a fine Society and a stationed preacher of their own.

---

[8] James G. Sansom, Visit to Johnstown, written July 3, 1854, *Ibid.*, July 18, 1854.

* Fort Fayette, the military headquarters in Pittsburgh. This fort was located in Lawrenceville.

> From here we went to East Liberty, and preached in a school-house, and also formed a Class. We had regular preaching, good meetings, and success. Some of our members then are still living, and are prominent members of that flourishing Station, occupying a Church valued at $12,000, and with more members than our whole Mission numbered at the close of the year.
>
> We passed on to Mr. Swisshelms, near Swissvale now, where we gathered together a good Society. We preached in his house regularly, and in his barn occasionally, and had good congregations and lively times. We subsequently built a Meeting-house there, but in a few years it was removed, and a fine brick edifice was erected in Wilkinsburg, where they now have a large Society, and are doing well. Afterwards another Church was built and a Society formed on Braddock's Field.
>
> We organized another Society at Funk's Mill, beyond Braddock's Field, on Turtle Creek, now called Brinton's Station. We preached also at Port Perry. We had the honor of forming the first Methodist Society in McKeesport. There were but a few houses there at the time. We now have our second Church building in McKeesport. I expect that they will build a third one there some of these days, and hold an Annual Conference in this once out-of-the-way town. Here they had last year (1864) one hundred members more than I had in all my Mission, viz, one hundred and fifty two, at my year's end.
>
> An opening for preaching presented itself out on the Greensburg turnpike, near Father Miller's, where we occupied a school-house for preaching, frequently preached elsewhere in the neighborhood, and formed a Class. They now have a Church and good Society.
>
> We went from here on to Murraysville and Salem, on the Northern turnpike, preaching in school-houses and dwellings, and making new appointments. We finally reached the Allegheny River and established preaching near the Verner farm, and at the Stoner School-house, where we formed a large Class and had fine congregations. We took into the Mission Squirrel Hill, and preached at Mr. James Sutche's, and other places on that hill. There they have now a Society, and a Church, and two preachers.
>
> Truly the Lord has done great things for us over all this region. Yet, after the lapse of thirty-three years, there is room between these two rivers for additional Societies.[9]

It will be noted that this account records the beginning, in 1832-1833, of the following Churches: Butler Street, Emory, South Avenue in Wilkinsburg, Squirrel Hill, Braddock, First Church in McKeesport, Miller's, Murraysville, Salem, and several others that require local research to determine.

This account of the development of Churches in the mid-nineteenth century from Societies raised up in homes by the early Circuit Riders, will be closed by the following accounts dealing with the Barnesville section of Ohio, then a part of the Pittsburgh Conference. First we take the statement of Joshua Monroe:

> In 1830, 1831, and 1832 West Wheeling District embraced all the territory now (1853) embraced in Barnesville District, Steubenville District, most of Cambridge District, and a large part of Allegheny District. Its eastern boundary extended along the Ohio River from the Beaver to the mouth of the Little Muskingum. Its western boundary stretched from McConnellsville on the Muskingum to Massillon on the Tuscarawas. Then we had twenty traveling preachers within these bounds. Now we have about seventy. Then we had 6,860 members. Now we have over 20,000. So mightily has the work advanced. This is a matter of thanksgiving to Him whose grace has been so gloriously manifested in effecting this mighty change.[10]

---

[9] Jacob K. Miller, First Home Mission in the Pittsburgh Conference, *Pittsburgh Christian Advocate,* February 25, 1865, *Cf., Ibid.,* July 19, 1834.

[10] Joshua Monroe, West Wheeling District, *Pittsburgh Christian Advocate,* May 10, 1853.

Then we turn to a series of reports concerning the Barnesville District, in which, in 1853, the Reverend John Coil, Presiding Elder on the District, details the condition of all the Circuits on the District that year.

This is the largest District in the Pittsburgh Conference. It is about eighty miles in length and about fifty miles in width, and embraces parts of six Counties. Through the District extends along the Ohio River near ninety miles, and about fifty on the Muskingum, the greater portion of the territory has been but recently settled. Though a great majority of the people are identified with the Methodist Episcopal Church, many of them are poorly informed about things Methodistic. By reducing the size of the Circuits, and supplying them with diligent and efficient men, a great reformation could soon be effected. We need some improvement in building, locating, repairing, and finishing Churches. Most of our Churches are too small. On the other hand, most of our Classes are too large. No leader can, with propriety, attend to more than twelve to twenty members, as they should. I would like to see our revival meetings conducted with the most profound reverence for the Lord, His House and His worship.

While I think our protracted meetings should be increased and improved, it is very evident that we must make greater effort at other times, and in other ways, to build up the Church of Christ, than we have done hitherto. Many of our converts are lost for want of proper attention. The Church members live beneath their privileges, and it takes some days, or weeks, to get them waked up and reclaimed, and then they backslide shortly after the meeting is closed, and many of the converts go with them.

In this communication I have presented the dark side of the picture; hereafter, the Lord willing, I will say some good things about this District. As to myself, I have neither blazed with the sun, soared among the stars, nor lodged in the mud.[11]

As it is my purpose to notice each Charge in the District I will commence with MARTINSVILLE CIRCUIT. This Charge embraces four regular appointments: Martinsville, Bridgeport, West Wheeling, and Scotts. At each of these places there is a good brick Church. There is also a Society at Burlington, about two miles above Martinsville. There are about five hundred members and probationers in the Charge, all Classed, and placed under the care of competent leaders. There are three Sabbath Schools in operation, embracing about three hundred children, and well supplied with books.[12]

The Circuits will be reported in regular order as we hold the fourth Quarterly Meetings on them. WOODSFIELD CIRCUIT. There are twelve appointments on the Circuit. They are convenient to each other, and the roads and accommodations are good. There are about seven hundred members and probationers, divided into eighteen Classes, and it would be much better if there were forty Classes instead of eighteen. There are ten Churches on this Circuit, nearly all out of debt, and regularly deeded to the Methodist Episcopal Church, and arrangements are made to build another at New Castle. I am sorry to say there is not a Sabbath School in operation on this Circuit.[13]

We will now turn our attention to BEARSVILLE CIRCUIT. This is the largest Circuit in the District, or, in the Pittsburgh Conference. It is forty miles long, and near twenty wide. There are twenty-two regular appointments connected with it. Here we have a speciman of the Circuits of former times. Those who formed this Circuit made it large that the preachers might be supported, and the people might have a cheap gospel. But the small Circuits generally pay the best. They cannot shift the responsibility to others, are better served, and the Church is kept in a better condition. The time for such large Circuits has passed away. As to Church property, the Circuit has a parsonage and twelve Meeting-houses.[14]

---

[11] John Coil, Barnesville District, No. 1, *Pittsburgh Christian Advocate,* April 5, 1853.

[12] *Ibid.,* No. 2, April 12, 1853.

[13] *Ibid.,* No. 3, April 19, 1853.

[14] *Ibid.,* No. 4, April 26, 1853.

I have now come to NEWPORT CIRCUIT. This is a medium Circuit, neither very large, nor yet very small. The Circuit embraces seventeen appointments, and several others might be taken up with profit, if there were laborers enough in the field. There are twelve Churches and a parsonage on the Circuit, but not any Sunday Schools.[15]

We will now pass from the Ohio to the Muskingum River, and give some account of BEVERLY CIRCUIT. This is a four-week Circuit, embracing eleven regular appointments, with ten Churches, and another is being built in Unionville. We have a good Board of Stewards who seem to "love Methodist Doctrine and Discipline", and to love the preachers also. It is very gratifying to me to see the interest taken by the preachers and the members here in the cause of Sunday Schools, and the circulation of our books. Where Schools are not already in operation, arrangements have been made to commence immediately.[16]

McCONNELLSVILLE CIRCUIT is one of the oldest and richest Circuits in the Pittsburgh Conference. This Circuit is well supplied with Churches, as there are but ten appointments, and nine Meeting-houses.[17]

SHARON CIRCUIT is situated in Noble County. There are fifteen preaching places and nine Meetinghouses. Several new Churches are needed on this Circuit. Sunday School matters are in an unsettled condition. The Sunday School is an important field for any of our members who feel that they should do something to glorify God and save souls. The children and youth need instruction, and exhortations delivered to them may have a very salutary effect, as they are not yet wedded to sin.[18]

It is with great pleasure that I make my report of SUMMERFIELD CIRCUIT. In attending a Quarterly Meeting here one might think that he had got to the great western emporium of Methodism. Though the bounds of this Circuit are about twelve by fourteen miles, there are fourteen appointments, and a heavy membership. In fact there is scarcely anything but Methodism within the bounds of this Circuit. There is a parsonage and ten Meeting-houses on the Circuit. Our Churches should be larger than they are. Yesterday at the Quarterly Meeting the house was full for the love-feast, and at eleven o'clock not more than half of the people could get in. We had, yesterday, love-feast, sacrament, three sermons, and two Sabbath School addresses, occupying about seven hours in all. Eight Sunday Schools have been commenced, and two more are to be started soon.[19]

STAFFORD CIRCUIT. This is a new Circuit, formed by connecting appointments taken from Summerfield, Woodsfield, and Brownsville Circuits. There are fourteen preaching places, with twelve Churches, and another to be built this summer. This is a good Circuit with some good members on it. One brother said that he had a very rough farm on Duck Creek, and someone asked him if he could plow it without swearing. He said, "O yes, and often I get so happy that I say *glory* instead of *gee,* and the horses seem to understand about as well".[20]

BARNESVILLE CIRCUIT. The size of this Circuit is ten miles in length, and four to seven miles wide, a mere garden spot. There are nine preaching places, seven Churches, and a new one to be built this summer. Some Sunday Schools have commenced this spring, and others are needed. The School in Barnesville is large and prosperous, with over two hundred scholars in it. The preachers have gathered one hundred seventy-six new members into the Church, and the spiritual condition of the Circuit is much improved. A revival commenced at Somerton during the second Quarterly Meeting, and spread all around the Circuit.[21]

FAIRVIEW CIRCUIT. This Circuit was organized at the last Conference from appointments taken from Barnesville Circuit. There are seven preaching places and a Church at each of them. The old house at Fairview has been taken down to make place for a new and better one. It will be large and beautiful, and will cost from $1,700 to $2,000. This is one of the best and most convenient Circuits in our Conference. Four of the appointments are on the National Road, and the others near it. There is a Sabbath School at every appointment except one, all in a prosperous condition.[22]

---

[15] *Ibid.,* No. 5, May 3, 1853.

[16] *Ibid.,* No. 7, May 10, 1853.

[17] *Ibid.,* No. 7, May 17, 1853.

[18] *Ibid.,* No. 8, May 31, 1853.

[19] *Ibid.,* No. 9, June 7, 1853.

[20] *Ibid.,* No. 10, June 14, 1853.

[21] *Ibid.*

CENTERVILLE CIRCUIT. This is another new Circuit, but one year old, and yet it has arrived at the full stature of a perfect Circuit in our Methodism. There are ten preaching places, five Churches, with arrangements for building two new ones, six Sunday Schools, sixty-nine teachers and officers, two hundred fifty scholars, and six hundred fifty books in the Sunday School libraries. The entire claim of $760 for preaching this year has been paid, and more than $100 missionary money has been collected. During the year one hundred twenty-five have been received on probation, and there appears to be a good state of religious feeling on the Circuit.[23]

ST. CLAIRSVILLE. In this Charge there are two Societies, two Meeting-houses, and two Sabbath Schools, all in a favorable condition. Thirty-five probationers have been gathered in this year, and there is harmony among the members of this Charge. Brothers Howard and Gressenger, editors of the Whig and Democratic papers, are both members of our Church, meet in the same Class, sing in the same choir, and they are both stewards in this Charge. I believe they are both peaceable men. The congregation at St. Clairsville is large and intelligent looking, at least. I suppose that many of them are intelligent, and yet they need more of the power from on high among them. May the Lord send it. Amen.[24]

CONCLUSION. We have on the District seven parsonages, one hundred forty-seven appointments, one hundred nine churches, with eight new ones on the way. There are 6,221 members and 1,066 probationers. There are twenty-three preachers in the itinerant work, and forty-three local preachers. 1,826 persons have been received on trial during the year. They have lodged, fed, and clothed me during the year, and I have been happy among them.[25]

The Methodist trend, illustrated by these contemporary accounts of the growth of Societies in numbers, the construction of churches, and the use of these places of worship in an expanded ministry, continued through the third quarter of the nineteenth century at a constantly accelerating pace. During this period of time the Pittsburgh Conference had no changes in territory, being composed of southwestern Pennsylvania, southeastern Ohio, and the panhandle of West Virginia. The development is highlighted by a comparison of the statistics of the Conference for 1857 and 1875. 1857 is chosen for the beginning year because that is the first year when the Conference Minutes record sufficient data for such a comparison.

Items of Report [26]	*1857*	*1875*
Number of Districts in the Conference	9	11
Membership	30,397	52,991
The Appointments:		
Number of Stations	35	88
Number of Circuits	92	149
Total number of appointments	127	237

---

[22] *Ibid.*, No. 11, June 28, 1853.

[23] *Ibid.*

[24] *Ibid.*

[25] *Ibid.*

[26] Statistical Columns, *Pittsburgh Conference Minutes* (M.E.), 1857 and 1875.

Average number of appointments per District	14	21
Average number of Churches on Circuits	5.3	3.5
Total number of Churches	523	614
Value of Churches	$572,431	$2,725,850
Number of parsonages	39	77
Value of parsonages	$32,000	$177,050
Number of Sunday Schools	436	612
Sunday School enrollment	26,079	54,262
Total paid for Ministerial support	$57,738	$252,313
Number of Ministers	157	222
Average salary received by Ministers	$367.76	$1,136.54
Contributed for Missions and Benevolences:		
For Missionary Society from Church	$8,425	$17,332
For Missions, from Sunday Schools	—	8,175
For Methodist Sunday School Union	492	525
For the Tract Society	658	373
For the Bible Society	1,456	—
By Woman's Foreign Missionary Society	—	1,898
For Board of Church Extension	—	1,762
For Freedman's Aid Society	—	1,299
For Education	—	362
Total benevolences	$11,031	$31,726

In checking this comparison, covering only an eighteen year period, the following gains are recorded: Increase in membership, 75% ; increase in value of Churches, 377% ; increase in benevolence contributions, 187% ; increase in total ministerial support, 336% ; average increase in individual pastoral support, 210%. It will be noted that the increase in the number of Station appointments is considerably larger than the increase in the number of the appointments, and the average number of Churches per Circuit had a sharp decline. This came about, principally, by the dividing of Circuits, as is illustrated in the above account of the Circuits on the Barnesville District in 1853. By 1875 there was a Sunday School in almost every Church, whereas, eighteen years earlier eighty-seven Churches reported no Sunday Schools in connection with them. The great increase in the value of the Churches indicates not only the initial construction of Churches where there had been none, but also the construction of more adequate Churches by many of the Societies, as their second, and some cases, third house of worship. The growing benevolence concern of the Church is witnessed to by the larger amount of money contributed for benevolence causes, and by the larger number of causes supported.

Changes Affecting the Ministry: Elimination of Equal Ministerial Allowance

From the earliest days of Methodism the chief guard over the Ministry has been at the point of character and consecration. In 1780 it was required that all traveling preachers should take a license from every Conference signed by Mr. Asbury. At the organizing Conference of 1784 the question, "What method shall we take to prevent improper persons from preaching among us as Traveling Preachers?" was answered: "Let no person be employed as a Traveling Preacher unless his name be printed in the Minutes of the Conference preceding, or a certificate be given him under the hand of one of the Superintendents." [27] To this was added, in 1786, "or, by the Elder of his District." The Methodist test of those called to preach stands practically identical in the Disciplines of 1808 and 1948. Quoting from the Discipline of 1808, we have the following:

> QUESTION: How shall we try those who profess to be moved by the Holy Ghost to preach?
>
> ANSWER: Let the following questions be asked:
>
> 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? Are they holy in all manner of conversation?
> 2. Have they gifts as well as grace for the work? Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly?
> 3. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?
>
> As long as these three marks occur in anyone, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.[28]

Men who thus felt themselves called to preach were required to secure a recommendation from the Quarterly Conference to the Annual Conference that they be admitted on Trial in the traveling Ministry. They were then examined before the Annual Conference, and

> We may then, if he give satisfaction, receive him as a probationer, by giving him the form of Discipline inscribed thus: To A. B., "you think it your duty to call sinners to repentence. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer".
>
> After two years probation, which is to commence from his being received on trial at the yearly Conference, being approved by the yearly Conference, and examined by the President of the Conference, he may be received into full connection, by giving him the form of Discipline inscribed thus: "As long as you freely consent to, and earnestly endeavor to walk by these rules, we shall rejoice to acknowledge you as a fellw-labourer".[29]

Preachers who proved themselves on probation were usually ordained Deacon when admitted into full connection. It was required that they be Deacons two years before being ordained Elders. The Course of Study came into being in 1816, under the following Disciplinary requirement:

---

[27] David Sherman, *History of the Revisions of the Discipline of the Methodist Episcopal Church,* New York, 1874, p. 160.

[28] *Discipline of the Methodist Episcopal Church,* 1808, p. 29, Cf., 1948, p. 91.

[29] *Ibid.,* p. 25.

> It shall be the duty of the Bishops to point out a course of reading and study proper to be pursued by candidates for the ministry, and the Presiding Elder, whenever such are presented to him, shall direct them to those studies that have been thus recommended.[30]

In 1844 the responsibility for the promotion of this Course of Study was placed upon a Conference Committee, to be named by the Bishop, and the Course was made for four years. This continued to be the method of admission of men to the Methodist Ministry throughout the nineteenth and into the twentieth century, with, gradually, more oversight of the required studies, and adjusted requirements for those who secured more formal educational training. The change-over from the Circuit system had little direct effect upon the Disciplinary provisions touching the admission of men to the Ministry. But the change in the salary system in 1860 put a premium upon qualifying men, educationally, for the better appointments.

The Circuit system of the Methodist Itineracy had three major regulations: 1. The power of appointment held by the Bishops. 2. The equal salary or "allowance" of all preachers. And, 3. The rule of limited pastoral tenure. The change of the system that was coming about in the second half of the nineteenth century modified the first of these regulations by introducing the Cabinet system, and it eliminated the other two regulations.

The first of these rules to be eliminated was the one dealing with the "allowance" of the preachers. At first the "allowance" of the preachers was $64 per year. Then, in 1800, it went to $80. Then, from 1816 to 1860, it stood at $100 per year for single preachers, and $200 per year for married preachers, with an additional allowance of $16 for children under seven years, and $24 for children between seven and fourteen years. Many of the early preachers were unmarried young men. They had little personal expense, other than clothing, as they were constantly traveling the Circuits, and stopping in the homes that were opened to them. When many of them married they were obliged to desist from the Traveling Ministry and Locate. Many of them became Local Preachers in Societies. Some of the married men secured small farms where their families lived, whom they were able to visit only intermittently.

In 1816 provision was made that,

> The Quarterly Conference of each Circuit and Station, at the Session immediately preceding the Annual Conference, shall appoint an Estimating Committee, consisting of three or more Stewards, who shall, after conferring with the Preacher, make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed among them.[31]

With the passing of the years this provision for ministerial support became increasingly inadequate. The following comment shows how providing for the Preacher and his family was looked upon in 1856:

---

[30] David Sherman, *op. cit.*, p. 160.

[31] *Ibid.*, p. 254.

> Statistics might be presented to show that there is a lamentable fault upon the part of the Methodist Episcopal Church to sustain its ministry adequately. In some portions of the country, Preachers are obliged to submit, without a single remonstrance, to a scanty allowance, poorly paid, or, to the ignominy of being styled "beggars". A minister must give himself entirely to the service of the Church, and then submit to being partially starved, with perfect composure, or, he is too worldly for an acceptable preacher of the Gospel,—he is placing his affections upon things of the earth.
>
> It is high time that our membership should be brought to a more sober way of thinking, and to a practical recognition of the claims of the Gospel on them in this matter, by some more definite measures of Church polity than are, at present, enforced by our Discipline.
>
> It is the extreme of folly to consider as charitable the support of men, who are abundantly competent to sustain themselves by the ordinary employments of life, but who abandon their chances of acquiring wealth by trade, and withdraw their physical and mental energies from the pursuits of business, to spend and be spent in the service of the Church.[32]

By 1846 the payments to the Preachers on "allowance" in the Pittsburgh Conference amounted to $26,846, and the extra amount estimated and paid for table expenses, rent, and traveling expense amounted to $11,178. In 1857 the amount paid on "allowance" was $28,788, and the extra payments had risen to an equal sum of $28,973. In 1857 the Pittsburgh Conference adopted the resolution,

> That the phrase "Claim of the Preachers" shall embrace the entire appropriation made by the Stewards of the Circuits and Stations for quarterage and table expenses, and that the Conference Stewards arrange their report and record accordingly.[33]

In 1860 the General Conference changed the rule on the quarterage allowance so that the estimate made by the Quarterly Conference Committee should be,

> The amount necessary to furnish a comfortable support to the Preacher or preachers stationed among them, taking into consideration the number and condition of the family or families of such Preacher or Preachers, which estimate shall be subject to the action of the Quarterly Conference, and the Stewards shall provide by such methods as they may judge best to meet such amount. The traveling and moving expenses of the Preachers shall not be reckoned as a part of the estimate, but be paid by the Stewards separately.[34]

It was this change in the rule on Ministerial Support, plus the increased financial level, as a result of the Civil War, which was the basis for the increase in total Ministerial Support in the Pittsburgh Conference of 336% from 1857 to 1875, as is noted above. The result may be graphically set forth in a table of comparative contributions for ministerial support in the Pittsburgh Conference:

Item of Change	*1860*	*1868*	*1875*
Average salary of Pittsburgh Conference Preachers	$426	$806	$941
Number who received over $3,000 per year	0	0	3

---

[32] J. C. Wells, Ministerial Support, *Pittsburgh Christian Advocate,* March 25, 1856.

[33] *Pittsburgh Conference Minutes* (M.E.), 1857, p. 31.

[34] *Methodist Episcopal Discipline,* 1860, p. 56.

Item of Change	*1860*	*1868*	*1875*
Number who received $2,000 to $3,000 per year	0	4	5
Number who received $1,000 to $2,000 per year	2	40	92
Number who received under $1,000 per year	197	156	149

Before 1860 the process was under way of breaking down the old Circuit principle of equal pay to all Preachers by the variations in the amounts allowed by the estimating committees for table expenses. And, as will be noted from the above, this breakdown was accelerated with the removal of the "allowance" provision from the Discipline. This established the "grade" system of appointments in the Methodist ministry. When we witness the success of the earlier system, and the flexibility it provided in the appointments, much can be said for the argument that it would have been better to have raised the "allowance" and so arranged the appointments as to make its payment possible.

CHANGES AFFECTING THE MINISTRY: ELIMINATION OF THE TIME LIMIT ON PASTORAL TENURE

The removal of the time limit on the appointments of the preachers was a more gradual process. It was accomplished in three stages, in the period between 1864 and 1900. The change was made necessary by the rise of Station and small Circuit appointments, and the resulting resident pastoral ministry, that developed in the Methodist Episcopal Church during the last half of the nineteenth century.

The original concept of the American Methodist ministry was that all the preachers served all the Societies. This idea had been developed by John Wesley as a practical expedient for his Societies in England as he supplied the preaching in his Societies with his unordained Lay "Helpers." Pilmoor, Boardman, Rankin, and Asbury brought the method to America.

> Originally the preachers changed, sometimes every quarter, and at all events every six months, and, as late as 1794, we find, in the Annual Minutes, this note: N. B. The Bishop and the Conferences desire that the Preachers would generally change every six months, by order of the Presiding Elder, whenever it can be made convenient.[85]

In 1804 the General Conference made the maximum time limit of a Preacher in the same appointment two years, and this rule prevailed in the Church for sixty years. The rule, enacted under the head of "the duties of a Bishop," read as follows,

> To fix the appointments of the Preachers, provided, he shall not allow any Preacher to remain in the same station more than two years successively; except the Presiding Elders.[86]

The time limit on the tenure of the Presiding Elder was determined by the following disciplinary provision, enacted by the General Conference of 1792:

---

[85] David Sherman, *op. cit.*, footnote, p. 165.
[86] *Ibid.*, p. 165.

> Question: By whom are the Presiding Elders to be stationed and changed?
> Answer: By the Bishops.
> Question: How long may a Bishop allow an Elder to preside in the same District?
> Answer: For any term not exceeding four years successively.[37]

A strong effort was made to change the rule on the pastoral time limit in the General Conference of 1856. Isaac N. Baird, then editor of the *Pittsburgh Christian Advocate,* and the leader of the Pittsburgh Conference delegation that year, described what happened.

> The first question of importance touching the general economy of the Church, was called up last Thursday on a report from the Committee to whom had been referred the memorials on the "Extension of Time" as they were called. The report was a negative recommendation on the subject. A motion to recommit, with instructions to report in favor of extending the time, was made. The debates were on this motion. It was a chosen battleground, and some excellent speeches were made, and various epithets such as "old fossil fogyism", and "Young America", interlarded with flowers of rhetoric, and some rather pungent sarcasm, filled up the hours of a day. The motion was voted down by 122 to 88.[38]

The question was raised in the General Conference of 1864, and the time limit was changed from two to three years.

> The extention of the ministerial term of service from two to three years was then taken up. Rev. J. B. Wakley took the floor and made a speech against the innovation. He opposed the measure because, he contended, it was an opening wedge for shattering into atoms the itineracy. The two year rule was thought by some to be unfavorable to study. Not so, he argued. The minister who loiters away his time will be a drone, no matter how much the time is extended. Others think that the two year rule is not adapted to the cities and to New England Methodism. Like the sunlight, he held, Methodism is adapted to every place.
>
> Rev. R. M. Hatfield followed in defence of the measure. The Church contemplated no smash up of the itineracy. British Methodism had the three year rule, and prospered with it. And, he held, large numbers of the best minds in the Church favored the change.
>
> The previous question was moved and ordered. The number voting to extend the time was 160 for, and 48 against. So the three years term is now law.[39]

Six prominent members of the General Conference of 1864 were named a Committee to issue a "Pastoral Address to the Members of the Methodist Episcopal Church" summarizing the actions of the Conference. Their statement concerning the extension of the time limit is that,

> We have observed, for some years, what seemed to be sufficient indications that the work might, in some instances, be better accomplished by extending the time during which a pastor might be allowed to minister to the same people. We have judged that the time for this change has arrived. We have, therefore, given the appointing power a discretion of three years instead of two. We hope this modification will have the tendency to relieve

---

[37] *Ibid.,* p. 169.

[38] Isaac N. Baird, Editorial Correspondence from General Conference, *Pittsburgh Christian Advocate,* May 27, 1856.

[39] S. H. Nesbit, Editorial Correspondence, General Conference Proceedings for Wednesday, May 18th, *Pittsburgh Christian Advocate,* May 28, 1864.

> our Church, without danger to our itineracy, and that it will supersede all necessity for further discussions on this subject.[40]

The three year rule prevailed for twenty-four years. By 1887, when one hundred sixty-seven appointments were made in the Pittsburgh Conference, seventy-six changes of pastorate were made. This meant that the majority of men were being forced to move after completing the full three year term, and there was strong agitation across the Church for a further extension of the time of pastoral tenure. The matter was strongly debated in the General Conference of 1888, and the time limit was extended to five years. Charles W. Smith described the action.

> One of the most important actions of the Conference was the extention of the pastoral term to five years. The committee having it in charge reported in favor of four years, but a minority report favored five. Nearly all agreed that there must be some change. The debate was animated and able. The laymen sustained a call for the vote by orders, and the ayes and noes were ordered. Dr. Buckley, who, as Chairman of the Committee, had the closing speech, threw all the strength of his wit and logic against five years and in favor of four. But it was of no avail. The minority report, which fixed five years as the limit of the pastoral term, prevailed. The vote stood as follows: Ministers, ayes, 208; noes, 66. Laymen, ayes, 88; noes, 65. The majority of the total vote was 165, so that the measure received a vote of more than two to one. This is gratifying. The change is an important one, and to have made it by a small majority would have been a misfortune. As it is, it has received so large an endorsement as to silence all faultfinding, and also to show that the time had come when something must be done. That it will prove a wise measure, I do not doubt.[41]

At this General Conference of 1888 the term of the Presiding Elder, which had been four years from 1792, was changed to six years, the Discipline being amended to read,

> A Bishop may allow an Elder to preside in the same District for any term not exceeding six years; after which he shall not be appointed to the same District for six years.[42]

The final action, removing entirely the time limit from the Methodist ministry, came in the General Conference of 1900. That was the first General Conference in which the Ministerial and the Lay Delegates were of equal numbers.

Charles W. Smith, who was a leading member of that General Conference, described what happened:

> The vote on the time-limit came on Wednesday morning. The discussion was good-tempered, but intensely earnest and very able. Near the end some of the friends of removal became nervous, and began to conclude they might better accept the minority report, which allowed the return of a pastor indefinitely at the request of a vote of three-

---

[40] Jesse T. Peck, Joseph Castle, L. B. Gurley, E. Adams, N. E. Cobleigh, and W. H. Ferris, Committee, Pastoral Address to the Members of the Methodist Episcopal Church, *Pittsburgh Christian Advocate,* June 11, 1864.

[41] Charles W. Smith, Editorial Correspondence from the General Conference, *Pittsburgh Christian Advocate,* May 31, 1888.

[42] *Discipline* (M.E.), 1888, p. 105.

fourths of the Quarterly Conference. This, they thought, would be better than nothing. But the closing speech by Dr. S. F. Upham, chairman of the Committee, a telling and stirring address, steadied the wavering lines, and the report was adopted by a vote of 433 to 238. By this large majority this radical change has been made, and the Church will have the opportunity to test its wisdom. Hereafter the appointments will be made annually, as heretofore, but may continue indefinitely.[43]

The changed conditions confronting the Methodist Preachers in the period just before the Civil War, as contrasted with the Circuit Riders, is summarized by Isaac N. Baird in an *Advocate* editorial, written in 1859.

> We yield to none in admiration of the self-denying, heroic toils of the fathers; but we cannot grant that which is claimed by sour-minded people who mourn over the degeneracy of the Church and its standard-bearers in our day. Ministers are not required to do the same work as those who have preceded them, for the sufficient reason that there is but little similarity in the circumstances of the case. If the preacher is not now called to lay new foundations, he is required to carry forward the structure so happily commenced by the fathers. The preacher of a half century ago traveled a large Circuit, but ministered to small Societies. The preacher of today moves in a narrower sphere, but is called to watch over a much more numerous membership. If the preacher then had longer rides, and a greater number of sermons to preach in his round of two, four, or six weeks, the very extent of his field relieved him from the necessity of such an amount of preparation for the pulpit as is now incumbent on those who preach several times a week to the same people.
>
> But there are differences of a more distinctly marked character than those to which we have alluded. Let us look at some of them.
>
> In early times the preachers had but little to do in originating and carrying forward Church building enterprises. The demand for Churches was not so great as now, the simpler state of society allowing the occupancy of groves, barns, school-houses, and private dwellings for religious uses, not for a short time only, but for years, and in many instances, through entire generations. Now, as soon as a Society is organized, in town or country, the question of a Church building comes up, ground is selected, the subscription started, and materials are gathered for the new temple. But who, as a general rule, is the mainspring of all this? Who the beggar-in-chief, the planner, the schemer, the financier? Is it not the modern preacher? From the time the corner-stone is laid until the final dollar clicks into the treasury, 'tis he must give his time and energy to the enterprise. The people will give the money, but it requires no small amount of moral suasion from the preacher to draw it out.
>
> The Sabbath School, a quite modern institution, has added greatly to the list of ministerial duties. These began in this country in 1785, but they made but slow progress for many years. In reading the biographies and autobiographies of those preachers for whom such memorials have been prepared, the reader will be struck with the almost entire absence of even an allusion to this great work. But that will be an imperfect record of the life of any true minister of these days which does not present him as busied in the various details of this great interest of the Church.
>
> To these duties must be added the work required of the minister on behalf of general education. A considerable part of the time of the Annual Conference is now occupied in the consideration of the interest of Academies, Seminaries, and Colleges. The preacher is expected to get money for them, get students, and in many ways labor to promote their interests.
>
> Added to these extra labors are the numerous collections to which he is required to give his personal attention. These are much more numerous than in the early history of the Church.

---

[43] Charles W. Smith, The General Conference, *Pittsburgh Christian Advocate,* May 31, 1900.

> This is a formidable role of duties for the hands of the modern preacher. In the former years there were hardships to be endured, and burdens to be borne, from which preachers are now, happily, exempt. But this list of new duties balances it up. We are inclined to the belief that the economy of the Church has, at no time, made provision for idlers; that, from the first, the duties of a traveling preacher were nicely adjusted to his utmost strength. We have abundant reason to know that this is so now.[44]

CHANGES AFFECTING THE CHURCHES AND LAITY: WORSHIP

The worship practices of American Methodism have gone through an evolution. Wesley's Prayer Book, sent to this country by the hand of Thomas Coke, and adopted by the Christmas Conference of 1784, never caught on in America. It was essentially a revision of the Book of Common Prayer of the Church of England, and was titled, "Sunday Service for the Methodists in North America."

> The "Sunday Service" went through only one American edition (1786), an edition in which Coke and Asbury made some changes which it is suspected Wesley did not like. Indeed Wesley said so. But in 1792 only that part of the book which we call the ritual—the offices of Communion, Baptism, Marriage, Burial, and the Ordinations—were kept and bound with a little book which was, even then, beginning to tower as the great book of our American Methodism, the "Discipline," embodying not ordered worship, but ordered action, as befits our American activities.[45]

The Wesleyan revival in England was characterized by extempore prayer, free preaching by Spirit-filled men, the expression of joy in personal religious experience, and by an outburst of faith expressed in song which has no equal in Christian history. These characteristics of Methodist worship were an important part of the reason that Methodism fitted so well into the evolving free life of post-revolutionary America. The General Conference sought to provide some uniformity of worship by the instruction that the morning service was to consist of "singing, prayer, the reading of a chapter out of the Old Testament and another out of the new, and preaching." Singing, praying, and preaching—these were the central expressions of Methodist worship. The ritual did not contain any form even for the receiving of members until 1864. That year the committal was put back into the burial office, and the ring into the marriage ceremony; also, forms for the laying of cornerstones, and the dedication of churches, were added. There was no published formal order of Methodist worship until the one appearing in the front of the hymnal in 1905.

> The publication of this book and the adoption of orders of worship caused a storm in many Methodist Churches. It not only smacked of formality, it was formality. The older generation wondered what the Church was coming to.
>
> In the back of the hymnal a series of responsive readings were inserted. Though at first

---

[44] Isaac N. Baird, The Preacher's Task, *Pittsburgh Christian Advocate,* February 22, 1859.

[45] Nolan B. Harmon, Jr., Methodist Worship: Practice and Ideals, in *Methodism,* edited by William K. Anderson, Methodist Publishing House, 1947, p. 231.

> viewed with alarm, they have commended themselves to the people, and have become a key feature of our worship.[46]

From the beginning of the Methodist movement under John and Charles Wesley the Wesley brothers produced their own hymnbooks for the Methodist people. These publications culminated in the great "Wesleyan Hymn Book" published in 1780. This became the standard Wesleyan Hymnbook in England for over one hundred years. Various hymnbooks of Wesleyan origin were used in this country before the organization of the Methodist Episcopal Church in 1784. In 1784 John Wesley sent over with Dr. Coke a "Collection of Psalms and Hymns for the Lord's Day." It contained only one hundred eighteen hymns, and was wholly inadequate to meet the needs of the growing Church. In 1790 a "Pocket Hymn Book" containing about three hundred hymns was published in Philadelphia, with a pastoral letter to the Methodists, signed by Bishops Asbury and Coke. It was essentially a reprint of a "Pocket Hymn Book" edited and published by Robert Spence, a Methodist Class Leader of York, England.

> The Spence "Pocket Hymn Book" was revised and reprinted as the Methodist Pocket Hymn Book by Bishops Coke and Asbury in 1802. Then, in 1810, Bishop Asbury issued a supplement to the hymn book. By order of the General Conference of 1820 it was revised again, and additions were made in 1821. At this time it was published in two small volumes, usually bound together in one, and called the double hymn book. The Methodists in America used the Methodist Pocket Hymn Book with the supplement until 1836, when an official hymn book "excluding all others for Sunday service" was ordered by the General Conference.[47]

The first official Methodist Episcopal hymnbook was issued in 1836. It contained 697 hymns, and no music. 429 of the hymns were by Charles Wesley, and 64 by Isaac Watts. No American hymns found a place in the book. The first official Methodist Protestant Hymnal was issued the same year. In 1847 the Methodist Episcopal Church, South, issued its first official hymnal in a large hymnbook of over one thousand hymns. In 1849 the second official Methodist Episcopal hymnbook replaced the edition of 1836. This book contained 1148 hymns, including fifty American hymns.

This is the hymnbook that was in use in this period when Methodism was in process of changing over from the Circuit System to becoming a system of Churches. With the erecting of Churches, and the establishing of Sunday services, came the introduction of musical instruments in the Churches and the musical leadership of choirs. There was no music in this hymnal, so the hymns were "lined out" by either the preacher or a chosen leader. The introduction of choirs and musical instruments caused difficulty in some Churches, the nature of which is illustrated by a couple of experiences of James J. McIlyar of the Pittsburgh Conference. In 1854 he was appointed to Martinsville, Ohio, where, he says,

---

[46] *Ibid.*, p. 234.

[47] Benjamin Franklin Crawford, *Changing Conceptions of Religion as Revealed in One Hundred Years of Methodist Hymnology, 1836-1935,* Carnegie Church Press, 1939, p. 30 f.

> The Church had a splendid choir led by Brother Samuel Woodcock and wife. They had their troubles from the anti-choir people in the Church. The choir was unfortunately located in the middle of the audience room, where they were annoyed by those around them, who endeavored to bring discredit on the singers by creating discord. An old man by the name of Van Pelt was not a believer in choir singing and did all he could to create discord by breaking in on their music. The first time I met Brother Van Pelt he commenced to abuse the choir, saying it was a great hindrance to the progress of the Church, and that there could not be a revival of religion with a Choir tolerated in the Church. He said he had been out in Iowa and heard a man make a speech in a meeting one day saying the choir singing originated with the devil. I said, "if that man had made such a remark in a Church over which I was a pastor, I would have brought charges against him for lying against God. The first choir we ever read about was at the creation of the world when the 'morning stars sang together and the sons of God shouted for joy.' And when the Babe of Bethlehem was born, there appeared the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good-will toward men.' Who ever heard of a choir in Hell. I want you to leave my choir alone." I heard no more from him on that question.
>
> The first thing I did was to provide a suitable place for the choir, which was done by building a raised platform between the doors, and making a seating capacity for forty persons. I had a chorus choir, and in all my ministry I never had another as good.[48]

The difficulty over the use of musical instruments in the Church is illustrated by McIlyar's experience when he was appointed to Union Church in Allegheny in 1868.

> On Saturday, following my assignment to this Church, I went to the city and hunted the chorister to give him the hymns for the Sunday services. He said, "you do not know, I suppose, that our choir does not sing at the morning service; it only sings in the evening." Of course I knew, but I kept it to myself. The trouble that had brought about the one-service-choir originated with the trustees, who had installed an organ in the Church. The membership was about equally divided on the organ question, one-half in favor of the instrument and one-half against it. The Official Board had adopted a resolution that the organ should not be played at the morning service, only in the evening, and then without prelude or interlude. With this arrangement there were practically two congregations,—the organites at night, and the antis in the morning.
>
> I said to the chorister, "Brother Wagstaff, is it any worse to have the devil in the Church in the morning than to have him in the Church in the evening?" "No", he replied, "I guess not." "Well", I said, "I guess his majesty is at both services, and I want you to get your choir together tonight and practice the hymns, and be in your places tomorrow morning to lead the music. And I want a prelude, and an interlude, played by the organist."
>
> Sunday morning I found my choir in their places. I announced the first hymn, the organist played a prelude, and the choir sang. They never sang better than on that morning, putting their very souls into the singing. The audience, with but few exceptions, kept their seats. It was amusing to look into the faces of the anti-organites and study the various phases of feeling revealed. I was sure that the devil was in his place allright.[49]

---

[48] James Jackson McIlyar, *An Autobiography,* edited by his grandson, M. D. Lichliter, privately published, 1912, p. 101. J. J. McIlyar (1816-1907) spent his entire ministry in the Pittsburgh Conference. This autobiography is a volume of 311 pages.

[49] *Ibid.,* p. 175 f.

In this firm way, and with a little maneuvering, Brother McIlyar was able to solve the problem in this Church.

The following article, written in 1870, points to the widespread church difficulties, caused by the conservatives of their day, over the use of choirs and organs in Churches.

> In some portions of the Church, the question respecting the best way of promoting the worship of God in His house, is perplexing the hearts and minds of ministers and people. A Southern paper says that a Minister, who has had a great deal of trouble with choirs, declares that, "the idea of music in the world to come is entirely repugnant to my ideas of peace and rest."
>
> What shall we do about it? The praises of God should be sung to edification. How shall we secure this end? The old-time usage was to have a precentor lead the worship of the congregation. He stood in front of the pulpit and sang, and the people joined. Who was the inventor of the modern choir, we know not. We know that the choral service was in the Old Testament ritual, and it is, therefore, not an innovation to have a select company of singers. But there has been a vast amount of trouble in securing the best talent, and in keeping that talent in its proper place.
>
> Others, again, are exercised on the subject of the use of the organ as a help to devotion. Tis true, the organ may sadly mar the devotion which it is appointed to assist if it is operated by a bungling performer. The position of an organist is one of great importance. He should be a person imbued with the spirit of his station, not only able to play skilfully, with a loud noise, but prepared, by the Grace of God in his heart, to enter into the life of the hymn, and to adapt his style to the sentiment of the song of praise. When this is true the value of instrumental music ceases to be a question.[50]

The third official hymnbook for the Methodist Episcopal Church was ordered prepared by the General Conference of 1876. After eighteen months' work by the committee the volume was published in 1878. This volume contained 1117 hymns, and for the first time it was titled, *The Methodist Hymnal,* the previous volumes being called *The Methodist Hymn Book.* This was the first hymnal in which the music accompanied the words, with several hymns being printed so as to be sung to the same tune.

The fourth official hymnal was ordered by the General Conference of 1904, as follows,

> We accept and adopt the action of the joint commission on federation providing for a common hymnal, common catechism, and a common order of worship for the Methodist Episcopal Church and the Methodist Episcopal Church, South.[51]

This hymnal was published in 1905. It contained 748 hymns, with each hymn being set with its own tune. As has been noted, it was not until this time that a formal Order of Worship, and a set of Responsive Readings, appeared in the Methodist Hymnal.

The fifth and current Methodist Hymnal was published in 1935 by a committee of thirty-six members representing The Methodist Episcopal Church,

---

[50] Church Music, *Pittsburgh Christian Advocate,* June 11, 1870.

[51] *General Conference Journal of the Methodist Episcopal Church, 1904,* p. 535.

The Methodist Episcopal Church, South, and The Methodist Protestant Church. It was a prelude to reunion. This Hymnal contains 564 hymns, exclusive of chants and doxologies, only seventy-six of which were in the first Hymn Book of 1836. B. F. Crawford, of the Pittsburgh Conference, in his exhaustive study of Methodist hymnody, summarizes the changes and trends of a century in the following fashion:

> There is a marked change in the distribution of the authorship of hymns throughout the one hundred year period. Charles Wesley and Isaac Watts furnished 493 hymns for the 1836 edition, while only 73 of their hymns appear in the 1935 Hymnal. The Wesleyan revival, which occurred in the eighteenth century, furnished nearly all the hymns for the early Methodists. The new hymnal, which has a total of 564 hymns has only 139 from eighteenth century authors. Of the 76 hymns which have survived all the revisions, 43 are from the pen of Charles Wesley, and embody the best of the Wesleyan theology. The seventeenth century, which furnished 12 hymns for the first edition, has supplied 28 for the latest. The first half of the nineteenth century provided only three hymns for the first book, but 64 for the last. There are 146 hymns in the latest book which come from the last half of the nineteenth century, and 87 from the twentieth century. In the 1935 hymnal almost every century has contributed at least one hymn.
>
> This study reveals that the first standard hymn book of the Methodist Episcopal Church was an eighteenth century product of the Wesleyan revival; whereas the latest hymnal is a fairly representative volume of all the Christian centuries. The first hymn book was almost exclusively Wesleyan, with a gradual diminution of Wesleyan hymns, until the last revision gives us a hymn book covering nearly all the Christian centuries, and writers from all countries, and all denominations. This indicates that American Methodism is no longer a revival movement, but has developed, during the last one hundred years of its history, into a Church taking its hymns from all Christian history. This demonstrates the breadth of worship, the catholicity of doctrine, and the universality of Christian interest which American Methodism has attained.[52]

CHANGES AFFECTING THE CHURCHES AND LAITY: THE SUNDAY SCHOOL

A basic principle of Methodism, from its earliest days, has been that of spiritual nurture in group guidance and sharing, under consecrated Lay oversight. This was the essential nature of the Methodist Class Meeting, which was the central nucleus of early Methodist organization. The Class Leaders were godly Laymen. They were chosen by the Circuit Rider Pastor-in-Charge. The Class Leader, in turn, was the key spiritual person in the maintenance of the local group as a spiritual unit. With the building of Churches, and the rapid growth of the Societies, plus the coming of a more resident ministry, the importance of the Class Meeting and the Class leader gradually declined. Its remnants are to be found in the Adult Classes of the Church Schools, and in the Prayer Meetings of today. The following statement by a member of the Pittsburgh Conference, made in 1875, deals with this change, though Brother McAbee does not understand the real cause for the change, which was the decline in the need for Class Meetings of the earlier type, with the passing of the Circuit system.

---

[52] Benjamin Franklin Crawford, *op. cit.*, pp. 45 ff.

> Why will Class Meetings die out? Because there has never been any system of education or preparation provided or required by the Church for leaders. Why will they be merged into or superseded by the Sunday School? Because there never was such a persistent and increasing effort to educate Christian workers as there has been to educate the Sunday School teacher; helps and journals, teachers meetings, and normal classes, institutes, conventions, and assemblies, local and national. The standard of intellectual and spiritual acquirement for the teacher is higher, higher. Progress is written on the Sunday School, decay on the Class Meeting. The Sunday School teacher, with a class of from six to twelve, is nearer Wesley's idea than our present Classes of sixty or more. The plan of study in the Berean system contemplates both instruction and experience. It looks as if this was to be, and if it proves more efficient than the present Class Meeting, welcome the day. For it is almost a farce as it is, except for a short time after a revival.[53]

Methodism may, legitimately, lay claim to the distinction of having initiated the Sunday School. When John Wesley was in Georgia, as Oglethorpe's Chaplain to the new debtor's colony, in the years 1736 and 1737, "he set aside a portion of the Sabbath afternoon to meet the children belonging to his mission for catechetical instruction." It was not long after the beginning of the Methodist movement, in 1738, until Wesley began to establish his schools for the training of children and youth. First came the Kingswood School, in 1741, then Leeds, then the New Castle Orphan House with forty children under a master and mistress. And John Wesley conducted a school in his own house in London to which sixty poor children came. In 1748 Wesley's Conference instructed his preachers to "meet the children apart, and give them suitable exhortations."

Robert Raikes (1735-1811) is credited with being the father of the Sunday School, the first being held in Gloucester in England in 1781. Raikes was editor of the *Gloucester Journal,* a county Tory newspaper. A devout Christian, and a faithful churchman, he became concerned about the neglected intellectual, moral, and spiritual condition of the children of the poor people, and determined to do something about it.

> He saw very clearly the surest result in education, and therefore sought the help of four excellent women teachers, who were devout Christians, whom he paid a small allowance for their services, and, gathering the children on the Sabbath day attempted the kind of work which has given shape to the modern Sabbath-School. He procured the help of the clergy, and the enterprise begun in such unpretending manner, grew into proportions of which Raikes himself had not the faintest idea. The instruction, at first, was confined to reading and writing. Instead of secular text-books the Bible was the principal reading book used, and so the children were made familiar with the gospel's great benefits to man. He tells how he got the children to attend his school. "I went around to remonstrate with numbers of the poor on the melancholy consequences that must ensue from a fatal neglect of their children's morals. I prevailed with some, and soon others followed, and the school began to prosper in numbers. The children were to come soon after ten in the morning and stay until twelve. They were then to go home and return at one, and, after reading a lesson, they were conducted to Church. After Church they were employed

---

[53] J. W. McAbee, The Sunday School Class Meeting, *Pittsburgh Christian Advocate,* February 11, 1875.

in repeating the catechism until half past five, and then dismissed." The great principle I inculcate is to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such plain precepts as all may comprehend." [54]

The historian of the Sunday School Movement in the Methodist Episcopal Church asserts that,

> The incident that led to the beginning of the first Sunday School under Robert Raikes relates itself to Methodist history. It was Sophia Cooke, later the wife of the "Demosthenes of Methodism," the Reverend Samuel Bradburn, one of Wesley's most noted preachers, who first suggested the idea of a Sunday School to Robert Raikes, assisted in its first organization, marched with him at the head of the scholars when they were taken to the parish Church, and was one of his most effective teachers.[55]

In the first Annual Report of the Sunday School Union of the Methodist Episcopal Church, made by Nathan Bangs, Corresponding Secretary of the Union, in 1828, the priority of Methodist leadership in the Sunday School movement is strongly set forth. Dr. Bangs said,

> No sooner had Mr. Wesley heard of the experiment of Mr. Raikes in his native city of Gloucester than he cordially approved of it, and published an account of it in *The Arminian Magazine* for January, 1785, exhorting his Societies to imitate this laudable example. They took his advice, and in the same year, laboring, hard-working men and women, began to instruct their neighbor's children, and go with them to the House of God on the Lord's Day, without being hired for the purpose.
>
> Thus it may be seen that by Mr. Wesley's advice were Sunday Schools first taught by Methodist volunteers, without fee or reward. In that same year, 1785, these schools began to multiply among his people, in every instance, the teachers engaging in this work for conscience sake.
>
> A Wesleyan Methodist, Mr. Charles of Bala, introduced these Schools into Wales, and the wants of the Sabbath Schools of Wales for the Holy Scriptures gave rise to the formation of the British and Foreign Bible Society. The first Sabbath School ever planted in Asia was established by Messrs Harvard and Clough, Wesleyan missionaries in Ceylon. The missions in the islands of the West Indies have for many years enjoyed the advantages of Sabbath Schools,—and ever since the year 1785, wherever Methodist missionaries were sent, they have not ceased to originate and multiply these institutions.
>
> It is a source of gratulation to us as American Methodists that the first Sabbath School ever established in America was organized under the direction of the venerable Bishop Asbury, and the preachers in connection with him, for the benefit of the slaves in the South. In the year 1786 a Sabbath School was taught in the house of our aged brother, Thomas Crenshaw, now living in Hanover County, Virginia.[56]

Wardle's History of the Sunday School movement in American Methodism holds that this School in the Crenshaw home was the second such School in America. That the first was begun by a Methodist layman, William Elliott, at his home in Virginia in 1785. In that year he organized a Sunday School in his home where he gave religious instruction to his own and his neighbor's children at one hour, and to the Negroes at another hour.[57]

---

[54] John McClintock and James Strong, article on Robert Raikes, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature,* New York, Harper and Brothers, 1891, VIII, p. 883.

[55] Addie Grace Wardle, *History of the Sunday School Movement in the Methodist Episcopal Church,* Methodist Book Concern, 1918, p. 17.

[56] Nathan Bangs, First Annual Report of the Sunday School Union, *The Methodist Magazine,* Vol. XI (1828), pp. 349 ff.

In 1790 the rule appeared in the Minutes which required that,

> persons be appointed by the Bishops, Elders, or Preachers, to teach, gratis, all poor children, black and white, that will attend, and have a capacity to learn. The Council shall compile a proper school-book, to teach them learning and piety.[58]

Bishop Asbury was much concerned about this matter. At the Conference held at Charleston, South Carolina, February 17, 1790, the Bishop said, "Our Conference resolved on establishing Sunday Schools for poor children, white and black."[59] And in a general letter to the Methodist preachers, under date of September 16, 1791, he urged the establishment of schools for children to bring Christian education to all.[60] He followed this up by endeavoring to organize a day-school in each Presiding Elder's District in 1792. The School organized in Uniontown under the supervision of Charles Conaway in 1792 was a part of this project of Bishop Asbury.

The rapid growth of American Methodism, and the evolution of the wide-ranging Circuit system, made it peculiarly difficult for the Circuit Riders to establish and maintain Sunday Schools. Then too, the development of the Methodist Classes, under the oversight of the Class Leader, and the expectation of home guidance for the children of the members of the Classes, reduced the necessity for Sunday Schools. Such Schools as were established were usually in those places where the Societies had grown strong enough to erect Church buildings and set up some organized Church life.

> From the establishing of Methodism in America, in 1784, until 1824, Sunday Schools were of local organization alone, urged by the leaders of the Church, but not unified or centralized even by so much as reports to the Conferences of the Church. From Methodism's early inception the training of the young was made obligatory upon each pastor, but the forming of Sunday Schools, as such, was merely an admonition from headquarters. When the American Sunday School Union was organized, in 1824, the Methodist Sunday Schools, as a rule, joined themselves to that association. Some, however, withheld from this cooperative work on account of differences in method and theological beliefs.[61]

In 1824, the interdenominational American Sunday School Union was organized. By the end of its ninth year of operation, in 1833, it had 14,550 Sunday Schools operating under its auspices, with 760,000 pupils.[62] A large part of the financial resources of the Union came from the sale of Sunday School books, depositories of books being located in most of the centers of population. There was a depository in Pittsburgh.

---

[57] Addie Grace Wardle, *op. cit.*, p. 46.

[58] Jesse Lee, *op cit.*, p. 160.

[59] Francis Asbury, *Journal*, Vol. II, p. 65.

[60] Addie Grace Wardle, *op. cit.*, pp. 53 f.

[61] *Ibid.*, p. 203.

[62] The American Sunday School Union, *Pittsburgh Conference Journal*, June 14, 1834.

The matter of the religious instruction of children received careful attention in the General Conference of 1824. The Committee on Education, of which Martin Ruter was Chairman, reported as follows:

> The education of children is necessary to the well-being of society; and Christian people have ever held it to be among their most sacred duties. In the very establishment of Methodism this matter was recommended to our people, and made the duty of our ministers. Your Committee is impressed with the unpleasant fact that this subject, so intimately connected with the vital interests of our Church, has been, and is, much neglected. Unless effectual measures can be adopted for securing proper attention to the rising generation under our care, we may anticipate unhappy consequences.[63]

The committee recommended that the preachers form the children into classes and make arrangement for their instruction. Then Dr. Ruter, who was the Manager of the Western Book Concern, at Cincinnati, began the publication of Sunday School instruction books.

The organized Sunday School work of American Methodism dates from the official establishment of The Sunday School Union of the Methodist Episcopal Church, on April 2, 1827. The organization was effected in New York, and, on April 10th, Nathan Bangs was elected the first Corresponding Secretary. The purposes of the Union are set forth in its Constitution.

> The objects of this society shall be, to promote the formation, and concentrate the efforts, of Sabbath Schools connected with the congregations of the Methodist Episcopal Church, and all others that may become auxiliary; to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service and worship of God.
>
> Sunday School Associations paying three dollars or more into the funds of this institution, and sending a copy of their Constitution, a list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.[64]

The Constitution of the new Union, a suggested form of Constitution for Auxiliaries, and an address by Dr. Bangs explaining the purposes and plan of operation of the Methodist Sunday School Union were published to the Church in the *Christian Advocate and Journal.* This Union received the approval of the General Conference of 1828, and enjoyed immediate success. At its first Annual Meeting, in 1828, the reports showed 251 Auxiliaries in twenty-one States, with a total of 1,024 Schools, 2,048 Superintendents, 10,290 Teachers, and 63,240 Scholars.[65]

By action of the General Conference of 1832 the Sunday School, Tract and Bible Societies of the denomination were merged. This proved an unfortunate move, and in 1836 the Methodist Bible Society was dissolved, and Methodist allegiance was given to the American Bible Society. The Sunday School work suffered a serious decline after the fire which destroyed the Book Concern in New York on February 18, 1836. The 1840 General Conference set up the Sunday School work of the denomination as a separate agency. That General Conference also wrote into the Discipline the provision making it the duty of the Preachers to establish Sunday Schools, and to make a report on their Schools to both the Quarterly and the Annual Conferences. The General Conference of 1844 granted the request of the Board of the Sunday School Union that an Editor of Sunday School books and publications be elected, whose entire time should be devoted to the Sunday School cause. These actions, in the early 1840's, gave the Methodist Sunday School movement a strong impetus as Bishops, Presiding Elders, and Pastors gave their attention to the establishment of Sunday Schools in the Societies.

---

[63] Report of General Conference Committee on Education, *The Methodist Magazine,* Vol. VII (1824), p. 276.

[64] Constitution, Sunday School Union of the Methodist Episcopal Church, *Christian Advocate and Journal,* New York, April 21, 1827.

[65] First Annual Report, Sunday School Union of the Methodist Episcopal Church. *The Methodist Magazine,* Vol. XI (1828), p. 352.

The first available report on Sunday Schools in the Pittsburgh Conference is for 1832. In the Conference session that year,

> the names of the Circuits and Stations were called to ascertain what had been given in the course of the year for missionary purposes, and for the publication of Bibles, Tracts, and Sunday school books; and also to ascertain what number of Schools are now in operation within our bounds, and the number of scholars therein taught.[66]

In 1832 there were fifty-five appointments in the Pittsburgh Conference, with approximately one thousand preaching places, and a Conference membership of 29,493. The report on the Sunday Schools shows that there were 160 Schools with 6,641 scholars. Thirty-four appointments each reported having one or more Schools, and twenty-one did not report any Schools. The largest number of Schools on a Circuit was reported by Youngville and Smithport, with fourteen. The remainder of the Circuits reporting Schools each had nine schools or less, nine of them reporting only one.

The strength of the Sunday School movement within the Pittsburgh Conference, in 1832, points to an early emphasis upon this work. In 1842, after the separation of Erie Conference, the Conference reports showed 183 Sunday Schools with 1,579 Teachers, and 11,022 Scholars, having 20,833 volumes in the Sunday School libraries. By 1848 this had risen to 303 Schools, with 3,423 Officers and Teachers, 17,025 Scholars, and 38,861 volumes in the libraries.

In 1834 Charles Elliott proposed that the Pittsburgh Conference organize a Sunday School Union to be auxiliary to the denominational Union,[67] but nothing came of the suggestion, and it was not until 1847 that the Pittsburgh Conference first organized such an auxiliary society. The original minutes of the organization contain the record of what was done.

---

[66] Charles Cooke, Secretary, Report of Pittsburgh Conference, *Christian Advocate and Journal and Zion's Herald,* New York, September 14, 1832.

[67] Charles Elliott, Editorial on Sunday Schools, *Pittsburgh Conference Journal,* June 28, 1834.

> The Committee on Sabbath Schools at the last session of our Conference recommended that a meeting should be held during the session for the purpose of promoting this great interest. Pursuant to this recommendation, immediately after the adjournment on Tuesday afternoon, July 6th, 1847, J. K. Miller, Vice President of the Sunday School Union of the Methodist Episcopal Church for the Pittsburgh Conference, was called to the Chair, and Charles Cooke acted as Secretary. Bishop Janes addressed the meeting in the happiest style.
>
> After the address it was resolved that we form an Association, auxiliary to our general Union. More than one hundred persons agreed immediately to become members of it, and after appointing a committee to draft a Constitution adjourned to meet the next day.
>
> The next morning we met and adopted the following brief Constitution:
>
> 1st Article: This Society shall be called the Sunday School Society of the Pittsburgh Conference, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church.
>
> 2nd Article: Any person contributing to the funds of this Society the sum of fifty cents annually may be a member thereof.[68]

The Constitution made provision for Officers and a Board of Managers, arranged for an annual meeting during the Conference session, and urged the preachers to enroll members who would pay their fifty cents in the Churches.

The report of the Conference Sunday School Society made to the Conference session of 1850 sets forth the importance of the work of the Sunday Schools as viewed at the mid-nineteenth century.

> It is now conceded, universally, that Sunday Schools are of immense utility and importance. We have formed a Conference Sunday School Union, to unite our efforts to promote the cause of Sunday Schools throughout the bounds of this Annual Conference. Never in the history of our beloved country has a more auspicious period presented itself to make a combined and enlarged effort, in behalf of the rising generation, than the present. Nor ever, in any other way, can as much success be rationally anticipated, as from Sunday School institutions. Our purpose is to organize Sunday Schools in every place possible, to perfect the manner of conducting them, and to furnish them with our superior Sunday School publications. Also, to increase the circulation of *The Sunday School Advocate* and to multiply our contributions to the funds of the Sunday School Union. We need more ardent prayer, much more preaching upon this subject, and untiring perseverance in this most promising field of labor. Such efforts, blessed by the outpouring of God's Spirit upon us, warrant us to anticipate glorious results for our Church and Country.[69]

During the third quarter of the nineteenth century, as Methodism moved away from the Circuit system, the emphasis upon Sunday Schools continued, so that by 1875, practically every Methodist Society had a Sunday School established in connection with it. This may be shown by a comparative statistical tabulation, which shows the growth of the number of Sunday Schools and their enrollments, along with the Church and Church membership figures for the period of 1850 to 1875, spaced at five year intervals:

---

[68] Original Mss. Minutes, *The Sunday School Society of the Pittsburgh Annual Conference,* pp. 1 ff.

[69] J. K. Miller, Chairman, Third Report of the Sunday School Society of the Pittsburgh Conference, *Pittsburgh Christian Advocate,* July 17, 1850.

	Methodist Episcopal Church			Pittsburgh Conference[70]			
Year	*Schools*	*Scholars*	*Church Members*	*Schools*	*Scholars*	*Churches*	*Church Members*
1850	8,021	429,589	600,814	369	18,972	No report	35,411
1855	10,469	579,126	690,598	420	27,468	No report	35,543
1860	13,447	807,988	857,198	507	34,141	561	36,926
1865	13,365	914,587	817,779	519	39,780	551	34,889
1870	16,440	1,197,674	1,165,051	575	46,935	570	43,508
1875	19,106	1,398,731	1,373,559	612	54,262	614	52,991

It will be noted from this tabulation that during the time of the Civil War the Sunday School enrollment passed the Church Membership, and that, by 1870, there was a Sunday School in practically every Church. This early Sunday School enrollment consisted almost entirely of children and youth, the adult members of the Church still meeting under the older Classes with their Class Leaders, though, as shown above, the trend was toward the merging of this adult work into the Sunday Schools. Already, by 1857, the Sunday Schools had become the major evangelizing agency of the Methodist Church, and this emphasis was to be accelerated after 1875. The Annual Report of the Methodist Episcopal Sunday School Union, for 1857, contains the following statement:

> Six hundred and thirty nine thousand, one hundred and twenty children, one tenth of the children of this nation, between the ages of five and fifteen, are, at this moment, in the Sunday Schools of our Church. During the last eleven years nearly eighty-nine percent of the net increase of our Church membership has been derived from our Sunday Schools.[71]

This sketch of the Sunday School will be concluded with the following extracts from the report of the Committee on Sunday Schools to the Pittsburgh Conference session of 1873, which indicates how fully this work had been integrated into the life of the Churches of the Conference.

> Your Committee is persuaded that the growing importance of the Sunday School cause within the bounds of our Conference calls for the earnest care and attention of every minister, and of all the members of the Methodist Episcopal Church. The inauguration of the new Course of Bible Study for our Church is an event of the greatest importance. The study of the Word of God has been greatly promoted, within the last few years by the system of uniform lessons, and the new International movement furnishes an opportunity which the Sunday School Union of our own Church has improved for commencing a systematic and thorough Course of Study. We recommend the adoption of our own Berean Uniform Lessons in all our schools.
>
> In view of the fact that a large proportion of the Missionary money now contributed by our several charges comes through the Sunday School, we, therefore, advise that all our Sunday Schools be organized into Missionary Societies, in accordance with the disciplinary requirements.
>
> We recognize the Sunday School as a means for the study of the Word of God, adapted alike to the wants of adults, as to the wants of our children, and we recommend that all labor to bring old and young into a hearty cooperation with its high purpose.[72]

---

[70] Tabulation from Statistical Columns for the years cited, *Pittsburgh Conference Minutes* (M.E.).

[71] Addie Grace Wardle, *op. cit.*, p. 89.

[72] Samuel Crouse, Chairman, Committee on Sunday Schools, *Pittsburgh Conference Minutes*, (M.E.), 1873, p. 40.

CHANGES AFFECTING THE CHURCHES AND LAITY: EVANGELISM

Methodism is an evangelistic movement. American Methodism developed its strength by winning folks to the acceptance of the gospel, not through the immigration of Methodists from an European racial heritage. In 1800 about one American out of eighty was a Methodist. By 1850, one out of twenty was a Methodist, and Methodism had become the strongest denominational expression of the Christian faith in the land. Emphasis has been placed upon the contribution of the Camp-meeting, and camp-meeting mass evangelism methods, to this growth and development. Also, to the great value of the mass evangelism technique in the Quarterly Meetings under the Circuit System, in winning new converts for the faith. A frequently overlooked power of Methodism, in the first half of the nineteenth century, was the privilege it gave to the Christian people to witness for their faith by opening their homes to be preaching-places on Circuits. Many of the Circuit Riders were youth who grew up in such homes.

In the transition that was coming to pass as the old Circuit system declined, and the Methodist people built Churches, the change in evangelistic emphasis was significant. The first phase of the change is to be found in the change-over of the Camp-meeting as a primary evangelizing agency by which the Church was built up, to become a summertime religious emphasis for the spiritual edification of believers. Joshua Monroe sensed this trend as he compares the first Camp-meetings of his experience, in 1805 and the years following, with conditions as he observed them in 1856.

> It is my intention to compare the Camp-meetings of former years with those of more recent date. From the time of the first one I attended to the present, fifty-one years, I have been in the habit of attending from one to three or four each year. Formerly our tents were small, and many of them were badly constructed. Formerly little cooking was done, and not much time spent in eating and visiting. Much time was spent in prayer. The preachers who attended were fully employed in preaching, exhortation, singing, and prayer. And while one preached the others commonly encouraged him by taking their seats in the stand, and with their prayers and hearty response gave evidence that they were deeply concerned for the success of the gospel message, and the salvation of the people. The result was generally seen in the powerful conversions which followed. It was not uncommon for the exercises to continue all night, for there were often those whose agony of soul was so great that they would not give over until they had obtained a sure sense of pardon and peace.
>
> The Camp-meetings of the present have the advantage of better tents, better tables, filled with all good things, better order in the congregation, better singing, and perhaps better preaching; of this, however, I have my doubts. If we judge the preaching by the effects produced, I should say the preaching at our Camp-meetings forty or fifty years ago were better than the present. There was more ardent prayer among both preachers and people. The preacher's tent used to be a place of much prayer. In those days we had no boarding-tents, no one went to Camp-meeting to make money, consequently we had no cooking and eating during the time of public worship. On Sabbath we usually had but two regular meals, and there was no cooking nor setting of tables for those who came merely for recreation, or for the sake of company.

> Upon the whole, I am constrained to believe that if the preachers who attend a Camp-meeting were divided into companies of three or four, and would hold meetings of two, three, or four days continuance at suitable points, in Meeting-houses and School-houses, there might be more good done at much less expense.[73a]

Whereas, under the Circuit system, usually each Circuit would hold a Camp-meeting as its summer Quarterly Meeting, the above indicated trend was to make of the Camp-meeting a religious-social gathering. These gatherings were attended by multitudes, especially on Sundays. But the people were Church members, in the main, not the unconverted people of the countryside, and the Camp-meeting became an auxiliary side interest in Methodist evangelism. In the territory covered by the *Pittsburgh Christian Advocate,* embracing the original Conference territory of Western Pennsylvania, Eastern Ohio, and West Virginia, there were thirty of this later type of Camp-meetings held in the year 1870. They were held at the following places:[73b]

Adamsville, Ohio
Barton, Ohio
Bentleyville, Pa.
Blacklick, Pa.
Blackville, Ohio
Brownsdale, Pa.
Canton, Ohio (Ohio State)
Castleman's Run, W. Va.
Cherry Run, Pa.
Fredonia District, N. Y.
Kelly's Station, Pa.
Leetsdale, Pa.
Malvern, Ohio
Marietta, Ohio
Moundsville, W. Va.
Murraysville, Pa.
McKeesport, Pa.
New Castle, Pa.
Phillipsburg, Pa.
Pittsburgh and Tarentum, Pa.
Pleasant Valley, Pa.
Plumville, Pa.
Pruntytown, W. Va.
Smithport, Pa.
Stahlstown, Pa.
Steubenville, Ohio (Dist. C. M.)
Warren, Ohio (District C. M.)
Washington, Ohio
West Newton, Pa.
Winchester, Ohio

The invitation to the people to attend these Camp-meetings was phrased as follows:

> We are rapidly approaching the season of the year for holding Camp-meetings. Within the inviting arbor of leafy groves, the followers of the Savior are assembling to seek hallowed communion with the Father of all spirits. Their pursuit is nobler, and attended with better recreation than that of the pleasure seeker as he rambles over rugged hills and along purling streams, hunting, fishing, and amusing himself. A proper improvement of the Camp-meeting season of 1870 will bring rich blessings to the Church.[74]

A few extracts from the report of the Tarentum and the Mount Sewickley Camp-meetings of 1875 shows the tremendous change in this agency of the Church from its nature half to three quarters of a century earlier. The names of twenty-five preachers are listed as having preached at Tarentum, and twenty-two others were present. At Mount Sewickley twenty preached, and thirty-six others were present. Concerning Tarentum, the statement is made:

> Quite a number of families occupied their cozy cottages weeks before the time fixed for the meeting. The formal opening was on August 10th. Beside the regular services at

---

[73a] Joshua Monroe, The Past and the Present, *Pittsburgh Christian Advocate,* October 14, 1856.

[73b] *Pittsburgh Christian Advocate,* Camp-Meeting Register, July 16, 1870.

[74] *Ibid.*

the stand for preaching and experience meetings, there were prayer, lawn, and children's meetings. While the number of conversions were not great, between ten and twenty, the members of the Church were greatly revived and quickened, as well as the spiritual benefits flowing from the "communion of the saints. There are 117 cottages, belonging to private individuals, worth from $150 to $700 each." [75]

The following statements are made about Mount Sewickley:

> This beautiful grove, located two miles back from Leetsdale Station, though but a few years in use, is up to the highest type of modern Camp-meeting conveniences for public use, as well as by the owners of private cottages. The cottages are neat and attractive. Each owner of a cottage has a yard attached, and inclosed with a fence in the rear, which affords them more privacy, and fewer annoying intrusions on their vested rights. Quite a number of families took possession of their cottages about two weeks before the formal opening for social purposes, and to enjoy the healthgiving conditions of the place. Dr. S. H. Nesbit, Presiding Elder had charge of the religious exercises, assisted by other preachers. The attendance was large, especially on the Sabbath and Monday, and the power of God was frequently signally displayed. It was estimated that about fifty persons were converted, and the members generally quickened.[76]

As Methodism shifted over to a more Church centered life the growing evangelistic emphasis was that which came to be called the REVIVAL MEETING or the PROTRACTED MEETING. There was a large measure of opportunism in the use of this method in the early days. A regularly scheduled service at a home, or a Chapel, or a Quarterly Meeting, would have evidence of a spiritual response, and, without its being planned that way previously, the preacher, sensing the presence of spiritual power, would announce that the meeting would be "protracted," that is, extended. One of the preachers would stay at that place and hold services for a few days, visiting the people in the daytime, and enrolling the converts in the Classes as members on Probation.

As time went on, and the number of appointments committed to the preacher's care declined from twenty-four for two preachers, to one to five for one preacher, more planning entered into the arranging of the Protracted Meeting. The meetings themselves really became "protracted," sometimes running daily for three months or more, according to the spiritual response. By the time the end of the third quarter of the nineteenth century was reached, in the Pittsburgh Conference territory, practically all the Societies were meeting in their own Churches, the only exceptions being the new Societies being organized, which would meet where possible until they could erect a Church. Every Methodist Church expected to hold a Revival Meeting annually, as a matter of course, and this continued to be an integral part of the spiritual life of each Church down into the early years of the twentieth century. Numerous reports from the preachers concerning the results of their revival meetings fill the pages of the *Pittsburgh Christian Advocate*. A few of them are inserted here, selected almost at random, to illustrate this significant phase of Methodist Church life during the period when it was moving into its place of power.

---

[75] F. Ball, Camp Meetings, *Pittsburgh Christian Advocate*, September 2, 1875.

[76] *Ibid.*

> We are in the midst of a revival, and cannot leave it just now to attend to anything else. When the Lord pours out His spirit that must be attended to first. Over forty have professed to experience religion. We feel that God has taken the work into His own hands, and will carry it forward gloriously.[77]
>
> We are now in the midst of a glorious revival in the Methodist Church in Jamestown. During the last three weeks more than one hundred and twenty persons have presented themselves as penitents at our altar, and the work is still increasing in power.[78]
>
> We have just closed a protracted meeting at Dickenson's, which embraced our third Quarterly Meeting, and continued thirteen days. It was a very spiritual meeting, and some nineteen were added to the Church. Dickenson's is the spiritual birth-place of our beloved Bishop Simpson. May God convert and raise up more noble spirits to impart great and glorious spiritual light to the Church and the world.[79]
>
> Our revival meeting, after eight weeks, has closed, with an accession to the Church of about one hundred souls, most of whom were happily converted to God. Every department of the Church is looking up, and our report at the close of the year will show that God has been among us of a truth.[80]
>
> The Lord has visited us in mercy on this Circuit. At Marlboro we were favored with an outpouring of the Holy Spirit, and some eighty-four professed conversion and united with the Church. We have just closed a protracted meeting at Greentown which resulted in the addition of fifty probationers. We have received one hundred and forty-six on probation since Conference. A very fair proportion of the converts are heads of families.[81]
>
> Precious revivals have prevailed at nearly all the appointments on the New Somerset Circuit. The accessions to the church have been one hundred fifteen, most of them professing conversion. The largest ingatherings were at Knoxville, Sugar Grove, and Pinegrove.[82]
>
> The Tarentum meeting closed with one hundred thirty-seven accessions. This, with the sixty-three accessions at Natrona, make two hundred on the charge in the last three months. The meetings have left a fine influence in each community, as witnessed by large congregations and well attended Classes.[83]
>
> Leechburg Circuit is sharing in gracious visitations. Meetings at Mount Zion and Crooked Creek appointments resulted in forty-two conversions and accessions to the Church.[84]
>
> A very gracious revival has prevailed for three weeks at Alliance. Eighty-seven have united with the Church, most of them converted. The number received on probation and by letter during the year is one hundred fifty.[85]
>
> The revival in Westfield still continues and seems to pervade all classes of the community. As many as one hundred twenty-six have presented themselves as seekers of religion, and most of them have professed conversion.[86]
>
> The Lord is still pouring out his spirit on the people of Malden Circuit. We held another protracted meeting at the Coal Fork appointment, which lasted two weeks, and resulted in a large number of conversions and fifty-four probationers. This was the second

---

[77] A. D. Morton, Mercer Station, *Pittsburgh Christian Advocate,* January 5, 1858.
[78] J. Peate, Jamestown, N. Y., *Ibid.,* January 19, 1858.
[79] J. M. Bray, New Athens Circuit, Ohio, *Ibid.,* February 2, 1858.
[80] J. S. Bracken, Indiana Station, *Ibid.,* March 30, 1858.
[81] A. J. Lane and J. M. Thoburn, Greentown Circuit, *Ibid.,* March 30, 1858.
[82] Hosea McCall, New Somerset Circuit, Ohio, *Ibid.,* February 23, 1867.
[83] Robert Hamilton, Tarentum and Natrona, *Ibid.,* March 14, 1868.
[84] J. F. Core, Leechburg Circuit, *Ibid.,* March 5, 1870.
[85] G. W. Johnson, Alliance, Ohio, *Ibid.,* March 5, 1870.
[86] C. R. Pattee, Westfield, N. Y., *Ibid.,* March 5, 1870.

> meeting held at that appointment during the year. The first resulted in forty-five accessions, making ninety-nine in the two meetings. On footing up the accounts we find that ninety have been received into full connection, and two hundred and fifty-five joined on probation.[87]

A large measure of the success of the Methodist revival meetings was an outgrowth of the rise of the Sunday Schools in the Churches. It is a safe assertion that the great majority of the converts enrolled in the revival meetings were children and youth of the Sunday School. As early as 1857 the Sunday School Union reported that eighty-nine percent of the Methodist increase that year had been from the membership of the Sunday Schools. The Pittsburgh Conference Minutes for 1866 show a membership increase for the year of 2,992, and the Committee on Sunday Schools reported conversions in the Sunday Schools that year of 2,157, which means that the Sunday Schools accounted for seventy-two percent of the increase for the year. That report continues,

> The importance of the Sunday School to the general interests of our beloved Zion, can scarcely be over estimated. Tens of thousands now battling in the front ranks of Christ's militant hosts, were recruited in the Sunday School. The present enviable position of our Church in point of numbers and liberality, in this Centenary of her history, is owing very largely to the efficient working of the Sunday School system. We hold that the Sunday School is of the very first importance as an evangelizing agency to the young. Wherever possible, we recommend the employment of none but truly converted teachers in our schools, and urge them to make the immediate conversion of the scholars in their several classes, the great end in all their teaching.[88]

The Sunday Schools held the same relation to growth and evangelism in the Methodist Protestant as in the Methodist Episcopal Church. The Methodist Protestant Committee on Sunday Schools, for 1866, said,

> We believe that the success of the Church depends greatly upon the Sunday School enterprise. We are fully persuaded that our people do not realize the great importance of the Sabbath Schools, therefore, we recommend that the members of our Annual Conference, urge the importance of this work on all our people. We are highly pleased to state that the reports of this year from our schools are much more favorable than those of any previous year. The reports show one hundred twenty-six conversions and additions to our Church from our Sunday Schools during the year.[89]

Direct evidence of the utility of the Revival Meeting to win the youth in the Sunday School is furnished by the following report from the Liberty Street Church in Pittsburgh in 1867:

> A protracted meeting was commenced at Liberty Street Station about three weeks ago, since which it has been steadily widening and growing in interest. From ten to twelve are nightly found at the altar of prayer, and a considerable number of conversions have taken place. The work is mainly among the teachers and larger scholars of the school,

---

[87] B. Darlington, Malden Circuit, W. Va., *Ibid.*, February 18, 1875.

[88] *Pittsburgh Conference Minutes* (M.E.), 1866, p. 20.

[89] *Pittsburgh Conference Minutes* (M.P.), 1866, p. 19.

> and promises to result in the conversion of many of that class of young persons connected with the families in charge whose parents have long prayed for their conversion.[90]

The results of Methodist evangelism during the quarter century from 1850 to 1875, as registered in the membership of the Church, show a fluctuating growth during the period, which can best be illustrated by a graph.

How Two Centenaries Gave Impetus to Methodism

THE CENTENARY of the organized beginnings of the Wesleyan Movement was celebrated throughout world-wide Methodism on October 25th, 1839. The leadership in setting up the celebration was with the Wesleyan Methodist Church in England. By action of the American Bishops the observance was also carried out in American Methodism. It was strongly promoted by the Methodist press, and official plans for the observance were made in the Annual Conference sessions of 1839. The following was the action of the Pittsburgh Conference:

> Resolved, by the members of the Pittsburgh Conference, that the Ministers, and official and lay members of our Church, are hereby affectionately requested to observe as "a day holy unto the Lord" the 25th day of October, next, by laying aside all business, labor, and cares of a worldly nature, and by spending the day chiefly in religious exercises, in which we recommend, as far as convenient, the following order:—Prayer-meeting in the morning, a discourse at eleven o'clock, setting forth the grace and providence of God as displayed in the facts and features of Methodism; and a love-feast for the benefit of the Church. And further, by setting apart some portion of their substance, as a thank-offering to God for all His benefits, conferred on us and ours through the instrumentality of Wesleyan Methodism.
>
> Resolved, that this Conference recommend to its members and friends the three following objects as especially worthy of the exercise of their liberality. First, a fund subject to the control of this Conference, the annual proceeds of which shall be applied to the relief of distressed traveling, superannuated, and supernumerary preachers, their wives, widows, and children. It is desirable that the goal for this fund be $25,000. Second, a fund, subject to the control of this Conference, the proceeds of which shall be applied to the support of liberal education. It is desirable that the goal for this fund be $25,000. Third, an appropriation for missionary purposes, subject to the direction of the next General Conference. It is desirable that the goal for this fund be $5,000.[91]

A strong Committee was set up by the Conference Session of 1839 to issue an address to the Conference for the observance of the Centenary. The brethren of the Committee waxed eloquent concerning the benefits, achievements, and promise of Methodism in their address, as is shown in the following extracts:

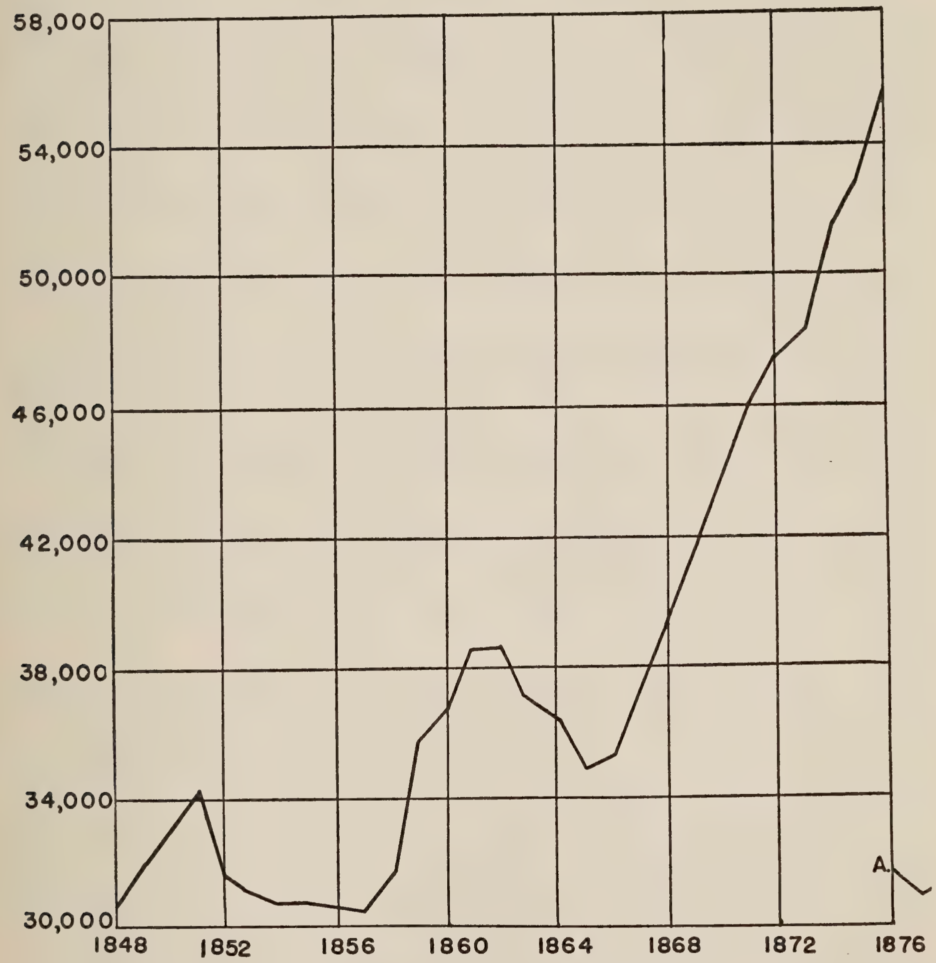
> The question is: of what service has Methodism been to the world? We answer: like a gallant ship she has taken thousands of passengers across the ocean of time and landed them safely amidst the rejoicing of angels and just men made perfect, on the shores of immortality. She has now on board more than a million souls, who are looking for and hastening unto the coming of the day of their final redemption. Her

---

[90] S. F. Jones, Liberty Street Station, Pittsburgh, *Pittsburgh Christian Advocate*, February 16, 1867.

[91] Wesley Browning, Chairman, Report of Centenary Committee, *Pittsburgh Conference Journal*, August 15, 1839.

GRAPH SHOWING GROWTH OF THE PITTSBURGH CONFERENCE DURING ITS SECOND QUARTER CENTURY



A. East Ohio Conference Separated from Pittsburgh

> spiritual influence has spread into almost every Protestant Church in Christendom. Her missionaries are now proclaiming the glorious gospel of the Son of God in every quarter of the globe. Through her agency have the words of our Lord been verified for a century of years, "the poor have the gospel preached to them." She has reformed the drunkard—quickened the sluggard—purified the unclean—corrected the language of the profane—turned Sabbath-breaking feet into the ways of the Lord—clothed the orphan—and caused the widow's heart to leap for joy!
>
> Thousands of us owe all our worldly prosperity to the influence of Methodism, exerted in the families of our fathers, as in our own. Shall we not then, in gratitude, return a thank-offering for our benefits, and thereby, when we are dead, yet speak to generations now unborn, in behalf of our beloved Zion? Where is there a Methodist so cold-hearted as to withhold from our needy Ministers, our Colleges, and our Missions a portion of the very wealth that the Lord and the Church have secured for him? Can the parsimonious member of our Church hope to pass through the gates into the New Jerusalem if he has permitted the Lord's cause to languish on earth?
>
> Now, fellow Christians, what shall we do here at the head of the Mississippi valley? Why, judging from what others have already done, we doubt not we shall do much more than the Centenary Committee judged we should in this Conference. We shall raise a tide which will swell as it rolls through the valley, threatening in a few years to sweep as with a besom of destruction, ignorance, vice and folly from this beautiful garden spot of the republic.
>
> On the 25th of October, proceeding as per order of Conference, we shall unite with more than a million souls, excited to holy raptures, in celebrating with a good conscience, the Centenary of the first permanent organization of a Methodist Society. We shall never celebrate another, but will hope to look down from heaven on our children's children, erecting a monument so towering, that ours, when venerable for its antiquity, will constitute a mere ornament in the colossal columns that shall sustain the mighty superstucture. To God be all the glory for the past, and in His Great Name may we trust for all that is to come.[92]

The 25th of October, 1839, was enthusiastically celebrated by most of the Churches and Circuits of the Pittsburgh Conference. The results of the financial appeal are shown in the report of the Centenary Committee to the Conference session in 1840:

> Your Committee is happy to be enabled to report:—that while other portions of our Zion have suitably celebrated the Centennial year of our existence as a people, and have remembered, with practical demonstrations of their gratitude to Almighty God, His signal goodness in raising up and perpetuating the institutions of our beloved Methodism, the Pittsburgh Conference has not forgotten the part she was to bear in the remembrances and rejoicings of his great occasion.
>
> From the reports provided by the members of the Conference the amounts subscribed in the several Circuits and Stations, for purposes properly Centenary, amounts to $31,358.80. Of this amount $4,791.31 is for Missionary purposes; $13,148.36 for superannuated Preacher's Fund; and $5,736.09 for education. The remainder is undesignated. In addition to this amount, subscribed exclusively to the objects selected by the Centenary Committee, there has been reported to the Committee the sum of $26,367.15 subscribed at Centenary meetings to objects of a more local character. The entire amount at present reported as subscribed within our Conference is $57,725.95. Your Committee would respectfully suggest to the Conference the great importance of adopting, speedily, some official measures by which the payment of our Centenary subscriptions may be secured.
>
> An offering, far exceeding all her former liberality has this year been poured by the

---

[92] Charles Cooke, Robert Hopkins, William Hunter, Centenary Address to the Ministers, Members, and Friends of the Methodist Episcopal Church within the bounds of the Pittsburgh Conference, *Pittsburgh Conference Journal,* August 29, 1839.

> Pittsburgh Conference into the treasury of the Lord. Her Centenary subscription will be the standing memorial of her liberality during this Centennial year, and will stand as her monument when earth's fading glory for this generation shall be no more.[93]

This Centenary Subscription was the occasion for the organization of "The Centenary Fund Society of the Pittsburgh Annual Conference." When an attempt was made to carry out the above recommendation of the Centenary Committee that official measures be set up to secure the payment of the subscriptions, and apply the funds to the designated purposes, difficulty was encountered because there was no unified Board to take care of the matter. The Conference lay in three States, Pennsylvania, Virginia, and Ohio. It required Conference action to set up a corporation, under the laws of one of the States. Articles of Incorporation were adopted by the Conference session of 1841. The preamble to the Articles of Incorporation sets forth the purposes as follows:

> Whereas, the Pittsburgh Annual Conference of the Methodist Episcopal Church has recommended to the members and friends of the Conference, the setting apart of a part of their substance as a thanksgiving to God for all his benefits, conferred through the instrumentality of Wesleyan Methodism, and for the accumulation of a fund commemorative of the foundation, and Centenary duration, of the establishment of a blessing so inestimable.
>
> And, whereas, the said Conference have recommended the appropriation of this fund, to the charitable purposes of the relief and sustenance of the traveling Preachers attached to said Conference who may be distressed, worn out, or superannuated, their wives, widows, and children, and for the support of liberal education within the bounds of said Conference, the Members of the Pittsburgh Annual Conference of the Methodist Episcopal Church, citizens of Pennsylvania, hereby associate themselves under the name of "The Centenary Fund Society" for the purposes set forth in the preamble to these articles, and adopt for their government the following articles: (Here follow the articles setting forth the manner of the organization and operation of the Society).[94]

Application was made to the Court of Common Pleas of Allegheny County for the granting of the Charter of Incorporation in July, 1841. The Court granted the Charter on December 11, 1841, and it is recorded in the Allegheny County Deed Book, Volume 81, Page 597.

> This Charter was amended, with the approval and direction of the Annual Conference by the Court of Common Pleas of Allegheny County, July 7, 1894; the amendments providing that the members of the corporation should all be members of the Pittsburgh Annual Conference of the Methodist Episcopal Church, together with such laymen as might be elected trustees, who should be members during their term of office.
>
> The Charter was further amended to empower the corporation to take, hold, and manage, property for any charitable, educational, or religious purpose, in addition to the objects first mentioned. It was further amended to provide that the trustees be elected annually at the session of the Conference by the members of the corporation.[95]

---

[93] Wesley Kenney, Chairman, Report of Centenary Committee, *Pittsburgh Conference Journal,* August 27, 1840.

[94] Articles of Incorporation of the Methodist Centenary Fund Society of the Pittsburgh Conference, *Pittsburgh Christian Advocate,* August 18, 1841.

[95] Report of Trustees of Centenary Fund Society on Incorporation of the Permanent Annuity Fund, *Pittsburgh Conference Minutes* (M.E.), 1912, p. 44.

In 1910 the charter was again amended to provide that the Board of Trustees should consist of five ministers and four laymen, divided into classes. In 1911, when the Permanent Annuity Fund of the Pittsburgh Conference was in process of being created, the officers of the Centenary Fund Society were asked to report on the proposed incorporation of the Permanent Annuity Fund. In their report, made to the Conference session of 1912, they said,

> We have been requested to express an opinion about the advisability of forming another corporation, for the purpose of taking and holding the Permanent Annuity Fund. We can only say that the Centenary Fund Society, under which name the Pittsburgh Annual Conference is incorporated, has full and explicit power under its charter to take charge of the Permanent Annuity Fund, this being the primary purpose for which it was organized in the beginning.[96]

So, the Permanent Annuity Fund was placed in the custody of the Centenary Fund Society.

This first Centenary of 1839, therefore, laid the foundation for the legal incorporation of the Conference, the fruits of the effort being directed, primarily, toward the pension security of the preachers of the Conference. The growing importance of the income from the invested funds of the Conference for the retired preachers is indicated by the following tabulation of the income from the Centenary fund for this purpose: 1857—$180; 1876—$214; 1900—$336; 1912—$5,000; 1925—$23,083; 1949—$23,668. In its earlier years most of the funds held and administered by the Centenary Fund Society were earmarked for the benefit of Allegheny College. The report of 1866 shows the total holdings then as $77,600, divided as follows:[97]

Held for the benefit of Allegheny College	$66,950
Interest on this investment this year	5,451
Amount in Superannuated Preacher's fund	9,450
Amount in Missionary fund	1,200

In 1949 the Centenary Fund Society held a total of $1,055,163. Of this amount $756,792 was in the Minister's retirement funds, and the remainder in various other accounts.

THE SECOND CENTENARY celebrated the beginnings of American Methodism. It was observed during the month of October, 1866. It was used, primarily, as the springboard for the establishment of Church Extension. The bulk of the funds raised was used locally by the Churches raising them for new buildings and equipment. Some of the money was used for higher education. The Church-wide connectional Church extension methods of Methodism take their rise from the impetus given by the celebration of this Centenary. Most of the Churches with the name "Centenary" trace their origin to this period.

---

[96] *Ibid.*

[97] Report of Committee on Centenary Fund, *Pittsburgh Conference Minutes* (M.E.), 1866. p. 21.

Action initiating the celebration of the centenary of 1866 came from the General Conference of 1864, in the following resolutions:

> Whereas, Methodism in the United States of America will complete the first century of its history in 1866,
>
> And whereas, under the special blessing of God it has risen in power and extended in usefulness to a degree hardly paralleled in the history of the Church.
>
> And especially in view of the many thousands who have saved through its instrumentality, the influence it has exerted upon the theology of its times and the evangelization of the world, we deem it right to observe the closing period of this first century with special solemnities and pious offerings, which shall present before God some humble expression of our devout gratitude, and lead to a renewed consecration of ourselves, our services and means to the glory of our Divine Master, therefore be it
>
> Resolved, by the delegates of the Annual Conferences of the Methodist Episcopal Church, in General Conference assembled, as follows:
>
> 1. The centenary of Methodism in America shall be celebrated by all our Churches and people with devout thanksgiving by special religious services and liberal thank-offerings.
> 2. The services of this celebration shall commence on the first Tuesday of October, 1866, and continue through the month, at such times and places as may best suit the convenience of the Societies.
> 3. The primary object of the celebration shall be the spiritual improvement of our members, especially by reviewing the great things God has wrought for us, and the cultivating of feelings of gratitude to God for the blessings received through the agency of Methodism.
> 4. We invite, as a spontaneous offering to Almighty God on this occasion, pecuniary contributions from each "according as God has prospered him" to be so appropriated as to render more efficient in the century to come those institutions and agencies to which the Church has been so deeply indebted in the century past.
> 5. Two departments of Christian enterprise shall be placed before our people, one connectional, and the other local, and all shall be urged to make liberal contributions to both, according to their own discretion.
> 6. The local funds shall be appropriated to the cause of education and Church extension, under the direction of the Annual Conference within whose bounds they are raised. (Then follow six other lengthy items dealing with the collecting and distribution of the connectional funds.) [98]

The Pittsburgh Conference entered into this celebration with a great deal of zeal. In the Conference Session of 1865 a committee of one preacher and one layman from each District was named to "make arrangements for the appropriate celebration of the coming Centenary of American Methodism, within the bounds of our Conference." [99] This Committee set forth the objects to which the Conference should give itself in the celebration:

> After full consideration the following resolutions were adopted, and affectionately commended to the attention of the Pastors and Charges of our Conference:
>
> 1. That all our ministers and members interest themselves to the full measure of their ability and opportunity in the attempt to place Allegheny College, Mount Union College, Pittsburgh Female College, and Beaver Female Seminary and Institute on a prosperous and immovable basis.

---

[98] D. Patten, Chm., J. B. Wakeley, Sec'y, General Conference Resolutions on Celebration of the Centenary of American Methodism, *Pittsburgh Christian Advocate,* June 4, 1864.

[99] *Pittsburgh Conference Minutes* (M.E.), 1865, p. 29.

> 2. That all contributions for the erection of new Churches and parsonages, for the purchase of real estate for the use of the Church, and for the payment of existing debts against Church property, shall be counted as Centennial contributions; and wherever such buildings, purchases, and payments of debts are needed for the extension of our work, and the comfort of our Ministers, they be at once undertaken.
>
> 3. We remind our ministers and members of the Connectional claimants in their contributions—the Educational Fund, the several Biblical Schools, the Centenary Mission House, the Irish Fund, and the Chartered Fund,—and recommend generous gifts to such of these objects as the donor may select.[100]

When October, 1866, came around the Church moved into the celebration with energy and enthusiasm.

> Our Centenary celebration is moving grandly. From every quarter comes the most cheerful reports. The whole Church is moving; is measuring up fully to her October duty; is pouring her millions into the treasury of the Lord. If there be no diminution of benevolence; if the streams of liberality continue to flow on unceasingly to the end of the month, our most sanguine expectations will be more than realized.
>
> We repeat it, the Centenary celebration moves grandly. May it close gloriously. The benevolence which is pouring such beneficent gifts into the treasury of the Lord is one of the fruits of the Spirit; it betokens a growth in grace. But it must not be forgotten that the religious feature of the celebration contemplated also the conversion of souls. The tokens of a wide-sweeping revival are not wanting. The preliminaries are well laid, and very full of promise. As the Church is giving largely, she may expect to receive largely; sowing bountifully she shall reap bountifully. When she has filled God's treasury with gifts, may she not expect that He will crowd her gates with happy converts? Success in the financial features of the celebration, will naturally, and almost necessarily, inspire confidence in the success of the religious.
>
> When the month closes, and the effort to raise Centenary money is over, there is reason to believe that the Church will devote herself to the work of revival with a faith and earnestness never before equalled. In that event the result is certain. The work of conversion will go on gloriously, and the closing months of the year will show an abundant harvest of souls.[101]

Unquestionably, this Centennial celebration was a significant factor in the great post-war Methodist revival. In the ten years following 1866 the Methodist Episcopal Church experienced a growth of almost fifty percent. During the Centennial celebration the history of Methodism was reviewed with eloquence, and the future viewed with hope. This is illustrated by Bishop Simpson's address to a Centenary meeting in St. Paul's Church in New York:

> Thoughts gather around me this centenary year; this glorious year; this year when the temporal power of the Pope seems about to end; this year, when Mohammedan power seems about to sicken and die! Oh, we are in the shadow of some wonderful move this year of jubilee, of national liberty, of freedom, of a restored Union! When our nation rejoices, and the earth is looking for the full development of the kingdom of Christ, I am glad in this year, as Methodists, we celebrate our Centenary.
>
> Who are looking down upon us? Who, tonight, crowd these galleries, hanging over us as if beneath this vault? Where are the spirits of the just of the past; the mothers and

---

[100] I. N. Baird, Chm., Joseph Horner, Sec'y, Proceedings of the Conference Centenary Committee, *Pittsburgh Conference Minutes* (M.E.), 1866, p. 67.

[101] S. H. Nesbit, Editorial on The Centenary, *Pittsburgh Christian Advocate,* October 20, 1866.

> fathers that died in Christ? Can the spirits of that little company that met down yonder in John Street—can they be here tonight? Are they looking down? Can they say, "all these are ours"? Can they say, "these are the results of our labors under God"? Are they here tonight? Bend they over us now? Join they our assembly? If so, how solemn the scene—how heavenly! Another hundred years and we shall all be gone. A hundred years the earth shall stand in beauty and glory; a hundred years and the banner of the cross shall shine triumphant over every mountain top and every valley, and the islands of the sea shall give their treasures to Immanuel: a hundred years, and they will be singing in heaven and throughout the earth: "Hallelujah! the Lord God omnipotent reigneth." You are working for one hundred years. Collectors, carry it as your watchword wherever you go—"a hundred years"—and call upon the people to contribute, to make a monument that shall stand for the glory of God, and for the honor of the Church which he has planted here on the earth. And, with our offerings, let us bring our hearts unto God; let this year be a religious year; a year of heart-searching; a year of pure consecration; a year of wide catholic feeling for all Christians. Let Methodism show itself not only to be the power of God in the salvation of sinners, but let it also show itself to be the love of God for all Christians and for all classes—the power of Christ in human form.[102]

The Centenary gathering at which Bishop Simpson delivered his oration was also addressed by United States Chief Justice Salmon P. Chase. His address contained significant statements concerning the place of Methodism in the life of the nation:

> This celebration bids us look back, and it bids us look forward—a hundred years ago, and a hundred years hence. Go back to the beginning of it and our nation was not. Then the foundations of your great Church, which now fills the land with its healing influences, were laid—oh, in what feebleness. Contemporaneously, the great Church and the great Nation were founded. And so they have lived together, the Church multiplying her adherents, increasing everywhere her works, building her temples in every part of the land, and gathering everywhere the lost and forsaken into the fold of Christ, seeking to do good in the spirit of love, until today she spreads her borders throughout the vast extent of the republic.
>
> The Church, which at its beginning was rocked by the storms of the Revolution, has just passed through another great revolution. The last days of the century, even more than its first days, have been agitated by storm and tempest; and in these last days what a mission there has been for this American Methodist Episcopal Church to perform! How often have I thanked God that the Methodist Church knew only one sentiment—that of devotion to God, and, under God, to our country.
>
> Who can measure the work that this Church has to perform in making this nation true to itself and true to its God? I verily believe that God in his providence raised up this Church. Now, as Methodism is celebrating her Centenary year, she is calling upon her members to undergird her strength, that she may attain greater measures of efficiency and usefulness. No human being can paint what the second century of Methodism is to bring forth. It is in the hands of God. He who has wrought thus far will work still.[103]

The report of the Centenary Committee of the Pittsburgh Conference for 1867 showed that $443,845.99 had been raised for Centenary purposes in the Conference. Almost seventy percent of this amount was allocated to local Church Extension purposes, and thirty percent went to the work of the Conference Colleges. Less than one-half of one percent was given for the general work of the Church. The Committee asserted:

---

[102] Matthew Simpson, Centenary of Methodism, *Pittsburgh Christian Advocate,* April 21, 1866.

[103] Salmon P. Chase (1808-1873), Methodist Centenary, *Ibid.*

> Many charges have done well; But Christ Church and Canton deserve particular mention for their pre-eminent liberality in the furtherance of the cause of education.[104]

Christ Church in Pittsburgh gave $81,000 to Centenary causes, and Canton $53,588. The additional Centenary contributions reported to the Conference of 1868 brought the total amount raised in this Centenary to $572,735.91.[105]

Even during the Civil War, and especially in the post-war period, there was a tremendous new western surge of population, as the pioneers moved into the far West. This was the occasion for the rise of the Church Extension work of Methodism. The Centenary gave impetus to this undergirding of the new connectional outreach of the Church:

> The General Conference of 1864 declared that America, and especially the new frontier in the West, would soon, because of immigration and industry, "bud and blossom as the rose" and that Methodism should keep pace with this progress. It was asserted that Methodism had always been the first to preach the gospel in cabin and schoolhouse, and must now be first in erecting houses of worship to establish Methodism permanently in every growing village, town, and city. It was held that the weaker portions of the Church could not be left alone to build up and establish what was essentially a part of the common cause of Methodism; that the interests involved were those of the whole Church and constituted a connectional matter.
>
> So, the General Conference of 1864 provided for the organization of the Church Extension Society of the Methodist Episcopal Church, to extend and establish Christian influence throughout the United States and Territories, by aiding in securing suitable houses of worship, and such other Church property as might promote this general design.[106]

Auxiliary Annual Conference Church Extension Societies were authorized. The Pittsburgh Conference organized its Church Extension Society in the Conference session of 1866.[107] In 1872 the parent Society became The Board of Church Extension of the Methodist Episcopal Church. This became the Board of Home Missions and Church Extension in 1907. The tremendous utility of this agency is indicated by the following statement:

> By 1940 this Board had aided, by loans and donations, 24,000 Church building projects. The sum of $22,500,000 had been donated, and $10,235,000 had been loaned by the Board from 1864 to 1940. This aid, granted through the Church Extension agencies, made possible a great Church-building era in Methodism. When the Board was organized in 1864 there were 9,430 Churches in the Methodist Episcopal Church; in 1908 there were 29,523. Between 1870 and 1879 there were over 7,000 Churches erected. Such an accomplishment would have been impossible without the impetus of the Church Extension program.[108]

---

[104] *Pittsburgh Conference Minutes* (M.E.), 1867, p. 22.

[105] *Ibid.*, 1868, p. 17.

[106] Paul Neff Garber, *The Methodist Meeting House*, Board of Missions and Church Extension, 1941, pp. 47 f.

[107] *Pittsburgh Conference Minutes* (M.E.), 1866, p. 24.

[108] Paul Neff Garber, *op. cit.*, pp. 66 f.

METHODISM AND THE CIVIL WAR

The great social concern of the Methodist Episcopal Church during the third quarter of the nineteenth century centered around the interests of the Negro, first in his slavery, and then as emancipated freedmen. This concern found its expression in successive General Conferences in an effort on the part of the abolitionists to so change the rule of the Church touching membership as to make slaveholding a bar to membership in the Church. The rule was finally changed to this position, but not until the General Conference of 1864. The victory of the Union forces in 1865 eliminated any application of the changed rule. The division of the Church, in 1844-1845, still left considerable numbers of slaveholding members in the Methodist Episcopal Church, especially in Maryland and Missouri. The nature of the problem is indicated by the statement of Isaac N. Baird, sent to the *Pittsburgh Christian Advocate,* from the General Conference of 1856:

> The question of slavery has not yet been acted upon. This is the all-absorbing question, and the question of greatest difficulty, not only with our supreme ecclesiastical council, but with the whole country. It involves so many conflicting elements that it would not be possible to arrange a plan of settlement which would give satisfaction to all parties. The part of the Bishop's address relating to the subject is strongly conservative. They remind the Conference that we have six Annual Conferences, which are wholly or in part in slave territory, with a white membership of more than 143,000, and with 28,000 Negro church communicants.[109]

It is easy to see the turmoil that would have resulted if the resolution which was submitted to the General Conference had been adopted. This proposal, which was voted down, read as follows:

> Whenever a member of our Church, by any means, becomes the owner of a slave, it shall be the duty of the Preacher in charge to call together a committee of at least three members, who shall investigate the case, and determine the time in which such slave shall be free, and, on his refusal or neglect to abide by the decision of said Committee, he shall be dealt with as in a case of immorality.[110]

When the agitation over slavery, and other related differences between the North and the South, finally issued in armed conflict, the Pittsburgh Conference took an unequivocal stand on the matter:

> The most formidable and unholy rebellion the world has ever seen has broken out among us. This rebellion we believe to be the offspring of an element which has existed in our country since the formation of our government; an element never sanctioned by the Constitution, but only tolerated, and an element always antagonistic to free institutions.
>
> This unholy rebellion, we believe, should be crushed out at all hazards, and at any cost. If this cannot be done without crushing out slavery, let slavery be crushed; but, by all means, save the Union. Wherefore,

---

[109] Isaac N. Baird, Editorial Correspondence, *Pittsburgh Christian Advocate,* May 27, 1856.

[110] Report of General Conference Committee on Slavery, *Pittsburgh Christian Advocate,* June 10, 1856.

> Resolved, that the General Government, in its efforts to preserve the Union and suppress the rebellion, shall have our sympathy, our prayers, and our hearty approval and cooperation.
>
> Resolved, that while we believe war to be a calamity of fearful magnitude, yet we believe the overthrow of our benign Government would be an evil infinitely greater, and more to be dreaded, and that it would be better to sacrifice every soldier in our noble army, composed as it is of our sons and brothers, rather than suffer a calamity so deplorable.
>
> Resolved, that we are opposed to all compromise with rebels while in arms against their country, and that all such should be compelled to submit unconditionally to the laws and constitutional authority of the government.[111]

These resolutions were adopted unanimously by the Conference, and it was instructed that a copy be forwarded to the President.

The recruiting of many of the military units for the Civil War consisted of raising companies and regiments of volunteers in communities, electing officers from the group, and proffering the organized unit to the Government. When this was done usually a young Minister of the community would volunteer as Chaplain for the group. The Pittsburgh Conference Minutes for 1863 notes nine Ministers serving thus as Chaplains in the Army, and the Conference resolved,

> That sympathizing with them in their perils and trials, and approving of the patriotic motive which has led to their temporary separation from us, their characters be now passed, their names be continued in the journals of the Conference, and their membership thereby be retained.[112]

During the war over five hundred Methodist Episcopal Ministers served as Chaplains with the Union forces, including a number of loyal Ministers from the South. Cincinnati, Illinois, Indiana, Philadelphia, and Pittsburgh Conferences each furnished twenty or more Chaplains. The Pittsburgh Conference furnished the following twenty men for this work:[113]

T. N. Boyle
E. W. Brady
J. I. Brady
A. W. Butts
A. B. Castle
M. W. Dallas
J. C. High
J. S. Keagle
A. J. Lane
J. S. Lemmon
W. H. Locke
Latshaw McGuire
I. A. Pearce
J. N. Pearce
J. T. Thomas
W. H. Tibbles
J. D. Turner
J. D. Vail
F. W. Vertican
N. C. Worthington

J. I. Brady was wounded at Missionary Ridge on November 25, 1863, and died April 21, 1865. In addition to these men a considerable number of Methodist Ministers served in the ranks, some as enlisted men and some as officers. As early as 1862 it was reported that there were sixty-three Methodist Ministers holding Commissions in the Union armies, including four Colonels, two Lieutenant Colonels, one Major, thirty-six Captains, and twenty other officers.

---

[111] Report of Committee on the State of the Country, *Pittsburgh Conference Minutes* (M.E.), 1862, p. 22.

[112] *Pittsburgh Conference Minutes* (M.E.), 1863, p. 30.

[113] *Pittsburgh Conference Minutes* (M.E.), 1862, 1863, 1864, 1865.

Soon after the beginning of the war the United States Christian Commission was organized in the North. During the war this Commission collected over $2,500,000 to provide comforts and supplies for the soldiers, especially the wounded. Nearly all of this money was raised through the Churches. Appeals were carried in the religious press of all denominations. C. C. McCabe, a Chaplain during a part of the war, and later a Methodist Bishop, was the most effective agent for the Commission. Through this Commission the Churches sent "delegates" to serve in military hospitals, camps, and on battlefields. The delegates were all volunteers and served without pay. The total number from the North who served in this fashion was 4,119. Four hundred fifty-eight Methodist Ministers, and many Methodist Laymen were included in this group. The Christian ministry rendered by the Commission and the Delegates may be understood from the following account of the work of the Christian Commission after the battle of Fredericksburg, written by a young Pittsburgh Conference Minister who was serving as a Delegate at the time:

> Here there are seven Churches, a Court-house, several factories, and a number of large warehouses, all of which are occupied as hospitals. Indeed, excepting, perhaps, a dozen dwellings, every building in the City has been converted into a hospital; so that this place is literally filled with suffering, anguish, death.
>
> The work of a Delegate is to assist surgeons in dressing wounds, to administer stimulants and food, to distribute clothing to the needy, to hold religious services in every hospital at least once a day, to point the dying to Christ, and, in short, to do anything and everything possible to secure the soldier's physical and spiritual welfare. A very important feature in the labor of a Delegate is that of writing letters home for the soldiers who are unable to write themselves. The Delegate of the Commission always carries paper, envelopes, and pencil in his haversack, and stopping at the side of a suffering, perhaps armless, brave boy, quickly indites a few lines to the dear ones at home. If it is ascertained that one of the poor boys must die, the name and address of parent, wife, or friend is taken, and the sad news is immediately communicated to his home. Solemn and touching scenes often occur in writing these leters, as the Delegates are frequently called upon to write the last words of a soldier to his home.[114]

The General Conference of 1864 took a strong and statesmanlike stand in the resolutions adopted touching the war and the momentous issues it posed for the nation:

> Our Government is struggling with a desperate foe for the national life, having no alternative but to maintain its authority, or yield itself to dismemberment. In such circumstances it becomes our duty, as Christian Ministers and citizens, to do all in our power to sustain the Government. Our Church, which was the first to give to the Government under Washington the assurances of allegiance and the promise of support, has ever been loyal and devoted to the best interests of the country. It becomes us to pray most earnestly for the end of this conflict, and for peace established in righteousness and on the Word of God; but we should jealously guard against a false and hollow peace, gained by the sacrifice of moral principles. Therefore,
>
> Resolved, that in this hour of the nation's trial, we will remember the President of the

---

[114] W. K. Marshall, Work of the Christian Commission in Fredericksburg, *Pittsburgh Christian Advocate,* June 4, 1864.

> United States, and all other officers of the Government, and our army and navy, in never-ceasing prayer.
>
> Resolved, that it is the duty of the Government to prosecute the war with all its resources of men and money, till this wicked rebellion shall be subdued, the integrity of the nation renewed, and its legitimate authority re-established; and that we pledge our hearty support and cooperation to secure this result.
>
> Resolved, that we regard our calamities as resulting from our forgetfulness of God, and from slavery, so long our nation's reproach; and that it becomes us to humble ourselves and forsake our sins as a people, and hereafter, in all our laws and acts, to honor God.
>
> Resolved, that we regard slavery as abhorrent to the principles of our holy religion, humanity, and civilization; and that we favor such an amendment to the Constitution, and such legislation on the part of the States, as shall prohibit slavery throughout all the States and Territories of the country.
>
> Resolved, that while we deplore the evils of war that has filled our land with mourning, we rejoice in the sublime manifestations of benevolence it has developed, as seen in the Sanitary and Christian Commissions, and in the associations formed to aid the vast multitudes who have recently become freemen; and that we pledge to their institutions our hearty cooperation and support.[115]

A Committee was sent to Washington to convey these sentiments, and the pledge of loyal support of the Methodist Episcopal Church, to President Lincoln. In answer to the address of the Committee, the President read the following reply, and presented it as an autographed letter to the Committee:

> Gentlemen: In response to your address, allow me to attest the accuracy of its historical statements, indorse the sentiments it expresses, and thank you, in the nation's name for the sure promise it gives.
>
> Nobly sustained as the Government has been by all the Churches, I would utter nothing which might appear in the least invidious against any. Yet, without this, it may be fairly said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church! bless all the Churches! and blessed be God, who, in this our great trial, giveth us the Churches.[116]

After the close of the war the Methodist concern for the emancipated Negro found expression in the organization of The Freedmen's Aid Society of the Methodist Episcopal Church. This Society was organized in Cincinnati on August 6th, 1866. Its initial purpose was to provide education for the Negroes of the South. To do this it raised funds and employed teachers who also functioned as missionaries among the former slaves. Meantime the African Methodist Episcopal Church, organized in 1816 in Philadelphia, and the African Methodist Episcopal, Zion, Church, organized in 1820 in New York, moved into the South, and the former slaves, who had been members of the Methodist Episcopal Church, South, flocked into the new bodies. In 1870 the Methodist Episcopal Church, South, set up the Colored Methodist Episcopal Church for the Negroes that had remained in the parent body. So, there were four Methodist bodies competing for the Southern Negro. The present Central Jurisdiction is largely the result of the religious phase of the work of the Freedmen's Aid Societies. By 1880 the Society had collected and disbursed $893,918. In 1889 the receipts of the Society for the year were $221,438, and twenty-nine college and professional and industrial schools, plus twelve academies, were being maintained for Negroes.[117] Through the work of Freedmen's Aid Northern Methodism made a vital contribution to the spiritual and educational uplift of the Negro race.

---

[115] Joseph Cummings, Chairman, General Conference Committee on State of the Country, *Pittsburgh Christian Advocate,* June 4, 1864.

[116] Abraham Lincoln, quoted in William Warren Sweet, *Methodism in American History,* Methodist Book Concern, 1933, p. 299.

In the session of the Pittsburgh Conference in March, 1867, only seven months after the organization of the parent Society, the Pittsburgh Conference organized the Conference Freedmen's Aid Society, auxiliary to the parent Society. The preamble to its organization brings its objectives before us:

> Your Committee find the relief and education of the Freedmen of our country assuming gigantic proportions, both religiously and politically. Action, wise, prompt, philanthropic action, is imperatively demanded. Four millions of men, women, and children, so lately held in abject slavery, gross ignorance, and the deepest moral and domestic degradation, have been, by the providence of God and the price of blood, emancipated and enfranchised. For their freedom, citizenship, and elevation, we have long and devoutly prayed. God has marvellously answered our prayers for their emancipation and equal rights, under the law of the land, and now calls us to the equally great and responsible duty of aiding, to the full measure of our ability, in their education and consequent elevation. Therefore,
>
> Resolved, that we heartily endorse the organization and operations of the Freedmen's Aid Society of the Methodist Episcopal Church, and will, by every proper means, do all in our power to advance its benevolent objects.
>
> Resolved, that we recommend the immediate organization of the Pittsburgh Conference Freedmen's Aid Society, auxiliary to the Freedmen's Aid Society of the Methodist Episcopal Church.
>
> Resolved, that our preachers be requested to present the claims of Freedmen to all their congregations, and take up collections and report the same to the Conference, to be forwarded to the Parent Society.[118]

In its first year of operation only seven Churches in the Conference responded with contributions, raising $131 for this work. The majority of the money contributed for this cause in the Conference, up until the division of the Conference in 1876, was given by First Church of Canton, Ohio. The total amount contributed to the work of Freedmen's Aid in the Conference for the twenty years from 1868 to 1887 was $15,467.

THE METHODIST PROTESTANTS: DIVISION AND REUNION: 1850-1877

The Methodist Protestant General Conference of 1850 reported a total membership of 64,219 in the denomination. The Pittsburgh Conference Minutes for the same year shows the membership of the Conference to be 5,595. There were thirty-seven preachers assigned that year to thirty-eight Stations and Circuits. Fifty-six Meetinghouses are reported, and thirty-nine Sunday Schools, with 2,075 scholars. Much the same situation prevailed as that which obtained in the Methodist Episcopal Church. The Church was in a state of transition from the Circuit system to becoming a system of Churches, and similar changes in worship, evangelism, and religious education characterized both branches of Methodism. The story of the Methodist Protestant Church for this quarter century found its major expression in the adjustments that occurred as the Church came to grips with the issue of slavery, and the results therefrom.

---

[117] William Warren Sweet, *op. cit.*, p. 348.

[118] O. N. Hartshorn, M. L. Weekly, G. D. Kinnear, W. Cooper, C. W. Smith, James Gray, R. T. Miller, Report of the Committee on Freedmen, *Pittsburgh Conference Minutes* (M.E.), 1867, pp. 23 ff.

The first step in the division of the Methodist Protestant Church over the question of slavery occurred in the General Conference of 1854, held in Steubenville, Ohio. That Conference made provision for the establishment of a new Church paper and a new Book Concern for the West and North; the East and South continuing to give their support to the Paper and Publishing House in Baltimore. In the second Convention of delegates from the Annual Conferences united in support of the *Western Methodist Protestant* and Book Concern at Springfield, Ohio, November 5, 1856, the following resolution was adopted:

> Whereas, the subject of slavery has, for many years past, been a source of agitation in the Methodist Protestant Church, constantly disturbing her peace and threatening her safety.
>
> Resolved, that, in our opinion, the advantages derived from our relation to the General Conference, as now constituted, are overbalanced by the disadvantages arising from it; and, therefore, inasmuch as we cannot reasonably hope for permanent harmonious action in the General Conference, it is a question worthy of consideration, whether the peace and interests of both the Southern and the Northern Conferences will not be promoted by peaceful separation.[119]

These delegates of the Northern and Western Conferences then issued a call for their Conferences, at their Conference sessions, to appoint representatives, and clothe them with Conventional authority, and to assemble in a Convention in Cincinnati in November, 1857. The call set forth as its reason for this action the conviction that slaveholding could not be eradicated from the Church as it was organized:

> After sketching the positions taken by the General Conventions of 1828 and 1830, and the six successive General Conferences, the circular asserted:
>
> Such is a brief outline of the action, or rather, non-action, of the several General Conferences on the subject of slavery. No progress has been made toward eradicating the evil from the Church. And if anyone has entertained, up to this time, a lingering hope that a General Conference of the Methodist Protestant Church will take any action favoring

---

[119] Ancel H. Bassett, *A Concise History of the Methodist Protestant Church,* Second Edition, Revised and Enlarged, Pittsburgh, 1882, p. 185.

> the views of those who consider slaveholding a sin and a reproach to the Church, it is evident that such hope may now be relinquished forever.[120]

It was held that the Northern portion of the Church was greatly handicapped by being associated in the same Church with slaveholders. The President of the Pittsburgh Conference set this position forth strongly:

> We have been continually losing valuable members and Ministers, from the beginning of our work. Were it not for slavery in the Church, I believe all our Northern work would have been double or triple what it is. From many parts of our Zion the intelligence comes to us, that Ministers and members, whole Societies, and even whole Conferences, have their minds made up that they cannot, conscientiously, and that they will not, consent to perpetuate their connection with a Church which tolerates within its pale what they regard as a system of iniquity, against which the intelligence, the reason, the humanity, and the religion of all enlightened Christendom cries aloud.[121]

The General Conference was scheduled to meet at Lynchburg, Virginia, in May, 1858. But, in response to the above call, twenty-five official representatives of fifteen Northern and Western Conferences met in Cincinnati on November 11-16, 1857. They drafted a Memorial to the General Conference setting forth the objections to being associated with a slaveholding Church, and the difficulties this placed upon the success of the Church in the North, and asserted:

> If this General Conference should not see good to adopt the action necessary to remove our difficulties, we cannot conscientiously consent to a further continuance of our ecclesiastical connection.[122]

Four representatives of the Cincinnati Convention carried the Northern Memorial to the Lynchburg General Conference. They were William Collier of the Pittsburgh Conference, who had been President of the Cincinnati Convention, William Reeves of the Pittsburgh Conference, George Clancy of Muskingum Conference, and Joseph J. White of Ohio Conference. The Memorial was rejected on the basis that there existed no constitutional authority for action. Thereupon the Northern Conferences elected delegates to a Convention to be held at Springfield, Ohio in November, 1858. Forty-four delegates from nineteen Conferences attended the Convention. George Brown of the Pittsburgh Conference was elected President. The gist of the report of the Committee on Relations was,

> Therefore, resolved, that indisputable facts, the inductions of sound logic, the dictates of Christian prudence, and an enlightened sense of our duty to God and man, justify and warrant this Convention, in the name of the several Annual Conferences herein represented, to now declare all official connection, cooperation, and official fellowship with and between said Conferences, and such Conferences and Churches, within the Methodist

---

[120] *Ibid.*, p. 186.

[121] William Reeves, quoted, *Ibid.*, p. 188.

[122] Memorial quoted, *Ibid.*, p. 193.

> Protestant Association, as practice or tolerate slave-holding and slave-trading, as specified in said Memorial, to be suspended until the evil of slavery complained of be removed.[123]

John Scott, an outstanding member of the Pittsburgh Conference, described the significance of this drastic action:

> This action was based upon absolute necessity. It was either that or ecclesiastical death for the Methodist Protestant Church in the North. I was a member of the Convention and concurred in its action.
>
> Whatever may be said of the action of this Convention, it was not intended to be a withdrawal from the Methodist Protestant Church, but a suspension of official intercourse with slaveholding Conferences, and the adoption of such changes for the time as were essential to our life as a Church. Our action was designed to be temporary, "till the evil of slavery complained of was put away." And, looking at it now, in view of its final results, I can not but regard it as providential.[124]

Thus occurred the division of the Methodist Protestant Church over the slavery question. The Northern Conferences held another Convention in November, 1860. It was held in the Fifth Avenue Church in Pittsburgh, and George Brown was again elected President. It took needed actions for carrying on the work, but attempted no legislation touching the Constitution or Discipline, holding that it lacked such authority. Another Convention of delegates of the Northern and Western Conferences was held in Cincinnati in November, 1862. It was held that this Convention was possessed of full legislative powers, since the Conferences in the States in rebellion against the Government had repudiated the article of the Church pledging loyalty to the Government, and therefore the Conferences in loyal territory were "absolved from all obligation to ask the official concurrence of the Methodist Protestant Conferences in the States in rebellion." This Convention, meeting during the war, took a strong stand in support of the federal Government:

> Resolved, that we heartily endorse the Emancipation Proclamation of President Lincoln; because it strikes at that baleful cause of all our civil and ecclesiastical difficulties, American slavery, the sum of all villanies, the darling idol of Villians, the central power of villanous secessionism, but now, by the wisdom of the President, about to be made the agent of retributive justice in punishing that culmination of villanous enterprises, the attempt to overthrow the most glorious civil government that God's providence ever established upon earth.[125]

The Committee on statistics, at this Convention of 1862, reported, for the Northern and Western Conferences: 464 Itinerants, 328 Meetinghouses, and 40,479 members.

The next stage of Methodist Protestant history involved an interesting effort to establish a new Northern Church by effecting a union of non-episcopal

---

[123] Edward J. Drinkhouse, *History of Methodist Reform: Methodist Protestant Church*, Methodist Protestant Board of Publication, 1899, Vol. II, p. 436.

[124] John Scott, *Recollections of Fifty Years in the Ministry*, Methodist Protestant Board of Publication, 1898, p. 180.

[125] Edward J. Drinkhouse, *op. cit.*, II, p. 452.

Methodism. This discussion moved forward in private interviews and letters, and in the Methodist Protestant and Wesleyan Methodist press. Through the press a call was issued for a Convention to be held in First Wesleyan Methodist Church in Cleveland in June, 1865. The call for the Convention was written by George Brown. It was signed by forty-seven Wesleyan Methodists, Ministers and Laymen, fourteen Independent Methodists, one Free Methodist, and eighty-seven Methodist Protestants. The call stated that,

> It is not asked or expected that those who attend the Convention will do so by the authority of their denomination, but simply as non-episcopal Methodists, to confer together in a free, unofficial manner on the subject of Union between these bodies, in the name of the Savior of sinners, and, if it shall be found practicable, fix upon some plan by which all these branches of the Methodist family, who in doctrines and principles of Church government agree with each other, may unite in one body.[126]

This Convention was held in Cleveland, convening on June 21, 1865. There was an attendance of one hundred twenty-five, fifty-six Methodist Protestants, sixty-three Wesleyans, four Independent Methodists, and two Free Methodists. John Scott was elected President of the Convention. There seemed to be enthusiastic harmony in the Convention, and it was resolved,

> That the union of the Methodist bodies hereby represented is respectfully recommended to the early consideration of the Annual Conferences of the Methodist Protestant Church, of the Wesleyan Methodist Connection, of the Free Methodist Church, the Independent Methodist Conference here represented, and any others of like character who may desire to unite with these.[127]

Provision was made for the calling of a uniting Convention in Cincinnati in May, 1866.

The Uniting Convention assembled in Cincinnati May 9-16, 1866. One hundred forty delegates were in attendance. A Plan of Union was drafted, and Committees were named to draft a Constitution and a Discipline. In the vote for the name of the new denomination the name, The Methodist Church, won over that of The United Methodist Church, by a vote of 107 to 24. At the Methodist Protestant General Conference, held in Allegheny City, Pennsylvania, in November, 1866, the Constitution and Discipline drafted for the new Methodist Church were adopted. The Cincinnati Uniting Convention had set the First General Conference of The Methodist Church to be held in Cleveland in May, 1867. When it met it became evident that the plans for a real union of non-episcopal Methodism had failed. Only

> four Ministers and three Laymen of the Wesleyan Church were officially present. The whole denomination had repudiated the Union, as well as all the faculty of Adrian College, except I. W. McKeever and A. H. Lowrie. Less than a dozen of their Ministers came

---

[126] George Brown, Call for Non-episcopal Methodist Convention, quoted in John Scott, *op. cit.*, p. 207.

[127] Report of Committee on Basis of Union, John Scott, *op. cit.*, p. 208.

to The Methodist Church. Quite a number of their leading men returned to the Methodist Episcopal Church, while the main body of the Wesleyans rallied around their publishing interests at Syracuse, New York, and continued their separate existence.[128]

Dr. Scott, a strong advocate of the Union, was intensely disappointed. He comments:

> Many of the Wesleyan leaders proved unfaithful, not only to the other Churches which were parties to the Union, but to their own Church, and the great body of the Wesleyans backed out of the Union altogether. Luther Lee, Cyrus Prindle, L. C. Matlack, H. Mattison, S. B. Smith, and others, leaders in the Union movement, many of whom had uttered the severest things against the Methodist Episcopal Church, all went back to that Church.
>
> The General Conference in Cleveland in 1867, was simply the meeting of our own General Conference, under our new name and revised Constitution and Discipline, with a few unimportant additions, which, with the exception of a few brethren, never did us much good.[129]

Dr. Drinkhouse, who viewed the whole episode from the standpoint of the eastern and southern segment of the Methodist Protestant Church, throws some light on the non-cooperation of the Wesleyans:

> While the brethren were cementing the union hard and fast at Allegheny, the Michigan Conference of the Wesleyans, their strongest and most influential Conference, were having a three days discussion over it, and it was rejected by a vote of thirty-five to twenty-nine. They discovered they would be a minority in the new Church, and officialism, that bane of all honest attempts of the membership for Union, could not brook the probable loss of occupation, and "ecclesiastical finesse" did the rest.[130]

Two General Conferences were held under the name of The Methodist Church. The General Conference of May, 1871, was held in Pittsburgh. It ordered the transfer of the publishing interests of the Church from Springfield, Ohio, to Pittsburgh. The General Conference of 1875 was held at Princeton, Illinois. Following the trend that has been noted in the Methodist Episcopal Church, it created a Board of Church Extension. It also projected plans for Methodist Protestant reunion. In all of these actions of the Northern and Western section of the Church the Pittsburgh Conference was deeply involved, this being the second strongest Conference of the denomination, and having quite a number of the major leaders.

Meanwhile the Eastern and Southern portion of the denomination passed through negotiations for reunion with the Methodist Episcopal Church, South. A Convention was called to meet at Montgomery, Alabama, in May, 1867. The proposed Union

> was favored in Maryland, Virginia, Alabama, and Mississippi, the strongest Conferences. South of the Potomac the membership was poverty stricken, large sections of the country desolated, Church property destroyed, and a pall of gloom spread over a disin-

---

[128] Edward J. Drinkhouse, *op. cit.*, II, p. 497.

[129] John Scott, *op. cit.*, p. 217.

[130] Edward J. Drinkhouse, *op. cit.*, II, p. 482.

> tegrated organization. Largely the same condition of things obtained in the Methodist Episcopal Church, South, but, with desperate energy, they set to repairing their waste places. They popularized their Church government by introducing Lay-delegation in 1866. The Commissioners the General Conference of the Church, South, had appointed in May, 1866, were active in furthering the plans for Union. Thirty odd thousands of Methodist Protestants would help to recoup their losses, and give a united front for Methodist evangelization of the South.[131]

As the negotiations moved forward the Methodist Protestants came to feel that they were being offered, not Union, but absorption, and the proposals were rejected. However quite a number of Churches, Ministers, and one or two weak Conferences were absorbed into the Methodist Episcopal Church, South in this period.

The third stage of Methodist Protestant history through this troubled period was the happier one of the reunion of the severed halves of the Church. The period from 1868 to 1874

> was the gloomiest period in the history of the Methodist Protestant Church. Then was felt the devastating effects of the aborted Union movements. Especially was this true in the South and East. The condition of the Book Concern and the periodical was critical in the extreme. After the greenback issues of the Civil War, and the inflation of artificial values, there came the reaction, and the period of 1872-1876 was one of depreciation and panic. All the Churches shared in the depression, and, as is the case in times of discouragement, they cast about for helps; and it inaugurated among the Methodists the era of fraternity and Union.[132]

This fraternal movement was inaugurated by the Pittsburgh Conference. At the session of the Conference of 1868 a delegation consisting of William Reeves, William Collier, J. D. Herr, and Samuel Young was appointed to carry the fraternal greetings of the Conference to the Maryland Annual Conference meeting the following March. They were cordially received, and a return delegation came to the Pittsburgh Conference session of 1869. In the Pittsburgh Conference session of 1869, the Conference took the next step toward Union by naming three distinguished "messengers" to the Southern General Conference which met in Baltimore in May, 1870. The resolutions of that General Conference show the effect of this visit, and recognize the leadership of the Pittsburgh Conference in the movement toward reunion:

> Whereas, the Pittsburgh Conference of the Methodist Church, actuated by the desire to promote the union of the two bodies formerly constituting the Methodist Protestant Church, did send as fraternal messengers to this body Rev. George Brown, Rev. William Collier, and Rev. Alexander Clark; and
>
> Whereas, the said messengers have expressed the desire of the body they represent, and of several other Annual Conferences of the Methodist Church, for reunion, asserting, at the same time, that the intention of these and other Conferences, acting with them in what they define as an Act of Suspension, was not to secede from the Methodist Protestant Church, but simply to prevent the disruption of said Annual Conferences, therefore,

---

[131] *Ibid.*, II, p. 483.

[132] *Ibid.*, II, p. 531.

> Resolved, that if the General Conference of the Methodist Church shall see fit to appoint commissioners to consider the subject of union between that Church and the Methodist Protestant Church, the president of this body is authorized to designate commissioners from this body to meet and confer with the commissioners of the Methodist Church.[133]

This resolution looking toward Union did not receive a majority vote in the Southern General Conference of 1870. But, at the General Conference of 1874 a similar resolution was adopted, providing for a committee of nine Commissioners. The General Conference of the Methodist Church, held in 1875, also appointed nine Commissioners to confer on the plans for reunion. The eighteen Commissioners held a six day meeting in Pittsburgh in October, 1875. They drafted a Basis of Union, which was published in the Church press of both bodies, and recommended the action of the Annual Conferences of both groups on it, along with the election of delegates to a Convention of each Church. Provision was made that these two Conventions should meet simultaneously in Baltimore in May, 1877. Dr. Scott described what happened:

> The two Conventions met in Baltimore, as proposed, on the 11th of May, 1877. I had been elected a member of our convention by the Pittsburgh Conference. I was heartily in favor of the union. It took the mellowing influence of time to enable the two Churches to overcome the excitement under which they had labored for years, and with calm and cool judgment, to consider in a proper spirit the whole subject, and to act on it measurably free from sectional influence and bias. The wonder is, not that the union did not take place sooner, but that it took place as soon as it did. The basis of Union proposed by the Commissioners was candidly and earnestly discussed in each of the Conventions, and finally adopted by each with very little dissent.[134]

Seventy-eight delegates attended the Convention of the Methodist Church, thirteen of whom were from the Pittsburgh Conference, and seventy-one delegates attended the Convention of the Methodist Protestant Church. The Union was consummated by each group marching from their place of meeting to a point of union, then proceeding, two by two, to the Starr Memorial Methodist Protestant Church, on May 16th, where the Union was consummated. In his address, L. W. Bates, President of the Methodist Protestant Convention, said:

> Twenty-three years have passed since the Churches here represented have been represented in the same body. The universal Church will recognize our action as the accomplishment of a great, noble, and glorious purpose. Our separation has proven this fact—divided we were too strong to fall, and now, united, we must do more than stand. We should now be a stronger, and holier, and more successful Church. As it was our mission to take the initiative in establishing the doctrine of Lay-representation among Methodists, so, today, in re-uniting our Churches, we take the initiative in the glorious work of Unification among such Churches of the land. I now pronounce this The General Convention

---

[133] J. J. Murray, Chairman, Committee on Ecclesiastical Visitors, Methodist Protestant General Conference of 1870, quoted in John Scott, *op. cit.*, pp. 268 f.

[134] John Scott, *op. cit.*, pp. 352 f.

of the Methodist Protestant Church. I call upon you to rise and sing, "Praise God from whom all blessings flow."[135]

Dr. Drinkhouse described what followed:

> The scene that ensued beggars description. As the great assembly rose, and the triumphant measures of the old doxology rolled through the sanctuary, every eye was dim with tears and every form trembled with unutterable emotion. Business was suspended, and speeches, brief, earnest, joyful, impressively eloquent, filled up more than an hour.
>
> The climax was reached when Dr. William H. Wills of North Carolina rose and said that he had been opposed to union, but, now that the union is consumated, he pledged himself, before God and his brethren, to do nothing to mar its prosperity and success. At this moment, Dr. Scott, the extremist on the other side, crossed the chancel, and suddenly the two men were folded in each others arms. The example was contagious. Whitfield of North Carolina shook hands with Smith of New York across the altar rail; on all sides hands were grasped, and men were in each others embrace. And the sound of song was not hushed, nor the holy communion of brethren broken up, til the shadows of evening fell upon the earth. So closed this most memorable day in the history of the Methodist Protestant Church.[136]

The statistics of the reunited Church in 1877 showed the following numerical strength:[137]

	Itinerant Ministers	*Members*	*Churches*	*Value of Church Property*
The Methodist Church (N)	758	57,982	674	$1,494,347
The M. P. Church (S)	556	57,405	677	1,168,389
Total Re-united Church	1,314	115,387	1,351	$2,662,736
The Pittsburgh Conference had:	51	7,088	88	371,000

By the time this Methodist Protestant reunion occurred Pittsburgh, as the seat of the publishing interests of the Northern portion of the Church, had become the practical headquarters of its portion of the Church.

From the beginning of the controversy that produced the Methodist Protestant Church the movement relied heavily upon the printed work through a Church press. In the 1830's *The Methodist Protestant,* successor to *The Mutual Rights,* began to refuse to publish anti-slavery items. In the General Conference held in Pittsburgh, in 1838, the establishment of a Book Concern was ordered, and an effort was made to have both the Book Concern and the publication offices of the denominational journal located in Pittsburgh instead of Baltimore. However, the action of the General Conference, providing for a free and untrammeled press, seemed to care for the matter, and Baltimore was continued as the publishing headquarters. The Book Committee, which controlled *The Methodist Protestant,* then took action excluding from its columns "personalities, heterodoxy, abolition, and slavery."

---

[135] L. W. Bates, Address to Uniting Convention, quoted in Edward J. Drinkhouse, *op. cit.,* II, p. 565.

[136] Edward J. Drinkhouse, *op. cit.,* II, p. 565.

[137] *Ibid.,* II, pp. 571 f.

> When the action of the Book Committee became known in the West and North, great indignation was expressed at the breach of faith, and the demand was made for the inauguration of a Western paper, through which the vexed questions could be discussed, and both the Ohio and the Pittsburgh Conferences, at their ensuing autumn sessions, took action, and Cornelius Springer was engaged to establish and edit it at Zanesville, Ohio, he to assume the pecuniary responsibility, but the Conferences to pledge their support.[138]

The title of this Church paper was *The Western Recorder.* Its first issue appeared on July 18, 1839. Its editor and owner, Cornelius Springer, was, at the time, a member of the Pittsburgh Conference. He published the paper for six years. In 1845 he transferred the paper to Ancel H. Bassett, by whom it was conducted and published as an individual enterprise, until 1855, when it was transferred to the Church.[139] In 1855, this paper was adopted as the official organ of the Northern and Western Conferences. It was purchased from Dr. Bassett, and he was elected to continue as editor and publisher. Its name was changed to *The Western Methodist Protestant,* and the publishing headquarters were moved to Springfield, Ohio. The subscription list at the time was 2,500, and by the next year this had been increased to 3,050. The editors, through this period were: Ancel H. Bassett to 1860; George Brown, 1860-1862; D. B. Dorsey, Jr., 1862-1864; John Scott, 1864-1870; Alexander Clark, 1870-1879; The General Conference of The Methodist Church of 1871 ordered the printing and publishing business moved from Springfield to Pittsburgh, and the first issue in Pittsburgh was on November 15, 1871. The name had been changed, in 1866, from *The Western Methodist Protestant* to *The Methodist Recorder.* It continued to be published in Pittsburgh until 1929 when it was merged with *The Methodist Protestant* as *The Methodist Protestant-Recorder,* and publication transferred to Baltimore.

A second major interest of the Methodist Protestant Church, in which the Pittsburgh Conference played a significant part, had to do with the concern and leadership in promoting higher education. The Pittsburgh Conference leadership in the Methodist Protestant episode in the life of Madison College, from 1850 to 1857, is recounted in these pages under the story of Madison College. Before his death, in 1858, Charles Avery placed $1,500 in the hands of James Robinson and William Collier to be used for the assistance of young men preparing for the ministry. In 1859, John Scott, then President of the Conference, and pastor of Grace Church in Sharpsburg, recommended,

> that measures be taken to establish a Seminary of learning in the vicinity of Pittsburgh, for the education of our young people, and also to assist young men in preparing for the ministry of the Methodist Protestant Church. The Conference reacted to the matter favorably, and appointed a Board of Education, consisting of William Collier, James Robinson, John Cowl, William Reeves, J. W. Rutledge, William Wagg, V. Lucas, and John Scott, and instructed them to take such steps as they might deem safe and proper,

---

[138] *Ibid.,* II, p. 313.

[139] Ancel H. Bassett, *op. cit.,* pp. 182, 326.

> to establish in the vicinity of Pittsburgh a Seminary of Learning, having a Biblical department. The Board of Education held its first meeting on January 17, 1860. It was unanimously agreed to make an immediate effort to establish such a School.
>
> After carefully considering the matter it was decided that Sharpsburg met the conditions for such a School more fully than any other location to which the attention of the Board had been directed. Accordingly a lot of ground containing nearly two acres was procured on Main Street; architects were employed; contracts were let; and the work was prosecuted with vigor.[140]

It was a brick building of eight rooms. William Collier and John Scott superintended its erection, and did much of the work on its themselves. The School opened under the name of Allegheny Seminary, in 1860, with Professor Milton B. Goff as Principal. After a time he resigned, and G. B. McElroy was Principal from 1864 to 1867.

Meanwhile, in 1859, the Wesleyan Methodist Connection had organized a College at Adrian, Michigan. During the negotiations for the union of non-episcopal Methodism, from 1865 to 1868, Adrian came under the control of the newly named Methodist Church. It was deemed advisable to center the educational efforts of the denomination in one institution, and, in 1867, Allegheny Seminary was closed, and both Professor McElroy and the young men of the Seminary who were preparing for the ministry removed to Adrian College. The building in Sharpsburg was sold, and the $7,000 realized from it was put into a fund for the support of Ministerial education. Dr. Scott's closing comment on the matter was,

> At the time the Seminary was sold I thought, with others, that it was the proper thing to do; but after years of observation and experience I have changed my mind on the subject, and am now disposed to think it was a mistake, and that, had the Seminary been retained, it would have been a great blessing to the Pittsburgh Conference.[141]

THE PITTSBURGH CONFERENCE AND HIGHER EDUCATION

The General Conference of 1820 recommended that the Annual Conferences "establish literary institutions under their control." That General Conference also took action permitting the Bishops to appoint traveling Preachers as officers and teachers in Colleges. These actions made the twenty years, from 1820 to 1840, a College-building era in the Methodist Episcopal Church, nine Colleges being established by 1840. They were:[142] Augusta in Kentucky, founded in 1822; Madison at Uniontown, founded in 1826; with Allegheny as its direct successor in 1833; Wesleyan, Connecticut, 1831; Dickinson at Carlisle, Pennsylvania, which had been founded in 1773, and was taken over by the Baltimore and Philadelphia Conferences, in 1833; Randolph-Macon, Virginia, 1833; McKendree, Illinois, 1834; Emory, Georgia, 1836; Emory and

---

[140] John Scott, *op. cit.,* pp. 183 ff.

[141] *Ibid.,* 187; *cf.,* Ancel H. Bassett, *op. cit.,* pp. 229 f.

[142] William Warren Sweet, *Methodism in American History,* Methodist Book Concern, 1933, Chapter XI, Methodism Begins Her Educational Task, pp. 207-228.

Henry, Virginia, 1836; and Indiana Asbury (DePauw), Indiana, founded in 1837, with Matthew Simpson becoming its first President, in 1839. In addition, by 1840, there were at least twenty-eight academies, seminaries, and manual-labor schools, all of less than collegiate grade, in operation under Methodist auspices, each of them sponsored by an Annual Conference.

The Pittsburgh Conference claims a leading place in this concern for higher education. The first major venture of the original Pittsburgh Conference was the founding of Madison College. Since Augusta College was discontinued in the 1840's, and since the Conference patronage in the founding of Madison, in 1826, was transferred directly to Allegheny, in 1833, the Pittsburgh Conference claims the priority of having the oldest continuing interest in higher education, on the collegiate level, in American Methodism. Many of the charter members of the Pittsburgh Conference were members of the Ohio Conference when Augusta was established. Henry B. Bascom, founding President of Madison College, had been a leader in the establishment of Augusta. Martin Ruter became the second President of Augusta College in 1828. He became the first President of Allegheny when it opened under Methodist auspices in 1833. Matthew Simpson became a Professor in Allegheny, in 1837, and the first full-time President of Indiana Asbury, in 1839. Thus, the Pittsburgh Conference was intimately linked with all the pioneer Methodist educational ventures in the West, except McKendree College.

THE STORY OF ALLEGHENY COLLEGE, in its relation to the Pittsburgh and Erie Conferences, illustrates both the difficulty of maintaining such institutions under Church auspices, and the debt of the Church Colleges to the sacrificial labors of many of the preachers and Church people for their establishment and maintenance in the early years.

The first steps for the founding of Allegheny College were taken at a meeting convened at the old log courthouse in Meadville on June 30, 1815.[143] At that time Meadville contained about four hundred persons, and Crawford County less than six thousand. Major Roger Alden, a soldier of the Revolution, was Chairman of the meeting, and John Reynolds, Secretary.

> There is little doubt that the aspirations of the citizens who gathered on this occasion, for a full-fledged college, was given form and reduced to method by him who became its first President and was its guiding genius, the Reverend Timothy Alden, a cousin of the Major, who was a graduate of Harvard. The proposed school was called Allegheny because of its being located in the Allegheny basin. A complete plan of the institution was sketched at the first meeting. The Reverend Timothy Alden was elected President, and the Reverend Robert Johnson, vice-president, they to be the instructors in the departments of literature and science.[144]

---

[143] *Vide.* Cover, *Pittsburgh Christian Advocate,* June 10, 1915, for a picture of this log courthouse.

[144] S. P. Bates, History of Allegheny College in Erie Conference Historical Supplement, *Pittsburgh Christian Advocate,* May 21, 1891.

A committee was named to seek a Charter from the State of Pennsylvania; another to draft a code of rules and regulations for the College; President Alden was commissioned to travel as an agent for the College, soliciting means; and John Reynolds was elected Treasurer and authorized to open books for the receiving of subscriptions or donations of money or property for the establishing of the College. President Timothy Alden (1771-1839) traveled widely and secured contributions of land, books, and cash in the amount of $4,103.30. This, plus the receipts of treasurer Reynolds in Meadville and vicinity of $5,685, plus an annual grant from the Pennsylvania legislature of $2,000, constituted the resources of the institution when it opened in the courthouse in Meadville on July 28, 1817. President Alden secured two of the most valuable libraries in the United States for the new institution in acquiring the theological library of Dr. William Bentley, a Unitarian clergyman of Salem, Mass., valued at over $3,000, and the library of the Honorable James Winthrop of Cambridge, Mass., valued at $6,400. The first building of the institution was erected in 1820, and named Bentley Hall.

> The location selected for the College buildings, out of a tract of land, donated by Samuel Lord, upon the northern hillside, with the whole broad valley spread out at its foot, the river skirted by venerable shades winding through it like a thread of silver, and the city seated in queenly beauty in the midst—such a situation is not excelled for natural advantage by any College in the land. The main building is in the Grecianesque style of architecture, four stories in height, with wings fronted by lofty pillars, and the whole surmounted by a handsome dome, and is well planned and substantially constructed.[145]

However, the College was under Presbyterian auspices and suffered from competition for support and students with the other pioneer Western Pennsylvania Presbyterian Colleges, Jefferson College at Canonsburg, and Washington College at Washington, Pa. Under the presidency of Timothy Alden the college graduated twelve persons from its opening in 1817 to his resignation in 1831. Many of the students attended for a time and did not graduate, partly because of limited financial means, and partly because of the quite rigid classical courses in Latin, Greek, and Hebrew.

The following is the manner in which the College came under Methodist auspices, and the patronage of the Pittsburgh Conference was transferred directly from Madison College at Uniontown to Allegheny at Meadville:

> As early as 1827 an inquiry came from certain leading Methodists of Pittsburgh to the trustees of Allegheny at Meadville as to their future course.
>
> In 1831 negotiations were opened between the Rev. Homer J. Clark and the Board, with the result that Messrs John Reynolds and David Dick went to the session of the Pittsburgh Conference in August. Their report stated that the Church would continue to patronize Madison College for one more year, but a Committee was named to come to Meadville for an interview. These representatives were: Rev. Alfred Brunson, Rev.

---

[145] *Ibid.*

Z. H. Coston, and Rev. J. S. Barris, Presiding Elder of the Meadville District. The joint session with the Committee of the Trustees on November 15, 1831 resulted in Articles of Agreement.[146]

These Articles of Agreement were signed July 31, 1832.[147] At the Conference session of 1832 a postponement of operations at Madison was authorized, and the Conference began definite plans for taking over Allegheny. Meanwhile, President Alden resigned the Presidency of the institution on August 2, 1831, though he served as a Trustee until his death, in 1839. The Pittsburgh Conference session of 1833, meeting in Meadville, on July 17th, carried through plans for the opening of Allegheny as a Methodist institution. Dr. Martin Ruter was elected President and Professor of Moral Science, the Rev. Homer J. Clark, Vice-President, and Professor of Mathematics and Natural Science, and Augustus W. Ruter, Professor of Languages.

Allegheny was opened as a Methodist College on November 4, 1833. On that date Dr. Ruter made his inaugural address, and classes began with twenty-two students enrolled. The College was operated in two terms of five months each, beginning the first Monday of November and May. The first Methodist Commencement was held on September 25th, 1834, by which time the enrollment of the College had reached one hundred and twenty. Tuition in the Preparatory Department was sixteen dollars per year, and in the College Department twenty dollars per year. Board varied from one dollar and a quarter to one dollar and three-quarters per week.[148] The Pittsburgh Conference session of 1834 issued an appeal to the ministers and people of the Conference to rally to the support of the institution.

> The entire superintendence of Allegheny College was offered to us, and after much prayer and deliberation an agreement was made with the Trustees by which it was placed under our patronage and control. We made arrangements for establishing a Course of Instruction, and undertook to secure funds sufficient for its continuance.
>
> The College was opened on autumn last with a small number of students. Continual additions have been made, and they now number more than one hundred. The buildings are spacious and in good order. The library is the largest in the Western country, and the place is healthful.
>
> Nothing is wanting to complete this enterprise but a sufficient amount of funds to meet its necessary expenses. We have undertaken the endowment of two Professorships and several scholarships, and have appointed three agents to travel and raise subscriptions for these purposes.[149]

These Professorships were named for Bishop Asbury and Bishop Roberts and great exertion was put forth throughout the Conference to raise the money for them. Also to raise $8,000 to match a grant from the Pennsylvania Legislature payable over four years. The claims of the institution were kept in the forefront of Conference attention by vigorous promotion, as the report of the Conference Committee on Allegheny College for 1835 indicates:

---

[146] E. A. Smith, Beginning of Allegheny College, *Pittsburgh Christian Advocate,* May 13, 1909, p. 25.

[147] Relinquishment of Control of Allegheny College, *Pittsburgh Conference Minutes* (M.E.), 1910, pp. 20 f.

[148] Martin Ruter, Article on Allegheny College, *Pittsburgh Conference Journal,* April 26, 1834.

[149] Appeal to the Ministers and Members of the Pittsburgh Conference for the Support of Allegheny College, *Pittsburgh Conference Journal,* August 2, 1834.

> A College with buildings, library, and apparatus, of a value of not less than $40,000, has been placed under our patronage, and nothing is wanting but a moderate amount of funds to render it extensively useful to our Church and to the community at large. Let the preachers within the bounds of our Conference preach frequently on education, as the discipline requires. Let them use their influence in procuring suitable students, and in facilitating the subscriptions among our members and friends, and let agents be appointed to travel extensively throughout the districts.[150]

Those responsible for the College had a keen sense of its strategic location, and the significance of the work being attempted, as the report of the Board of Trustees to the Conference of 1835 shows:

> The spirited manner in which the Conference has taken up and sustained the institution gives ample proof of their attachment to the interests of education. It may not be amiss to survey, in some degree, the ground we occupy, and to contemplate the duties devolving upon us in consequence thereof. We live in the eventful and soul-stirring nineteenth century of the Christian era, and among a people and in a country, whose liberal, religious and civil systems seem destined, in the providence of God, as models for the rest of our species. Our local situation, at the head of the great Ohio and Mississippi valley, in one of the most healthful and fertile soils of the world, and in a district of the country which is fast increasing in population places upon us a responsibility for educating our youth. We must supply the Church with an enlightened ministry; the forum and the senate with learned counsellors; the schools with competent teachers; and the town and country with erudite physicians, merchants, mechanics, and farmers.[151]

At the first session of the Erie Conference, in 1836, the new Conference immediately extended its patronage to Allegheny, and appointed Billings O. Plimpton as an agent to cooperate with James Mills, the agent of the Pittsburgh Conference, in raising money and subscriptions for the College. By the time Dr. Ruter resigned the presidency, in 1837, there had been fourteen graduates, and the institution was prospering. Homer J. Clark, (1803-1875) who had been Vice-President at Madison, and Vice-President of Allegheny under Dr. Ruter, was elected President. It was his strong and self-sacrificing leadership which placed the College upon a secure foundation. The College received $1,000 per year State Aid from 1838 to 1844. Even with this help, and with the money that the agents could raise, a debt of $3,800 had been accumulated by 1842. The salary of the President was $700 per year, and that of the Professors proportional. When the State Aid was not renewed in 1844 the College was forced to close for a time. An endowment scheme was devised by Dr. Clark whereby he and other agents of the College, and the preachers of the patronizing Conferences, sought to sell $100,000 of perpetual scholarships at $25 each.

---

[150] Charles Elliott, Chairman, Report of Committee on Allegheny College to the Conference of 1835, *Pittsburgh Conference Journal,* August 20, 1835.

[151] Joseph Morrison, President, Trustees Report on Allegheny College to the Pittsburgh Conference, *Pittsburgh Conference Journal,* August 20, 1835.

> The plan for endowing our literary institution at Meadville was cordially approved of at our late Conference session. It offers to every person a tremendous literary bargain. The tuition for one year in Allegheny College has been $20. A perpetual scholarship is now offered for $25, instead of $300, as heretofore. The purchaser of a scholarship now from either the special agents, Homer J. Clark, Z. H. Coston, or J. K. Miller, or any of our traveling preachers, all of whom have agreed to act as agents, and to give this matter their special attention on their districts and circuits and in their stations, will entitle him to the right of sending one scholar to this College, from year to year, free of tuition fees, forever and forever.[152]

The extent of the cooperation expected from the preachers is indicated by the communication of J. K. Miller, the agent assigned to cover the Barnesville, Steubenville, and Beaver Districts of the Conference for the College:

> The preachers in the districts of Brothers Hopkins, Hunter, and Taylor are kindly requested to bring the subject of our College at Meadville before the community in every appointment, and ascertain how many scholarships, upon the new proposition of President Clark, will be taken. The salvation of this very valuable literary establishment depends upon our carrying out this plan. Let me beseech you brethren, be zealous. I hope that the sixty-five preachers on my side of the rivers will each take one or more of the scholarships, and average about ten each or more in their Charges this year.[153]

This effort secured about $60,000 endowment, and made it possible to reopen the College on April 1, 1845. The money was held for the College by the Centenary Fund Societies of the Pittsburgh and Erie Conferences. This endowment was supplemented by 1866 Centenary fund receipts. By 1866, the report of the College showed the endowment to be $156,619, $103,778 being invested by the Erie Conference Centenary Board, and $52,814 by the Pittsburgh Conference Centenary Board.[154] The report for 1874 contains the statement that

> the income from the endowment fund for the last year was sufficient to pay the salaries of all the Professors, and the Contingent Fees have been sufficient to meet the current expenses, and leave a balance in favor of the College.[155]

An idea of the expense of going to College one hundred years ago, and of the operation of the scholarship plan, is given by Dr. Clark:

> We now have one hundred fifty students. About a fourth of them board themselves in the College buildings, by which their expenses of living are reduced to some fifty or sixty cents per week. A few board in clubs, and a few others in private families. The last class pay for boarding, including lights, fuel, and washing, from $1.37 to $1.75 per week.
>
> The nine months session is divided into two terms of four and one half months each.

---

[152] Notice on Allegheny College Scholarships, *Pittsburgh Christian Advocate,* August 24, 1843.

[153] J. K. Miller, Allegheny Scholarships, *Ibid.*

[154] *Pittsburgh Conference Minutes* (M.E.), 1866, p. 17.

[155] *Ibid.,* 1874, p. 24.

> No vacation intervenes between the terms. Each student is required to pay in advance two dollars and fifty cents per term, to defray various contingent expenses, as, cleaning and taking care of the buildings, ringing the bell, warming and use of recitation rooms, general repairs, and use of the library. This is the only charge of the College against the student. The great purpose of our plan of perpetual scholarships is that it places a College education within the reach of any young man, however slender his means, who is willing to put forth the required effort to avail himself of it.[156]

The earlier Presidents of Allegheny were Ministers: Martin Ruter 1833-1837; Homer J. Clark 1837-1847; John Barker 1847-1860; George Loomis 1860-1874; and Lucius H. Bugbee 1875-1882 were all members of the Pittsburgh Conference. The total number of graduates from the time Allegheny became a Methodist institution in 1833 until 1882 was 646.[157] In 1893 forty-one Ministers of the Pittsburgh Conference were Allegheny alumni or former students. The College has played an important part in training Ministers for both the Erie and Pittsburgh Conferences.

The efforts of the Pittsburgh and Erie Conference preachers, most of whom did not have the privilege of College training, in the establishment and maintenance of Allegheny College, is an illustration of the genuine interest in higher education on the part of the Church, and the self-sacrificing effort in its support, which is too little appreciated and understood today by many of the institutions which owe their early origin and maintenance to the Church.

Three other Colleges have been operated by the Pittsburgh Conference. They were: Mount Union College, Pittsburgh Female College, and Beaver College.

MOUNT UNION COLLEGE was incorporated as a College on January 9, 1858. Its origin goes back to October 20, 1846, when Orville N. Hartshorn (1826-1901), a young graduate of Allegheny College, opened a "subscription school" in the loft of a carding mill in the village of Mount Union, Ohio. By 1850 it had prospered and become Mount Union Seminary. Mount Union was not founded as a Church institution, but it had strong Methodist leanings. A major need of a College in the nineteenth century was the recognition and patronage of an organized religious body. Prospective trustees and donors were reluctant to associate themselves with an institution that did not have such backing; an effective Church organization was necessary to solicit endowment funds; and an official Visitation and Examination Committee was necessary to give the institution scholastic standing before the rise of the accrediting associations about the beginning of the twentieth century. So, the newly organized College sought the patronage of the Pittsburgh Conference at the session of 1858, and President Hartshorn was admitted on trial as a Minister of the Conference. The Conference did endorse the College that year, recommended it to the favor of the Methodist people, and named a Committee to attend its examinations. But there was opposition to extending Conference support and accepting control of the College. This opposition was overcome in 1864 when President Hartshorn was successful in securing the personal and financial support of Cornelius Aultman, Jacob Miller, and Lewis Miller, three prominent Methodist laymen and industrialists from Canton, Ohio. As a consequence of the statement of Cornelius Aultman before the Conference Committee the Pittsburgh Conference of 1864 granted full patronage to Mount Union. The Conference was to exercise full visitorial powers, nominations, election of Trustees and Professors, and thus have the supervision and control of the institution.

---

[156] Homer J. Clark, Allegheny College, *Pittsburgh Christian Advocate*, May 13, 1846.

[157] Professor S. P. Bates, *op. cit.*

An effort was inaugurated, soon after the acceptance of the College by the Conference, to secure an endowment fund of $300,000. The aim was to raise $200,000 of this through the sale of scholarships. President Hartshorn had been a student in Allegheny when Dr. Clark had saved that institution by the sale of scholarships to raise an endowment. The effort was not very successful for Mount Union, only about $30,000 being raised in this way. After the division of the Conference, in 1876, the new East Ohio Conference immediately extended its patronage to Mount Union, and the major Church support of Mount Union has continued to be from the East Ohio Conference, and after 1912, from the North-East Ohio Conference. This support became more effective, after 1911, when Scio College, which had also been under the patronage of the East Ohio Conference, was merged with Mount Union.[158] The patronage of Mount Union by the Pittsburgh Conference has continued to the present time. Orville N. Hartshorn continued as President until 1887. Later Presidents have been: Tamberlane P. Marsh, 1888-1898; Albert B. Riker, 1898-1908; William H. McMaster, 1909-1938; and Charles B. Ketcham since 1938.

THE PITTSBURGH FEMALE COLLEGE [159] was chartered February 10, 1854, and was opened for students in the basement of Christ Church on Eighth Street October 1, 1855. At the Conference session of 1856 the Conference accepted the proposition of the Trustees to place the institution under the patronage of the Conference, the Charter being amended to provide that two-thirds of the trustees should be members of the Methodist Episcopal Church. The College buildings were erected on Eighth Street in Pittsburgh between Christ Church and the Allegheny River. For years the enrollment ranged around four hundred. The College made an annual report to the Conference. From 1860 to 1886 Israel C. Pershing, a leading member of the Pittsburgh

---

[158] Newell Yost Osborne, Outline of the History of Mount Union College, by the author of the forthcoming *History of Mount Union College*.

[159] William L. Wilkinson, The Educational and Missionary History of the Pittsburgh Conference, *Pittsburgh Conference Centennial Issue of the Pittsburgh Christian Advocate,* October 8, 1925.

Conference, was President of the College. He was succeeded by A. H. Norcross, a minister of the East Ohio Conference, who served as President from 1887 until the College ceased to be a Methodist institution in 1895. In 1891 the College buildings were partially destroyed by fire.

BEAVER COLLEGE AND MUSICAL INSTITUTE[160] was organized for the purpose of female education in 1853. The Honorable Daniel Agnew was for many years president of its Board of Trustees. Bishop Matthew Simpson was one of its originators. This school was taken under the patronage of the Conference in 1856, and functioned as a Conference institution until it was removed to Jenkintown, near Philadelphia, in 1925. The Presidents were members of the Pittsburgh Conference, the appointments to this position being: Sheridan Baker, 1856-1857; R. T. Taylor, 1860-1894; N. H. Holmes, 1896-1898; Arthur Staples, 1898-1907; G. D. Crissman, 1907-1909; LeRoy Weller, 1911-1917; H. B. Haskell, 1917-1919; J. M. Thoburn, 1921-1923. The College was burned in February, 1895, but rose from its ashes stronger than before. However financial difficulties and debt made its maintenance difficult and a continuing burden on the Conference. The immediate cause of the institution being discontinued in Beaver was the failure of a campaign to raise $1,250,000 for endowment in the early 1920's.

With the removal of Beaver College the Pittsburgh Conference ceased to be directly responsible for the maintenance of institutions of higher education, after carrying that responsibility for nearly a century, from the founding of Madison College in 1826. By the compact of July 31, 1832, between the Board of Trustees of Allegheny College and the Pittsburgh Conference, revised and readopted to include Erie and West Virginia Conferences in October, 1857, and again revised to include East Ohio Conference on June 27, 1877, the Conferences exercised the power to fill all vacancies in the Board of Trustees and in the Faculty, and to fix the salaries of the Faculty and employees of the College.[161] This power and responsibility respecting Allegheny was relinquished and discontinued by action of the Conference of 1910, and the change was made effective by the Board of Trustees of the College on June 18, 1912. The Conference was to continue its patronage of the College, but its administrative responsibility was reduced to a token representation on the Board of Trustees:

> Allegheny College shall continue under the patronage of the Pittsburgh and Erie Annual Conferences of the Methodist Episcopal Church. The said two Conferences shall each have the right perpetually to nominate two persons each year who shall be elected by the Board of Trustees to fill vacancies in the said Board. The term of the trustees so nominated and elected shall be limited to four years.[162]

---

[160] *Ibid.*

[161] *Pittsburgh Conference Minutes* (M.E.), 1910, p. 20.

[162] *Ibid.*, 1913, p. 97.

In 1857 the RURAL SEMINARY was organized at Harlem Springs, Ohio. In 1866 it was removed to New Market, Ohio, now Scio, where it became known as New Market College. This institution applied to the Pittsburgh Conference for recognition in 1868, and the Conference

> Resolved that Rural Seminary be taken under the patronage of the Pittsburgh Annual Conference; providing, however, that we do not assume any pecuniary obligations in any manner whatsoever. Further, that a Committee be appointed to attend the next annual examination of the Seminary.[163]

Several members of the Conference were appointed to serve as Professors and as Agents of this institution. In 1878 this school took the name of Scio College, and its patronage was chiefly from the East Ohio Conference after that Conference was organized in 1876. As is noted above, Scio College was united with Mount Union in 1911.

Prior to 1843 the citizens of Clarksburg, Virginia, established an Academy in that community, and in 1843 the Pittsburgh Conference extended its patronage to the institution, and appointed Moses Tichenell, a member of the Conference, the Agent for the Academy. The school prospered until just before the Civil War when sectional difficulties caused it to close. In 1876 Buckhannon presented a request and pledge of money to the West Virginia Conference to locate a Seminary in that town. In 1883 a committee of the Conference recommended the establishment of a Seminary. A Board of Trustees was appointed by the Conference in 1884, and on August 29, 1887, they purchased a site of forty-three acres in Buckhannon for the school. The main building was completed in the summer of 1890, and the school opened on September 3, 1890, as The West Virginia Conference Seminary,[164] with Bennett W. Hutchinson (1859-1941) as Principal. Dr. Hutchinson spent all his ministry after 1906 in the membership of the Pittsburgh Conference. The institution was raised to the College level, in 1904, and the name was changed to WEST VIRGINIA WESLEYAN COLLEGE. This is the only College within the territory of the original Pittsburgh Conference that continues to be under the direct control of a Methodist Annual Conference.

In addition to these institutions of higher education that have functioned under the patronage, oversight, and in some cases, control, of the Pittsburgh Annual Conference, there were four others that were given the patronage of the Conference, and reported to the Conference for a time, before disappearing from the records. Wellsburg Female Seminary and Poland Female College appear in the Conference Minutes under the report of the Committee on Education in 1857, and Richmond College in 1858. Coopersdale Academy appears in 1886, located in what is now a section of Johnstown, with a member of the Conference, Albert Freeman, as Principal. This school was so severely damaged in the Johnstown flood of 1889 that it did not reopen.

---

[163] *Pittsburgh Conference Minutes* (M.E.), 1868, p. 26.

[164] Historical Issue of the *Pittsburgh Christian Advocate* for West Virginia Methodism, May 7, 1925, p. 27.

From 1850 to 1900 the appointments of the Conference usually list from four to eight of the ministers of the Conference appointed to be Presidents, Professors, or Agents for educational institutions connected with the Conference. The report of the Committee on Education ranked as the most important standing committee's report to the Conference session. In the lists of Conference Committees in the Minutes the Visiting and Examining Committees assigned to attend the College examinations occupy large space. For instance, in the 1874 Minutes, fifty-three persons were assigned as the "Visiting Committees" to Allegheny College, Pittsburgh Female College, Mount Union College, Beaver College and Institute, and New Market College. The annual visit of these Committees to the institutions was a high spot in the College program for the year, and apparently a time for considerable anxiety to the President that no untoward incident occurred. We catch a glimpse of the visits in the history of Mount Union College:

> By the 1870's no event of the college year was so eagerly anticipated as that of the annual college commencement. The commencement week was filled with activities, excitement, and bustle. The Committee of Visitors and Examiners from the Pittsburgh Conference would be on hand to attend a few classes and the final examinations and make their report. The students greatly enjoyed President Hartshorn's efforts to impress this Committee. Students were expected to exhibit their prowess in the classrooms during the period of inspection, and to deport themselves at all times befitting the occasion. Chapman Hall and Miller Hall were trimmed with paint, and the scythes were brought out to cut the grass and weeds on the campus. This painting and mowing always harbingered the approaching commencement season.[165]

This Conference concern for education found further expression in the organizing of the Conference Educational Society. The resolution for the organizing of such a Society was adopted by the Conference session of 1871. The matter was permitted to languish, and it was not until 1888 that a Charter for the Conference Educational Society was adopted, and the Society was organized.[166] The purpose was to receive, hold, and administer funds in the interest of higher education of youth of the Conference. By 1890 the funds in the hands of the Society amounted to $3,190. After the discontinuance of Beaver College, $10,000 that was being held for that institution was ordered added to this fund. The income from this fund is now (1950) used to aid the education of children of Ministers of the Conference who are attending College.

---

[165] Newell Yost Osborne, *op. cit.*

[166] Charter for Pittsburgh Conference Educational Society, *Pittsburgh Conference Minutes* (M.E.), 1888, p. 38.

LEADERSHIP OF THE TWO PITTSBURGH CONFERENCES DURING THE SECOND QUARTER CENTURY

During the second quarter century of the Methodist Episcopal Pittsburgh Conference fifty-six men served either as Presiding Elders or as Pittsburgh Conference Delegates to one or more of the six General Conferences held during the period. Twenty-two had experience as both Presiding Elders and Delegates. The natural shift in leadership as the Conference came up to its semi-centennial anniversary breaks down as follows:

8 men were Charter members of the Conference in 1825.
11 men were members of the undivided Conference, admitted between 1825 and 1836.
23 men were admitted between 1836 and 1850.
14 men were admitted after 1850.

Names[167]	*Year Admitted on Trial*	*Years P. E. 1850-1875*	*Times Gen. Conf. Del.*	*Notation*
Isaac N. Baird	1838	6	2	Editor, *Advocate*, 1856-1860
J. W. Baker	1844	8	1	
John Barker	1848		1	
Lancelot R. Beacom	1849	8		
Edward Birkett	1835	2		
Robert Boyd	1815		1	Wrote autobiography
J. S. Bracken	1853	5	1	
Sylvester Burt	1855	4		
A. W. Butts	1853	1		
Homer J. Clark	1824	8	2	President, Allegheny College, 1837-1847
John Coil	1833	6	2	
Charles Cooke	1820	4		Sec'y, Conf. 22 years
Z. H. Coston	1820	3		
William Cox	1839	15	2	Sec'y, Conf. 3 years
W. A. Davidson	1847	5	1	
J. L. Deens	1846	4		
David L. Dempsey	1835	16	2	
Andrew J. Endsley	1851	8	2	
Orville N. Hartshorn	1858		1	Founder and President of Mount Union College, 1846-1887
James Henderson	1842	8	2	

Names[167]	*Year Admitted on Trial*	*Years P.E. 1850-1875*	*Times Gen. Conf. Del.*	*Notation*
Simeon M. Hickman	1857	3		
Thomas J. Higgins	1846	2		
Charles A. Holmes	1847	5	2	
Robert Hopkins	1823	3	1	Died in 1891. Last Charter member in Conf.
Joseph Horner	1850		1	Manager, Book Depository, from 1868 to 1911
Thomas M. Hudson	1821	4	2	Wrote autobiography
William Hunter	1833	2	2	Editor, *Advocate,* 1836-1840; 1844-1852; 1872-1876
Cornelius H. Jackson	1840	4	1	
Gideon D. Kinnear	1832	6		
William F. Lauck	1838	4	1	
William Lynch	1840	4		
Andrew Magee	1840		1	
Hiram Miller	1847	8	1	
Richard L. Miller	1853	8		
James A. Miller	1855	1		
Stephen F. Minor	1851	8		
Daniel P. Mitchell	1844	4	2	
John J. Moffitt	1839	10	1	
Joshua Monroe	1808	3		
Franklin Moore	1845	2		
Thomas McCleary	1826	4		
Latshaw McGuire	1858	4		
Samuel H. Nesbit	1847	3	3	Editor, *Advocate,* 1860-1872
Israel C. Pershing	1850		3	Conf. Sec'y, 1855-1877 Pres. Pgh. Female College, 1860-1866
Ludwell Petty	1836		1	
Asbury L. Petty	1853	7		
James G. Sansom	1819	7		"Sweet Singer" of Conference
Hiram Sinsabaugh	1855	4		
John Spencer	1828	2		

Names[167]	*Year Admitted on Trial*	*Years P.E. 1850-1875*	*Times Gen. Conf. Del.*	*Notation*
John J. Swayze	1830	2		
James C. Taylor	1832	2		
Aaron H. Thomas	1847	1		
Samuel Wakefield	1834	4	2	Wrote "Theology"
William B. Watkins	1856	4		
John Williams	1854	8	1	
Simon P. Woolf	1846	4		

In the Methodist Protestant Church some understanding of the personalities in positions of leadership in the Annual Conference may be indicated by listing the men who were elected to be Presidents of the Conference, and the men elected to represent the Conference in the General Conferences. There were nine General Conferences or Conventions of the Methodist Protestant Church between 1850 and the Uniting Convention of 1877 to which the Pittsburgh Conference sent official Delegates. The age and experience of the men are here indicated by birth dates, rather than admission on trial as for the Methodist Episcopal men.

Name	*Date of Birth*	*Years Conf. President 1850-1877*	*Times, Gen. Conf. Delegate*	*Notation*
Alexander Clark	1834		4	Editor, *Recorder*
George Brown	1792	2	7	Major Denominational leader. Wrote autobiography
T. H. Colhouer	1829	3	2	Wrote Vol. on *Founders of M.P. Church*
William Collier	1803	4	3	
John Cowl	1816	1	4	
Jesse H. Hull	1821	3		
P. T. Laishley	1798	2	3	
Valentine Lucas	1823	2	2	
Henry Palmer	1812	2	3	
William Reeves	1802	7	4	
James Robison	1812	1	3	
John Scott	1820	1	8	Editor of *Recorder* Wrote autobiography
Jeremiah L. Simpson	1822		1	
G. G. Westfall	1830		2	

---

[167] Grafton T. Reynolds, *Manual of the Pittsburgh Conference,* lists compiled from data in Manual.

CHAPTER VI

FINAL DIVISION OF CONFERENCE: NEW AGENCIES

1875-1900

Final Division of Pittsburgh Conference: East Ohio Conference Formed

IN the early 1850's there was agitation for the separation of the Pennsylvania and the Ohio portions of the Pittsburgh Conference. A Committee on the matter brought in a report to the Conference session of 1855 recommending that the division be made, and that the General Conference of 1856 be so memorialized. The gist of the report of the committee is the following:

> The Committee to whom was referred the subject of the division of the Pittsburgh Annual Conference respectfully report as follows:
>
> Whereas, there seems to be an earnest desire on the part of the preachers and laity, in the Ohio portion of the work, to have a division of this Annual Conference. And, inasmuch, in the judgment of your Committee, this desire would seem to be a reasonable one, based upon good and substantial grounds.
>
> Therefore, be it resolved, that a Memorial be prepared and addressed to the next ensuing General Conference, purporting, that in the opinion of the Pittsburgh Annual Conference, it would be expedient and for the interests of the Church of God, so to divide this Conference; that the portion of the work in Pennsylvania and Virginia shall continue an Annual Conference; and that the remaining part in Ohio be made into a new Annual Conference.[1]

This memorial was denied by the General Conference of 1856.

> The General Conference has created ten new Conferences, making in all forty-eight, forty-six in the United States, one in Africa, and one in Germany. The Pittsburgh Conference is not divided, and no change is made in the Conference except that the town of Massillon is annexed to the Conference. The western line, asked for in the action of our Conference, could not be obtained, and it was thought best not to divide under the disadvantages of the present arrangement.[2]

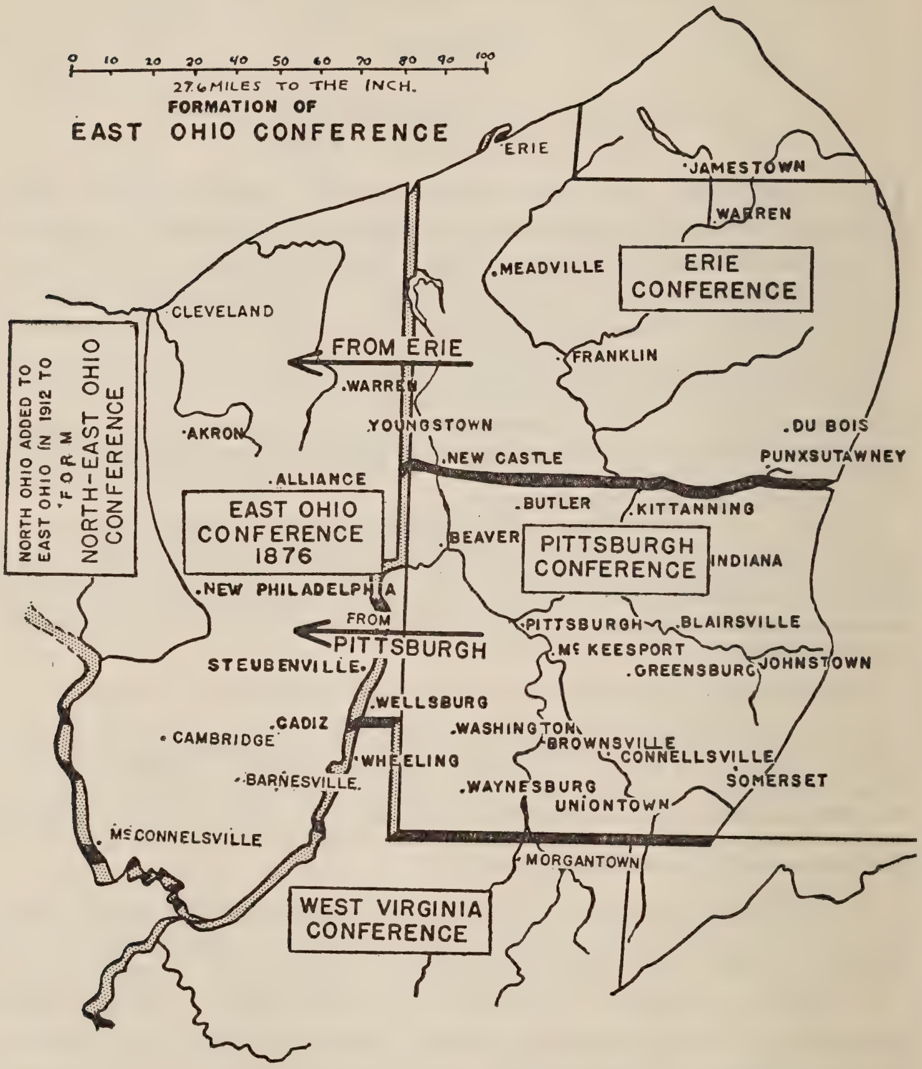
If the division had been made in 1856 it would have meant that the Pittsburgh section of the Conference would have had eighty-seven preachers and 14,290 members and the Ohio section seventy-nine preachers and 16,260 members.

By 1876 the Pittsburgh Conference with 309 traveling preachers, 55,683 members, and 10,791 probationers, was the largest Conference in the Methodist Episcopal Church. Anticipating the probability of division by the General Conference of 1876, the Annual Conference of 1875 appointed a Committee of eleven "to consider all matters to be affected by such a division." There was

---

[1] W. D. Lemon, Chairman, Report on Division of the Conference, *Pittsburgh Christian Advocate,* July 3, 1855.

[2] Isaac N. Baird, General Conference Correspondence, *Pittsburgh Christian Advocate,* June 10, 1856.


0 10 20 30 40 50 60 70 80 90 100
27.6 MILES TO THE INCH.
FORMATION OF
EAST OHIO CONFERENCE
ERIE
JAMESTOWN
WARREN
ERIE CONFERENCE
MEADVILLE
CLEVELAND
FROM ERIE
FRANKLIN
WARREN
NORTH OHIO ADDED TO EAST OHIO IN 1912 TO FORM NORTH-EAST OHIO CONFERENCE
AKRON
YOUNGSTOWN
DU BOIS
PUNXSUTAWNEY
NEW CASTLE
ALLIANCE
BUTLER
KITTANNING
EAST OHIO CONFERENCE 1876
BEAVER
PITTSBURGH CONFERENCE
INDIANA
NEW PHILADELPHIA
FROM PITTSBURGH
PITTSBURGH
BLAIRSVILLE
Mc KEESPORT
STEUBENVILLE
GREENSBURG
JOHNSTOWN
WELLSBURG
CADIZ
CAMBRIDGE
WASHINGTON
BROWNSVILLE
CONNELLSVILLE
WHEELING
BARNESVILLE
WAYNESBURG
SOMERSET
UNIONTOWN
McCONNELSVILLE
MORGANTOWN
WEST VIRGINIA CONFERENCE

some opposition to a division. A distinguished member of the Conference argued against it:

> Let us neither divide, nor ask permission to divide, and thus reduce both sections to the size of smaller Conferences. Let us maintain our rightfully gained prestige. As a Conference we have unitedly won our way through common conflicts to our present ecclesiastical eminence.[3]

However, this counsel did not prevail, and in the Conference Session held in March, 1876, at Canton, Ohio, the following resolution was adopted:

> Resolved, that it is the sense of this Conference that we do divide.
>
> Resolved, that we recommend to the General Conference to so divide the Pittsburgh Conference, that that part of the territory of the Pittsburgh Conference lying in the State of Ohio, shall constitute the East Ohio Conference. Further, that we petition the General Conference to make the Muskingum River the Southwestern boundary of the new Conference.[4]

It was anticipated that the proposed division would effect the following changes.

> The Pittsburgh Conference now (1876) reports 55,683 members, 10,791 probationers, 309 travelling preachers, and 257 local preachers. Under its patronage are three first class colleges and two female colleges. Should the Conference be divided along the lines of the proposed boundaries there will be left in the Ohio part about 31,560 members, and in the Pennsylvania part about 34,913 members.[5]

The General Conference of 1876 did order the creation of the East Ohio Conference, but, to make it, divided both the Pittsburgh and the Erie Conferences. The Ohio portions of both Conferences were severed from the Pennsylvania portions, and united to form a new Conference that was the strongest "daughter" Conference of the original Pittsburgh Conference territory.

> As to comparative statistics: the remaining Pittsburgh Conference will contain about 32,000 members, including probationers; the remaining Erie Conference about 28,000; the new East Ohio Conference about 46,000 members; and the West Virginia, also an offshoot of the old Pittsburgh Conference, about 33,000. East Ohio is thus seen to be the largest of the four Conferences derived from the original Pittsburgh Conference.
>
> In effective preachers the comparison stands thus: Pittsburgh, about 140; East Ohio, about 195; Erie, 150; and West Virginia, 137.
>
> In Pittsburgh the proportion of effective preachers to members is 1 to 235; in Erie, 1 to 186; in West Virginia, 1 to 247; and in East Ohio 1 to 221. There is a singular disparity in this matter between the Pittsburgh part of the new East Ohio Conference and the Erie part. From the Pittsburgh Conference it receives about 34,000 members and 115 preachers, or one preacher to every 300 members. From Erie it received 12,000 members and 80 preachers, or one preacher to every 150 members.[6]

---

[3] E. M. Wood, Division of the Pittsburgh Conference, *Pittsburgh Christian Advocate,* August 19, 1875.

[4] *Pittsburgh Conference Minutes* (M.E.), 1876, Spring, p. 10.

[5] Historical Sketch, *Ibid.,* p. 63.

[6] William Hunter, Our New Conference, *Pittsburgh Christian Advocate,* June 22, 1876.

The last Session of the Pittsburgh Conference, that had stood together from 1848 to 1876 was held in Canton, Ohio, March 15 to 21, 1876, and was presided over by Bishops Haven and Merrill. Both Pittsburgh and the new East Ohio Conference held a Conference Session that fall, the Pittsburgh Conference meeting September 20 to 25, in the Butler Street Church in Pittsburgh; and the initial Session of the East Ohio Conference was held in Steubenville, September 20 to 26, under the presidency of Bishop Ames. Opinions touching this division and union to form the East Ohio Conference were reviewed by the Editor of the *Advocate,* who attended the first East Ohio Conference session.

> On the whole it was a pleasant and efficient Conference Session. However, we did hear it often remarked that the division was a great mistake, by those coming from different parts of the Conference. It will be remembered that the territory is long and narrow, and there are many who think that if Ohio was to be put in independent Conferences, a general adjustment of lines were a wiser policy to adopt than the one pursued. However this may be, it is now, without question, one of the finest Conferences of the connection.[7]

The effect of this adjustment, which created three Conferences out of two, was to reduce the Pittsburgh Conference from eleven Districts to five, and to reduce Erie from nine Districts to six. The resultant new East Ohio Conference was organized with eight Districts. *The Pittsburgh Christian Advocate* continued to be the official paper of the entire region.

The East Ohio Conference continued within the boundaries set up in 1876 until 1912, when, by action of the General Conference, the East Ohio and the North Ohio Conferences were united to form the North-East Ohio Conference. Contemporary comment concerning the new Conference, which, when organized, was the largest Conference in Methodism, shows the significance of this union.

> The assembling of the North-East Ohio Conference is anticipated with much more than the usual interest, and with not a little solicitude on the part of many. It is the first time in the history of the Methodist Episcopal Church that above five hundred ministers will come together to hold an Annual Conference. The first session of the new Conference, with its five hundred sixteen ministers, will be held in the Epworth Memorial Church, Cleveland, the birthplace of the Epworth League. This is now the largest Annual Conference in Methodism.[8]

The North Ohio section of the North-East Ohio Conference is the only portion of that great Conference that has not been intimately related to the Pittsburgh Conference from the days of the Methodist origins in eastern Ohio. The initial Circuits were founded from the region of the original Redstone Circuit in Western Pennsylvania and Virginia. The Circuits in eastern Ohio and northwestern Pennsylvania were included in the original Ohio Conference when it was organized in 1812. The region became a part of the original Pittsburgh Conference of 1825. The northern portion, as far west as Cleveland, became a part of the Erie Conference when it was organized in 1836, and continued in that Conference until 1876. The southern portion continued as a part of the Pittsburgh Conference until 1876. *The Pittsburgh Christian Advocate,* and the Pittsburgh Book Depository, continued to serve the entire region, including West Virginia Conference.

---

[7] Alfred Wheeler, Editorial Comment, *Ibid.,* October 5, 1876.

[8] North-East Ohio Conference Proceedings, *Pittsburgh Christian Advocate,* September 26, 1912, p. 2. Also October 3, p. 5.

The Pittsburgh Conferences: Appointments and Personnel: 1876-1877

The Charges and Charter Membership of the original Pittsburgh Conference of 1825, and the initial appointments of the Methodist Protestant Conference of 1833 are listed earlier in this volume. The tabulation that follows is inserted here for information and comparison. A comparison with the earlier lists will show the changes and development of the half century. This tabulation of the Methodist Episcopal Conference is for the year 1876-1877, the year after the division of the Conference. From that time to the present (1950), the Conference has occupied the same territory. So a comparison of this data with any year since 1876 will show the changes that have occurred. The same is true of the Methodist Protestant Conference. This tabulation is for 1877, after the Methodist Protestant reunion. That Conference continued in the same territory until the Union of 1939.

The first Session of the Pittsburgh Conference of the Methodist Episcopal Church, after the organization of the East Ohio Conference, and the division of the Pittsburgh Conference, was held in the Butler Street Church in Pittsburgh on September 20th to 25th, 1876, with Bishop Jesse T. Peck as President. The Conference, as it then existed, was as follows:[9]

ALLEGHENY DISTRICT

Charge	*Pastor Appointed*	*Salary 1876-1877*	*Churches*	*Members 1877*
	Presiding Elder—H. L. Chapman	$1756		
Arch Street	Latshaw McGuire	1800	1	456
Beaver	Hiram Miller	1200	1	287
Beaver Falls	S. T. Mitchell	1000	1	275
Bellevue	James Mechem	900	1	60
Bridgewater	D. A. McCready	879	1	180
Brownsdale	Nelson Davis	618	4	240
Butler	J. J. McIlyar	1200	1	252
Concord and Unionville	J. W. Righter	678	3	208
Enon Valley	S. G. Miller	653	4	250
Freedom	J. G. Gogley	700	2	214
Glendale	B. T. Thomas	550	2	100
Harmony	D. N. Stafford	625	3	185

---

[9] Statistical Tables, *Pittsburgh Conference Minutes* (M.E.), 1876 and 1877.

Charge	*Pastor Appointed*	*Salary 1876-1877*	*Churches*	*Members 1877*
New Brighton	J. A. Swaney	1200	1	376
North Avenue	S. M. Vernon	2500	1	530
North Buffalo	R. C. Wolf	200	3	50
Rochester	D. L. Dempsey	900	1	170
Salem and Franklin	J. B. Gray	650	3	148
Sewickley	A. L. Petty	1850	1	301
Simpson Chapel	S. M. Bell	850	1	165
Smith's Ferry	J. L. Stiffey	400	2	121
Springdale	W. K. Brown	1000	4	280
South Common	L. R. Beacom	1800	1	280
Union	William Cox	1800	1	450
Union Centenary	N. G. Miller	950	1	248
Union and Emory	G. W. Cranage	900	4	203
Woods Run	R. S. Ross	554	1	89
			49	6,118

BLAIRSVILLE DISTRICT

Presiding Elder—Isaac N. Baird $1913

Apollo	W. C. Weaver	300	1	188
Armagh	Alexander Scott	626	3	221
Bethel	Robert Hamilton	1000	4	262
Blairsville	J. F. Core	1328	1	440
Cokeville	D. K. Stevenson	800	3	200
Coopersdale	A. J. Endsley	600	1	147
Dayton	John McCarty	855	4	225
Elderton	W. S. Cummings	675	4	246
Freeport	M. McK. Garrett	1000	1	199
Greensburg	R. T. Miller	1000	1	179
Homer and Blacklick	A. C. Johnson	1000	2	238
Indiana	J. A. Danks	1125	1	350
Irwin	H. J. Smith	1000	1	225
Johnstown: First	William Lynch	1500	1	615
Johnstown: Second	E. B. Griffin	1000	2	89
Kittanning	M. J. Sleppy	1250	1	200
Knox	W. F. Conner	700	4	205
Latrobe	J. T. Riley	850	1	275
Leechburg	Joseph Risk	390	3	154
Livermore	T. C. Hatfield	590	4	169
Marchand	F. W. Vertican	950	2	260
McMasters	M. J. Montgomery	950	1	258
Mechanicsburg	Solomon Keebler	800	6	367
Mineral Point	M. D. Lichliter	800	5	206
New Derry	J. W. McIntyre	692	4	312
New Florence	J. S. Wakefield	842	4	270
Penn	John Huston	710	3	220
Plumville	W. N. Richards	326	2	125
Sardis	George Orbin	760	3	166
Smithport	Richard Jordan	225	5	188
Tarentum	E. M. Wood	400	2	250
Verona	M. M. Eaton	610	4	137
Wilkinsburg	W. D. Slease	620	1	155
			85	7,741

McKEESPORT DISTRICT

Presiding Elder—J. A. Miller $1669

Charge	*Pastor Appointed*	*Salary 1876-1877*	*Churches*	*Members 1877*
Addison	Napthali Luccock	620	4	374
Bellevernon	N. P. Kerr	1000	1	216
Braddock	T. H. Wilkinson	1000	1	146
Bridgeport	T. N. Eaton	700	1	180
Brownsville	R. B. Mansell	900	1	186
Circleville	S. H. Cravens	800	2	175
Confluence	O. A. Emerson	400	4	275
Connellsville	J. F. Jones	1300	1	238
Dawson	L. H. Eaton	600	3	250
Donegal	G. T. Reynolds	488	3	289
Dravo and Greenock	John Conner	1000	2	320
Elizabeth	Josiah Mansell	795	1	163
Falls' City	Z. H. Silbaugh	183	2	119
Fayette Circuit	J. T. Steffy	700	5	317
Fayette City	O. S. Bachtel	350	2	184
Jacob's Creek	A. P. Leonard	800	1	197
Ligonier	C. W. Miller	700	2	205
Madison	M. C. Grimes	300	2	189
McKeesport	W. B. Watkins	2000	1	671
Meyersdale	J. C. Castle	400	1	97
Mount Pleasant	M. B. Pugh	850	1	175
Pleasant Unity	W. L. McGrew	450	2	138
Port Perry and Carpenters	William Johnson	340	2	47
Redstone	D. J. Davis	640	4	260
Rostraver	J. H. Henry	1000	3	251
Somerset	J. B. Taylor	672	4	300
Uniontown	S. W. Davis	1150	1	215
West Newton	Samuel Wakefield	900	2	285
			59	6,462

PITTSBURGH DISTRICT

Presiding Elder—T. N. Boyle $1598

Allentown	W. P. Blackburn	200	1	82
Ames	M. W. Dallas	750	1	75
Bingham Street	J. L. Deens	1300	1	210
Butler Street	S. P. Woolf	2425	1	700
Carson Street	Richard Morrow	439	1	135
Centenary	Edward Williams	1100	1	130
Christ	C. E. Felton	2500	1	277
City Mission	A. H. Miller	1400	1	80
Emory	E. B. Snyder	2750	1	337
Fifth Avenue	W. P. Turner	1400	1	278
Homewood Avenue	D. M. Hollister	764	1	80
Liberty Street	J. W. Miles	1650	1	185
Main Street	J. W. Baker	1500	1	300
Mount Washington	Richard Cartwright	800	1	116
Oakland	A. B. Castle	1250	1	87
Smithfield Street	Charles W. Smith	2327	1	450
Squirrel Hill	W. W. Roup	200	1	37

Charge	*Pastor Appointed*	*Salary 1876-1877*	*Churches*	*Members 1877*
Trinity	Joseph Hollingshead	1120	1	180
Walton	J. C. High	650	1	180
Wesley Chapel	J. H. Rogers	700	1	150
			20	4,069

WASHINGTON DISTRICT

Presiding Elder—S. H. Nesbit $1783

Beallsville	W. A. Stuart	777	4	450
Bentleyville	Thomas Patterson	600	4	295
California	W. F. Lauck	800	2	365
Canonsburg	E. R. Jones	775	2	170
Carmichaels	J. J. Hays	400	3	275
Chartiers	G. W. Johnson	900	2	183
Claysville	R. J. White	605	4	200
Fairall	Various Supplies	...	3	106
Fairview	Josiah Dillon	182	2	93
Florence	M. S. Kendig	375	2	90
Franklin	H. H. Pershing	837	3	117
Georgetown	Washington Darby	705	5	373
Greensboro	J. M. Swan	450	4	220
Independence	Albert Cameron	525	3	180
Knowlson and Banksville	E. D. Holtz	900	3	285
Mansfield	W. D. Stevens	1200	1	200
Millsboro	J. E. Williams	400	4	154
Monongahela Circuit	J. W. Keesler	650	4	275
Monongahela City	R. L. Miller	1500	1	355
Noblestown and Midway	S. W. McCurdy	300	3	370
Peter's Creek	T. F. Pershing	750	4	235
Phillipsburg	J. E. Wright	428	4	197
Pine Run	C. M. Westlake	805	2	201
Pleasant Valley	Charles McCaslin	600	5	285
Tucker's and Hollidays Cove	G. B. Hudson	700	4	200
Washington	H. C. Beacom	1700	1	340
Waynesburg	M. M. Sweeny	1075	4	250
Wellsburg	J. N. Pershing	725	1	125
			84	6,196

The Special Appointments of the Conference were the following:

L. H. Bugbee, President of Allegheny College
M. C. Harris, Missionary to Japan
Joseph Horner, Pittsburgh Book Agent
Warner Long, Chaplain, Young Men's Home
A. L. Long, Professor, Robert's College, Constantinople
Israel C. Pershing, President, Pittsburgh Female College
R. T. Taylor, President, Beaver Female College

The number of Charges was 135. Of these 62 were Stations, and 73 consisted of two or more Churches. The total number of Churches was 297. The total Church membership was 30,586. The total active ministerial membership of the Conference was 147.

Observations, that become apparent when we compare the Conference of 1876 with the original Conference of 1825, include the following: The old-time Circuit System had been entirely superseded. Now each pastor was appointed to one Church, or a group of Churches. The services were held on Sundays. There were no more Circuits with twelve to thirty-six appointments, served by one, or two, or three Circuit Riders on a schedule that ran through five weekdays and Sundays. The number of appointments on Districts had increased from thirteen to twice that number or more. The Presiding Elders still made four rounds of their Districts annually, but the two day Circuit Quarterly Meetings were gone. The Elder's round of meetings were nearly always on Sundays, and, usually each Sunday would find him at two Quarterly Conferences. Usually the Elder would preach, and these were frequently times of large attendance, especially if the Presiding Elder was a strong preacher. Though the equal salary system had only gone out of existence in 1860, already there was a wide disparity in the salaries paid the pastors. The year recorded was one of considerable financial difficulty. Sixty-nine out of the one hundred thirty-five appointments showed some default on the pastor's claims, the total deficit for the year being eight and one-half percent of the claims. There were no Supply Preachers, all the men appointed to charges being either Preachers on Trial or Members of Conference. It is evident that great diligence was given by the pastors in maintaining an active membership roll. Inactive and negligent members were dropped, not carried along indefinitely.

The Pittsburgh Conference of the Methodist Protestant Church showed the following Charges, Ministers, and statistics for 1877, the Conference year after the Methodist Protestant reunion:[10]

Charge	*Pastor Appointed*	*Salary 1876-1877*	*Churches*	*Members 1877*
	President of Conference—T. H. Colhouer			
Allegheny: First	T. H. Colhouer	$800	1	266
Allegheny: Second	A. W. Robertson	600	1	67
Amity	J. F. Dyer	425	1	124
Bakerstown	Henry Siviter	400	1	85
Beaver Falls	E. A. Brindley	500	1	100
Bellevue	W. R. Cowl	700	1	60
Bethel	Harrison Curry	400	6	440
Brookville	William West	204	3	100
Brownsville	J. L. Simpson	380	4	180
Cassville	J. R. Kahle	480	4	200
Cherrytree	S. F. Crowther	600	5	246
Cincinnati: Grace	M. B. Taylor	1500	1	145
City Mission	W. H. Phipps	230	2	264
Connellsville	A. D. Brown	640	1	150
Connellsville Circuit	J. B. McCormick	493	3	500
East Liverpool	Henry Palmer	600	1	96

---

[10] Statistical Tables, *Pittsburgh Conference Minutes* (M.P.), 1877.

Charge	*Pastor Appointed*	*Salary 1876-1877*	*Churches*	*Members 1877*
Elizabeth	John Hodginson	400	3	142
Fairmont	Albert F. Pierce	600	1	160
Hollidaysburg	J. M. Mason	365	1	135
Manchester	J. B. Lucas	800	3	330
Monongahela Circuit	P. T. Conway	490	6	338
New Brighton	David Jones	1200	1	278
Ohio Circuit	W. T. Wilson	600	2	166
Pittsburgh: First	J. J. Murray	1755	1	288
Pittsburgh: Second	John Cowl	800	1	98
Pitsburgh: South Side	G. G. Westfall	1000	1	308
Pittston	John Gregory	600	1	130
Pleasant Hill	C. P. Jordan	...	2	100
Sharpsburg: Grace	John Scott	800	1	149
Stahlstown	J. J. Wagoner	250	2	100
Susquehanna Circuit	J. H. Hull	425	4	300
Trumbull Circuit	C. K. Stillwagon	425	3	107
Uniontown and Monroe	G. G. Conway	453	3	285
Wellsburg	Ebenezer Mathers	...	1	62
34 Charges	34 active Pastors		73	6,885

The above is the amounts of salary received by the preachers this year. Fifteen of the Charges showed some deficit, the total deficit for the year being sixteen percent of the Preacher's claims.

The Pittsburgh Region Becomes "The Workshop of the World"

The City of Pittsburgh, and Allegheny County, in which it is located, has become one of the great metropolitan centers of the nation, and the center of the largest concentration of heavy industry in the world. The development of southwestern Pennsylvania from a rural countryside to become the heart of a mighty concentration of industry in iron, steel, coal, glass, aluminum, and related industries, is outlined by the growth of the city of Pittsburgh. In 1800 the population of Pittsburgh was 1,656. By 1830 this had risen to 15,343. The next forty years saw Pittsburgh push forward to big city proportions, by 1870 the combined population of Pittsburgh and Allegheny being 139,256. Then the next thirty years saw the emergence of Pittsburgh as the iron and steel capitol of the nation, with the combined cities more than trebling in size to a population of 451,512. By 1950 the census showed a population of 673,756, making Pittsburgh the twelfth largest city of the nation.

The census of 1800 revealed that Allegheny County had a population of 15,087. By 1950 it had risen to 1,508,400, and the eleven Counties of southwestern Pennsylvania, plus the two Counties of the panhandle of West Virginia, that practically compose the territory of the Pittsburgh Conference, had a population of almost three million. The city of Pittsburgh grew faster than the suburban region until about 1880. It has represented a smaller fraction of the metropolitan total in each subsequent decade. In 1880 Pittsburgh included two-thirds of the total population of Allegheny County, but in 1950, it was only forty-five percent of the total.

The distinctive industries of the Pittsburgh region have been determined by a combination of topography and natural resources. Situated at the junction of two great navigable rivers, the Allegheny and Monongahela, which, with their tributaries, drain the western slopes of more than three hundred miles of the Appalachian Mountains, the region is one of the best watered in the United States. These rivers, with the Ohio, have made of Pittsburgh a great inland port and shipbuilding center. From 1811 until 1898 a grand total of about 2,300 steamboats had been constructed here, the total cost of which was over sixty million dollars.[11] In 1890, the total railroad and river tonnage amounted to over forty million tons. A Chamber of Commerce report expressed this activity by stating that "the amount of tonnage originating and passing through Pittsburgh will exceed that of any other city in the Union, New York not excepted." The first great development of the petroleum business in America occurred in the region of northwestern Pennsylvania, and the natural outlet was through Pittsburgh. The Drake well was sunk in 1859. By 1865 there were sixty-three oil companies in or about Pittsburgh capitalized at over twenty-one million dollars, and producing more than thirty thousand barrels of oil per week. Natural gas was a wasted by-product of the production of oil until 1875 when it was first utilized by the Spang-Chalfant Company. The last quarter of the nineteenth century saw this great natural resource become a major source of domestic and industrial fuel throughout western Pennsylvania.

But the great industry of western Pennsylvania was to be the production of iron and steel. As early as 1780 it was known that iron ore in readily accessible deposits was available in the region.

> In 1790 William Turnbull and Peter Marmie, merchants of Philadelphia and Pittsburgh, built the Alliance Iron Works on Jacob's Creek in Fayette County, and their furnace was blown in on November 1st of that year. Probably Turnbull supplied the capital, and Marmie, a Frenchman who had come over with Lafayette, the technical skill. A year or two later Isaac Meason established Union Furnace on Dunbar Creek. When the census of 1810 was taken there were eighteen furnaces in the region, eleven in Fayette County, three in Westmoreland, two in Allegheny, and one each in Beaver and Butler.[12]

This mention of Isaac Meason is of special interest to the Methodists of this region. Meason's initiative gained him considerable wealth, and, in 1802, he built the fine stone mansion on the site of the original Christopher Gist plantation on Mount Braddock. This mansion is still standing along Route 119 about three miles north of Uniontown. Meason's daughter married Jacob Murphy, son of the Widow Ann Murphy, one of the original Methodists in Uniontown. Jacob Murphy was himself an early trustee of the Uniontown Church. On Friday, August 5, 1803, on his ninth journey through western Pennsylvania, Bishop Frances Asbury comments, "On our way to Jacob Murphy's we noticed Colonel Mason's* superb stone mansion on Mount Braddock. I spoke at Murphy's barn on I Corinthians 7:29-31." [13] On his trip through the region the next year, about the end of August, the Bishop says:

---

[11] Erasmus Wilson, editor, *Standard History of Pittsburgh,* H. R. Cornell and Company, Chicago, 1898, p. 941.

[12] Solon J. and Elizabeth Hawthorn Buck, *The Planting of Civilization in Western Pennsylvania* (University of Pittsburgh Press, 1939), p. 304.

> Friday, August 31 1804: I ordained at Jacob Murphy's, Mount Braddock, William Page traveling Elder. Sabbath, September 2: I rode to Uniontown and preached from Matthew 10:37, 38. I also spoke at Murphy's barn at four o'clock. Monday, September 3rd: I visited Colonel Mason—may it be for his good. Tuesday, September 4th: I ordained Andrew Hemphill a Deacon, at family prayer, at Brother Murphy's.[14]

The first deed on record in southwestern Pennsylvania for a Methodist Church was the gift of an acre of land by Isaac Meason to Thomas Moore, Zachariah Connell, Isaac Charles and Jacob Murphy, for the Methodist congregation, made May 26, 1790.[15] This land was part of Meason's farm, near Jacob's Creek, in Upper Tyrone Township, Fayette County, about 1.8 miles east of Scottdale. No Church was ever built on the land, as most of the Society migrated to the West.[16]

As the flood of migration moved westward, after 1800, Pittsburgh became the manufacturing and equipment center for the new region. By 1825 the manufactured products of Pittsburgh had a value of $2,553,549, over half of it being accounted for by iron, nails, castings, and steam engines.

But the great industrial growth of Pittsburgh, and the entire region of southwestern Pennsylvania, occurred from 1870 to 1900. The Bessemer process of making steel was introduced into the United States in 1867. The Pittsburgh region with the greatest beds of the finest coking coal in the world, easily accessible limestone for use as flux, great quantities of natural gas, easy accessibility to the Lake Superior iron ore deposits, all this, along with her magnificent transportation system, by water and rail, at the "gateway to the west," in three decades made Pittsburgh the heavy industry capital of the nation. The leading figure in this development was Andrew Carnegie (1837-1919). Starting with the Cyclops Iron Company, organized in 1864, Carnegie and his associates organized twenty-one iron and steel companies by 1892, all of them in and around Pittsburgh. On July 1, 1892, these were all consolidated into the Carnegie Steel Company, Limited. The Carnegie Steel Company was the largest of the ten companies combined to form the United States Steel Corporation on April 1, 1901. Carnegie received $492,006,160 for his holdings.

---

* The name was pronounced Mason, and Asbury spelled it that way.

[13] Francis Asbury, *Journal,* Vol. III, p. 111.

[14] *Ibid.,* p. 146.

[15] Isaac Meason, Deed, recorded, Fayette County Deed Book B, Uniontown, Pa., p. 99.

[16] Joseph F. Wright, *Life and Labors of James Quinn,* p. 56.

The capacity of the blast furnaces of the region in 1860 was about 75,000 tons annually. By 1864 the region had nineteen rolling mills, having 176 puddling furnaces, and 253 nail machines, consuming annually 98,850 tons of metal. By 1892 Pittsburgh and vicinity had 26 blast furnaces and 62 rolling mills, the total product of iron and steel being 4,818,320 tons.

> In 1896 Allegheny County produced twenty-three percent of the total production of pig-iron in the United States, forty-one percent of the Bessemer steel ingots and castings, forty-three percent of the open-hearth steel ingots and castings, over fifty-five percent of the total producion of crucible steel, sixty-one percent of the structural shapes, and over thirty-three percent of all steel plates and sheets.[17]

This supremacy in heavy industrial might has been maintained by the Pittsburgh region down to the mid-twentieth century. The Pittsburgh Conference is an industrial territory. Even the rural areas feel the pulse of a mighty industrial machine as they produce the fuel, coal and gas on which it operates. Most of the towns and cities of the region have some kind of mills or factories. And the entire region looks to Pittsburgh and Allegheny County as its center.

METHODIST GROWTH: EVANGELISM

The rapid industrialization of southwestern Pennsylvania during the last quarter of the nineteenth century brought about a great increase in the population of the region. In the earlier part of the period most of the increase was of the older American population. But this was increasingly supplemented by a flood of European immigration, the major portion of which was Roman Catholic in religious heritage. This great tide of immigration continued until 1914. These newer Americans, and their descendants, have come to occupy an increasingly important place in the life of the region. They constituted a major portion of the labor force which manned the mills and the mines, and, became, consequently, the bulk of the population in many of the new towns that sprang up as mining communities and factory centers.

A result of this immigration has been to make of the region one of the largest Roman Catholic centers in the United States. The Pittsburgh Diocese of the Roman Catholic Church was formed August 11, 1843. It comprised all of western Pennsylvania, and was composed of 47 Churches manned by 16 priests serving a Catholic population of about 35,000. This was about six per cent of the total population of the region at the time. By the time of the centennial of the Pittsburgh Diocese, in 1943, the territory included in the original Pittsburgh Diocese had 731 Roman Catholic Churches, which served a Catholic population of 960,000. The Pittsburgh Diocese had been reduced to the ten

---

[17] **Erasmus Wilson, editor, *op. cit.*, p. 946.**

Counties of southwestern Pennsylvania, and reported in 1943, 448 Churches with 694,472 Catholics. It was estimated that Roman Catholics formed twenty-three percent of the total population within the ten County Diocese, and thirty-six percent of the population of the city of Pittsburgh.[18]

Originally the predominant religious affiliation of southwestern Pennsylvania was Presbyterian, due to the dominance of the Scots and the Scotch-Irish among the pioneer settlers. In the early days there were many tilts between the exponents of Calvinistic determinism and Methodistic free grace. These contentions occasioned considerable emotional antipathy between the groups, which has, happily, been largely erased in the twentieth century. But the coming of the Roman Catholic population has produced a deeper religious cleavage in the region. The most accurate over-all estimate of the religious situation at the mid-twentieth century is that of the Metropolitan Pittsburgh Church Study. Counting Church Members and their children that study shows that in Allegheny County, in 1947 there were:

> 1,008 Protestant Churches with 414,584 members comprising 42.8% of the religious community. The Roman Catholics had 469,706, or 48.4% of the Church membership in 210 Churches. The people of the Jewish faith had 37 Synagogues, 6.7% of the religious population, or, about 65,000 people. And the Eastern Orthodox and Eastern Polish Catholic Churches had 20,250 members, comprising 2.1% of the Church members. The total religious community in the County is computed as consisting of 969,540 members worshipping in 1,291 Churches and Synagogues. This constituted 64.5% of the total population, leaving 35.5% of "unchurched", the majority of whom probably consider themselves as belonging to the Protestant community.[19]

The Methodist portion of this Protestant Community in Allegheny County, in 1947, consisted of 130 Churches, with a communicant membership of 66,239. This was exceeded only by the Presbyterians with 135 Churches and 76,531 members. These two denominations, plus the Lutherans with 48,913 members, and the United Presbyterians with 37,646, comprised about two-thirds of the Protestantism of Allegheny County. This pattern of denominational affiliation holds, in the main, throughout southwestern Pennsylvania in the mid-twentieth century.

The great period of the planting of new Churches within the Pittsburgh region was from 1870 to 1900. Of 593 Protestant Churches in Allegheny County, in existence in 1947, on which records are available, only 151 or 26% had been established before 1870; 215 or 36% were established in the thirty year period from 1870 to 1900; and 227, or 38% were established between 1900 and 1947.[20]

The Methodist growth, in the Pittsburgh Conference of the Methodist Episcopal Church, is shown by the following statistical tabulation:

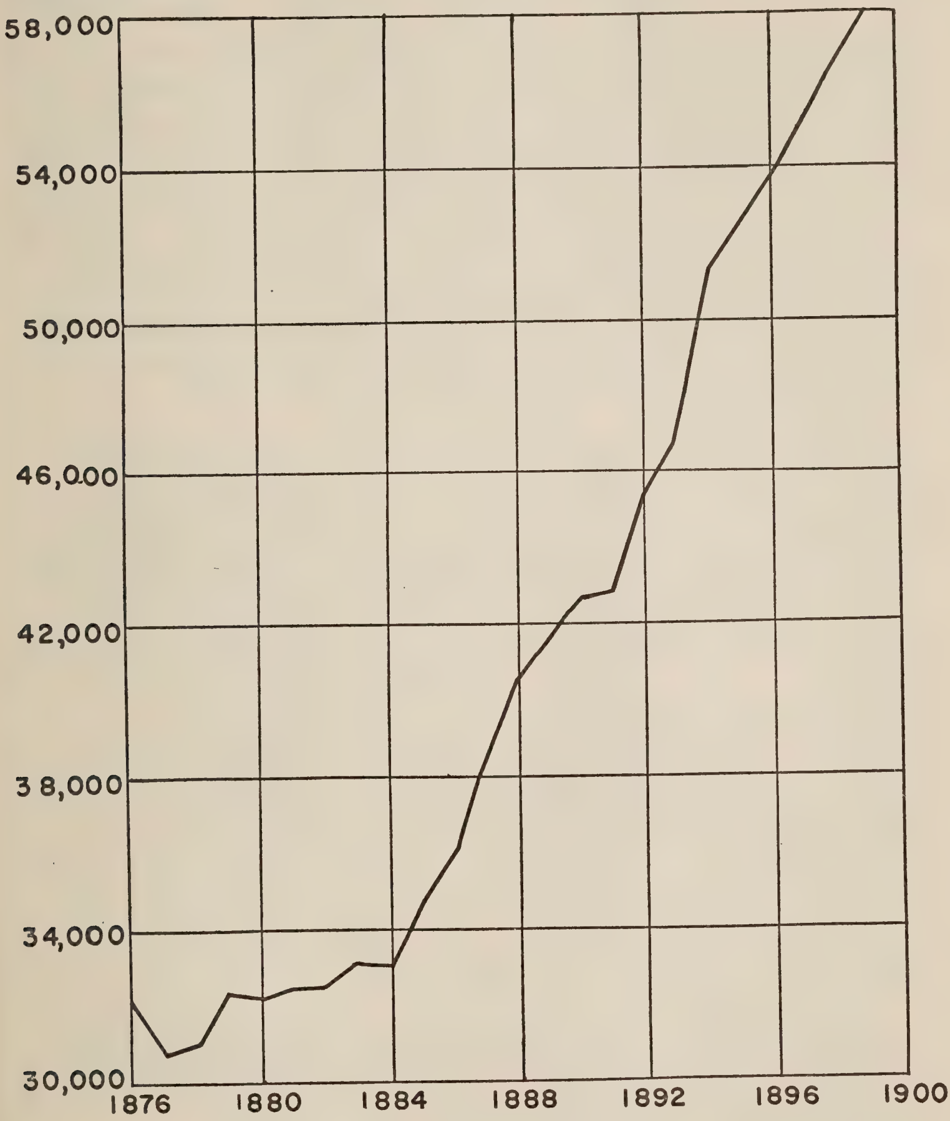
---

[18] Centenary Edition, *The Pittsburgh Catholic,* March 16, 1944.

[19] H. Paul Douglass and John H. Shope, *The Metropolitan Pittsburgh Church Study,* 1948, p. 59.

[20] Dates of Founding of Protestant Churches of Allegheny County, *Ibid.,* p. 68.

GRAPH SHOWING GROWTH OF THE PITTSBURGH CONFERENCE DURING ITS THIRD QUARTER CENTURY



Year	*Membership*	*Number of Appointments*	*Stations*	*Circuits*	*Churches*
1900	58,791	209	113	96	393
1877	30,586	135	62	73	298
Gain	28,205	74	51	23	95
% gain	92%	54%	82%	31%	32%

During this period quite a number of Churches, previously parts of two or three Church appointments, became Stations. The gain in the number of appointments is the striking figure of the above table. The actual number of new names in the appointment list of 1900, as compared with the list for 1876-1877, shows a total of 103 new names. The twenty-nine names, above the seventy-four gain listed, is accounted for, in part, by the discontinuation of some appointments. But, in the main it is due to changes in name as parts of appointments become full appointments. Most of the new Churches and new Appointments were due to the establishment of new work in the expanding cities and the new industrial towns of the region. The following list of new Appointments appeared during the period from 1876 to 1900:

Allegheny District

Buena Vista Street
California Avenue
Calvary
North End
Perrysville Avenue
Allison and Evergreen
Aspinwall
Baden
Craigsville
Ekastown
Ellwood City
Ensworth
Evans City
Glenfield
Hoboken
Homewood and Clinton
Janes (Creighton)
Millvale
Natrona
New Brighton: Grace
Prospect
Wurtemburg

Blairsville District

Arnold
Bolivar
Conemaugh
Derry
Ebensburg and Belsano
Ford City and Manorville
Gallitzin
Greensburg Circuit
Jeannette
Johnstown: Cooper Avenue
Mahoning
Manor
Marion Center
New Kensington
Pitcairn
Rural Valley
Saltsburg
South Fork
Vandergrift
Wilmerding

McKeesport District

Brownsville: Second
Coke Mission
East McKeesport
McKeesport: Beulah Park
McKeesport: Coursin Street
McKeesport: West End
Mount Lebanon: Tarr
Perryopolis
Salisbury
Scottdale
Shady Park
Smithfield
Smithton
Stahlstown
Stoyestown
Swissvale
Ursina
Vanderbilt

Pittsburgh District

Denny
Duquesne Heights
Friendship Park
Hamilton Avenue
Knoxville
Lincoln Avenue
McCandless Avenue

Washington District

Allenport
Banksville
Bridgeville
Carnegie
Charleroi
Coal Center
Collier

Pittsburgh Conference
M. P. Church

Belleview and Coal Bluff
Braddock
Broadford
Brownsville
Castle Shannon
Clarion
Cookport

Pittsburgh District

Morningside
Pacific Avenue
Washington Avenue
West End
Wilkinsburg: Mifflin Ave.

Crafton
McKees Rocks
Oakmont
Sheridan

Washington District

Coraopolis
Duquesne
Green Valley
Homestead: Fourth Avenue
Homestead: 22nd Avenue
Hillsboro
Jefferson
Lucyville
Monaca
Mount Morris
Munhall
New Cumberland
Ninevah
Swartz
Venetia
Washington: Jefferson Ave.
Washington: West Washington
West Elizabeth
Willock

Pittsburgh Conference
M. P. Church

Dunbar
Fair Haven
Hopwood and Fairchance
Houtzdale
Idlewood
Kittanning
Knoxville
Mount Olive
Mount Washington
Mount Zion
New Cumberland
Orange
Pittsburgh: Fourth
Rogersville
Sheridan Terrace
Springdale
Turnersville
Turtle Creek
Uniontown: East End
Washington
Waynesburg and Morrisville
Youngstown

The reports of the Presiding Elders are first published in the Annual Conference Minutes in 1883. These reports give contemporary glimpses of the awareness of the leaders of the Conference of the opportunity and responsibility that was upon them in the rapidly growing communities of the Conference. They also show methods employed in establishing new Churches, and in strengthening and building up the work. A few of these statements will bring these matters more clearly before us:

> Ten Churches have been built and seven parsonages have been bought or built on the McKeesport District during the last four years. In addition five Churches that had been begun before 1880 have been finished, and four more are on the way or nearly done. This makes, in all, nineteen Churches and seven parsonages between 1880 and 1884. The money paid on these and on all improvements on Church and parsonage property during the quadrennium amounts to over $125,000.[21]
>
> During the past six years (1887-1893) ten new Churches and two Mission Chapels have been dedicated, and two new parsonages built on the Pittsburgh District at an aggregate cost of more than $200,000.[22]
>
> Within the last six years (1890-1896) eighteen new Churches have been built within the bounds of the Blairsville District, of which ten are in new localities.[23]
>
> In Church building enterprise we have gone forward rapidly during the past year in the McKeesport District. Since Conference in 1886 we have dedicated the Mount Lebanon Church, Rockwood on the Berlin Charge, Harnadsville on the Addison Charge, Hecla on the Pleasant Unity Charge, and William's Station on the Meyersdale Charge.
>
> One lot has been purchased, and two have been donated at Duquesne, Port Perry Charge, and we have nearly completed a commodious Church costing $2,500. Two lots

---

[21] J. A. Swaney, McKeesport District Report, *Pittsburgh Conference Minutes* (M.E.), 1884, p. 29.
[22] J. W. Miles, Pittsburgh District Report, *Ibid.*, 1893, p. 39.
[23] R. T. Miller, Blairsville District Report, *Ibid.*, 1896, p. 35.

> have been secured at Christy Park, a suburb of McKeesport, and deeded to the First Church, McKeesport, Trustees, and steps have been taken to build a Chapel. Lots at Elrod Station, East of Christy Park, have been secured, deeded to the same trustees, and we have a suitable Church nearly completed. At Perryopolis, Fayette City Charge, we are completing a $5,000 Church. At Dunbar on the Coke Mission we have completed a neat frame Church. A lot has been donated at Buena Vista, Dravo Charge, and $800 has been subscribed for a Church.[24]
>
> In the thirteen Wards of the City of Allegheny we have in one Ward three Churches, and in four other Wards one Church each, leaving eight Wards of the City without a Methodist Episcopal Church. There is growth in the City and we ought to be organizing new Societies. Such a work can be done, either by strong Churches establishing Missions and fostering them until sufficiently grown to subsist alone, or, by some concerted effort of the Churches in supporting a City Missionary.[25]
>
> I invite the attention of the Conference to a phase of our work which is of great importance. I refer to the mining population of the Monongahela Valley. In and about the mines of this region there are about 20,000 miners, who, with their families, constitute a population of not less than 100,000 souls. It is a sorrowful fact that they are, for the most part, not in any Church. They are mainly Protestant and English-speaking. At our very door is a mission field which needs our help greatly.[26]
>
> Captain J. B. Ford has built and fully equiped a fine brick Church and a ten room parsonage at Ford City and turned the title over to the Church trustees. In addition Captain Ford contributes regularly to the Church at Creighton, has built and furnished a parsonage at that place, and has contributed $1,500 toward the building of the parsonage at Tarentum.[27]

The method of evangelism used during the last quarter of the nineteenth century continued to be the Protracted, or Revival meeting. Practically every Methodist Church would hold such a meeting of several weeks' duration each year as a matter of course. These meetings were conducted by the pastors themselves. The converts were received on probation and the pastor gave as much instruction and guidance as possible before they were admitted to Church membership, after a six months probation period. Usually a considerable number of the converts failed to be faithful and were not received into membership. But those who were received usually were the possessors of an experience of redeeming grace which made the Methodist Churches places of a warm spiritual fellowship. The following Presiding Elders' report, made in 1896, shows the place of the revival meeting in the Methodism of the times:

> That distinctive feature of Methodism, revival work, received due attention during the year. The campaigns for the conversion of souls were well planned, energetically prosecuted, and excellent results were achieved. Some of the Charges were visited with more than ordinary seasons of refreshing from the Lord. Especially may be mentioned the revival at Ligonier, W. F. Hunter, pastor. Not for years, if ever, has that community been so deeply stirred with religious interest. Meetings were held both afternoon and evening, and at all the services the altar was filled with penitents. Another meeting of extraordinary interest was the one held at Webster, William Medley, pastor, which was particularly successful in the saving of young men.

---

[24] N. G. Miller, McKeesport District Report, *Ibid.*, 1887, p. 29.
[25] T. N. Eaton, Allegheny District Report, *Ibid.*, 1889, p. 30.
[26] James Mechem, Washington District Report, *Ibid.*, 1883, p. 28.
[27] T. N. Eaton, Allegheny District Report, *Ibid.*, 1890, p. 32.

> The conversions throughout the District this year numbered 1,384. During the six years now closing 8,376 conversions have been reported on the District. The day of revivals is not past within our territory. These results were brought about by the faithful use of the revival methods of the fathers, the old, yet ever new, well tried, and genuinely orthodox Methodist way, the practical preaching of the doctrines of repentence, the remission of sins, the new birth, accompanied by the demonstration of the power of the Holy Ghost, the pastors themselves conducting the work.[28]

Reports of revivals such as the following were regular features of the Conference Items from all four Conferences comprising the circulation territory of the *Pittsburgh Christian Advocate:*

> Our meeting at Circleville, begun a week ago, is growing in interest steadily. 35 have been converted to date. Last night the whole congregation seemed to be mightily moved by the Holy Spirit.[29]
>
> J. G. Gogley reports that a revival is in progress at Duquesne. In two weeks 90 were at the altar, and 50 have united with the Church. The interest is increasing daily. The like has never been seen in the place. The meetings are conducted by the pastor.[30]
>
> A layman reports that at Wilmerding, W. W. Hall, pastor, not less than 200 have professed saving faith in Christ. The membership of the Church has been doubled. The revival spirit has spread to other denominations, leading to increased membership and more active work.[31]
>
> The meeting at Beallsville is growing in interest. Twenty-one have already been converted and seven are still seeking. There has been a revival at every appointment on this Charge.[32]
>
> The meeting at Freedom resulted in fifty-two accessions on probation. Over sixty professed conversion, many of them young men.[33]
>
> The meeting at McMasters closed with 163 additions to the Church, and over 200 conversions. An unusually large number of the accessions are young men, who have formed a young men's Christian union for mutual improvement and spiritual growth. There is also a young converts prayer-meeting, attended by about 150.[34]

It will be noted that these reports are all taken from the winter of 1894. That was a year of economic depression, but of great spiritual power in the Pittsburgh Conference. The graph for this quarter century shows the remarkable growth of Methodism in the Conference for the fifteen years from 1885 to 1900. The year 1893-1894 shows next to the largest growth in the Conference for any one year in the history of the Conference since 1876, the increase in members for the one year being 10.3%. The only time this has been exceeded was in the year 1913-1914 when the Conference had an increase of 12.5% in the one year. Concerning the spiritual success of the year 1893-1894 the editor of *The Advocate* said:

> Not for many years, if ever, have our pastors had the privilege of reporting such glorious spiritual results of their labors as they will make at the coming Conferences.

---

[28] T. H. Woodring, McKeesport District Report, *Ibid.*, 1896, p. 35.
[29] *Pittsburgh Christian Advocate*, January 25, 1894.
[30] *Ibid.*
[31] *Ibid.*, February 1, 1894.
[32] *Ibid.*, February 15, 1894.
[33] *Ibid.*
[34] *Ibid.*

> Almost every Charge has been visited with revivals, and the ingatherings have been very great. The hearts of the Ministers will rejoice as they come bringing these facts and figures for the annual reports. They tell us of the power of God still abiding among us, and show that the Church is not an institution merely for the gathering of facts, figures and finances, but is the efficient agent in the salvation of men.[35]

Following the Conference sessions of 1894 Dr. Smith summarized the evangelistic results of the year:

> On our membership we have the following figures: Pittsburgh, 51,488, increase, 4,815; Erie, 40,785, increase, 2,081; West Virginia, 44,402, increase, 1,582; East Ohio, 64,952, increase, 1,658. There has, therefore, been an increase in membership in the four Conferences totaling 10,136. We are proud of this showing. The year has been one of wonderful ingathering. It places a heavy responsibility in the hands of pastors and people. Those gathered in must be cared for and educated into the Christian life.[36]

The growth of the Pittsburgh Conference of the Methodist Protestant Church during this quarter century was considerably less than the Methodist Episcopal increase. The following tabulation shows the gains:

Year	*Membership*	*Number of Appointments*	*Stations*	*Circuits*	*Churches*
1900	8,635	55	34	21	83
1877	6,885	33	18	16	73
Gain	1,750	22	16	5	10
% gain	25%	66%	89%	31%	14%

A summary of Methodist Protestant growth is contained in the report of the President of the Conference to the Conference session of 1899:

> Having been requested to present some figures showing the growth of the Conference, the following figures, taken from the Minutes of the Conference, will compare the growth from 1878 to 1888 with the growth from 1888 to 1898:
>
> Our increase in Ministers from 1878 to 1888 was 5; from 1888 to 1898 it was 12. In the first decade there was a decrease in the number of churches of five; but, from 1888 to 1898 there was a gain of nineteen. From 1878 to 1888 there was a decrease in the valuation of Church property of $48,525; from 1888 to 1898 there was a gain in Church property of $663,875. In 1878 the average salary was $503.97; in 1888 it was $555.33; and in 1898 it was $691.22.[37]

The outstanding revival of 1893-1894 was not shared in so largely by the Methodist Protestants:

> In spiritual work there has been no specially marked demonstrations of revival power, but rather, a steady growth in spiritual things throughout the District.[38]

THE RISE OF CITY MISSIONS: THE PITTSBURGH METHODIST CHURCH UNION

The great growth of the American cities in the last third of the nineteenth century created a new frontier for Methodist evangelization. The first approach to this new need in Pittsburgh consisted in plans to aid in the planting of new churches in growing areas of the city. When the first Book Depository building was planned and built, between 1866 and 1869, half of the building was Conference-owned, the plan being to use the profits from this half of the building to aid in the building of new churches in Pittsburgh. This project failed, due to the economic difficulties of the early 1870's, and the Depository building was only saved through the skillful management of Joseph Horner.

---

[35] Charles W. Smith, Editorial on Pre-Conference Observations, *Pittsburgh Christian Advocate*, September 6, 1894.

[36] *Ibid.*, October 4, 1894.

[37] George Shaffer, President's Report, *Pittsburgh Conference Minutes* (M.P.), 1899, p. 12.

[38] George C. Sheppard, President's Report, *Ibid.*, 1894, p. 11.

Charles W. Smith had a hand in the Depository project. When he was appointed Presiding Elder of the Pittsburgh District, in September, 1880, he gave leadership in the creating of a City Society to aid several of the debt-burdened Churches of the city. The initial meeting, out of which the organization of the Church Union came, was held on November 25, 1880.

> Thursday evening last a meeting of the members of the Methodist Episcopal denomination, connected with the Pittsburgh Churches, was held in the Smithfield Street Church to discuss plans for giving aid to financially embarrassed Churches. Mr. Alexander Bradley presided, and Mr. W. C. Moreland acted as secretary. Opening devotional exercises were conducted by the Rev. Messrs. Ramsey and Core. Chairman Bradley made a pertinent address. Rev. Dr. Holmes spoke of the necessity for united effort. The Rev. Dr. C. W. Smith, Presiding Elder of the District, then mentioned five Churches,—Centenary, Carson Street, Fifth Avenue, Oakland, and Walton,—which needed help. He proposed that a fund of $12,000 be raised, to be under the control of a central committee, to be disbursed by them as they deemed best in the aid of these Churches. He asserted that with a little help all of them could succeed in paying off their indebtedness. The matter was discussed by Drs. Wood, Horner, Holmes, Smith, Miller, and others, and it was finally decided to hold another meeting on Thursday, December 2nd, to organize an Association to receive subscriptions and carry on the work. It was decided to appoint a committee of the pastor and one layman from each Church to form a Board of Control for distributing the funds, the Laymen to be appointed by the Leader's and Steward's Meeting of the local Churches. Mr. Alexander Bradley subscribed $1,000, Mr. Joseph Horne, $500, Mr. Samuel Hamilton, $500, and others lesser amounts.[39]

This effort to relieve debt-embarrassed Churches was successful. By 1883, $14,500 had been raised and distributed by the Church Union for this purpose.[40]

The first City Missionary Society of Methodism was organized in New York in 1862, and incorporated in 1866.[41] Similar Societies were organized in other cities, and, in March, 1892, delegates from twenty such Societies met in Pittsburgh and formed the National City Evangelization Union of the Methodist Episcopal Church. Mr. Hudson Samson, of Pittsburgh, was the first President of the National Union.[42] This new agency of the Church was approved by the General Conference of 1892. By 1900, Evangelization Unions had been organized in forty-seven cities, and the work was systematized by the General Conference of that year, and disciplinary provision was made for its functioning.

---

[39] Church Union Organization, *Pittsburgh Christian Advocate*, December 2, 1880, p. 5.

[40] C. W. Smith, Pittsburgh District Presiding Elder's Report, *Pittsburgh Conference Minutes* (M.E.), 1883, p. 28.

[41] Frank Mason North, Methodism in Our American Cities, *The Daily Christian Advocate*, 1900, p. 25.

[42] National City Evangelization Union, *Pittsburgh Christian Advocate*, May 3, 1894.

> To promote City Evangelization and City Church Extension it is recommended that in every city in the United States where the Methodist Episcopal Church has five or more Charges a Local Union be organized with such Board of Management as it shall determine. Each Pastor and Presiding Elder in the city, with the resident Bishop, if there be one, shall be recognized as Members, and each Quarterly Conference shall be entitled to representation in the Union.[43]

In 1892, the Pittsburgh Church Union began to broaden the scope of its activities so as to bring its purposes into harmony with the Evangelization Union movement.[44] S. P. Long was appointed the first Pittsburgh City Missionary that year and served for two years. He was followed by C. M. Miller, 1894-1895; N. L. Brown, 1895-1897; Arthur Staples, 1897-1898; Paul Weyand, 1898-1899; and G. A. Williams, 1899-1900. There is no record of a Pittsburgh City Missionary from 1900 to 1906. Then David Flanigan served in this capacity from 1906 to 1908; and F. H. Wright, 1908-1910. The Pittsburgh Church Union received its Charter in 1894, and in 1909, the Allegheny City Evangelization Union was merged with the Pittsburgh Union, and the combined organization became the Pittsburgh agency of the Board of Home Missions and Church Extension of the denomination.

The Allegheny City Evangelization Union was organized on May 1, 1894,[45] and it carried out an effective work during its separate existence of fifteen years. Albert A. Horne was it first President, and G. L. C. Richardson its first Superintendent, serving 1895-1897; and later from 1904 to 1913. The story of the work of the Church Union is continued in the next chapter.

THE PITTSBURGH CONFERENCE AND FOREIGN MISSIONS

The manner in which Methodism occupied America is, in itself, an epic story of Christian evangelism, which was carried forward with true missionary passion and zeal. The Circuit Rider followed the advancing frontier from the Alleghenies to the Pacific, from the establishment of the Holston and the Redstone Circuits, in 1783 and 1784, until the intrepid Jason Lee planted the banner of the cross, under Methodist auspices in the Pacific Northwest in the 1830's, and the saintly William Taylor established Methodism in gold-crazed California, in 1849. This first stage of advance was followed by the days of Church Extension, during the second half of the nineteenth century, which planted and strengthened Methodist Churches all across the great West. Then, with the rise of modern industrialism, after 1875, Methodism moved into the new frontier which opened among the teeming urban industrial workers.

---

[43] *The Discipline* (M.E.), 1900, pp. 207 f.

[44] B. F. Beazell, Pittsburgh District Report, *Pittsburgh Conference Minutes* (M.E.), 1894, p. 39.

[45] A. L. Petty, Allegheny District Report, *Ibid.*, 1894, p. 32.

This occupying of America, by methods which were in the true sense of the word missionary, did not exhaust the energies of the Methodist Church. By the middle of the nineteenth century American Methodism was beginning to reach out to occupy the world parish, and the century from 1850 to 1950 has seen Methodism move to the very forefront in the effort of American Evangelical Christianity to plant the faith in the non-Christian world.

> When we survey the record of Methodism we have every reason to rejoice and be grateful. In order to transmit to a distraught world and to coming generations the gospel we have kept faith with our fathers, kept faith with our children, and, above all, we have kept faith with Christ. The fact that sent the early Methodists to the open fields, and, eventually, to the ends of the earth with infectious joy, was that God in Christ had come to the rescue of sinning humanity. Their main emphasis was upon the fact that God had heard the cry of broken humanity and had sent, in the person of His Son, a divine Saviour to deliver all mankind. The normal mood of Methodism has been the missionary mood. The stirring story of our advance across the continent, and of the establishment of younger churches around the world is the story of a resistless evangelism. God raised us up to be Christianity in earnest.
>
> A multitude of facts crowd the early record, indicating the process by which the missionary attitude entered the Methodist tradition. It has persisted and become more intense as the years have lengthened. Though it has never enlisted the active cooperation of all the membership, it has always dominated the councils of the Church. We have always urged our people to bring sacrificial devotion to the service of Christ and the world. Today the flag of Methodism floats proudly over more than fifty nations of the earth. No words can adequately describe the sacrifices made, the hardships endured, or the unconquerable spirit manifested by our missionary fathers. There is scarcely a corner of the world where one cannot visit the graves of Methodist Missionaries who, by heroic and sacrificial devotion, lived and died for the great cause of world redemption. For these saints with their shining virtues and glorious deeds we devoutly thank God.[46]

From 1819 to 1854 the Missionary Society of the Methodist Episcopal Church raised a total of $2,481,794. In addition, the Missionary Society of the Methodist Episcopal Church, South, from 1846 to 1854, raised $927,203. Most of this money was expended in domestic Missions within the Annual Conferences. But, by 1854, the two Episcopal Methodisms were maintaining eleven Missions in Africa with twenty-two Missionaries; two Missions in China with eleven Missionaries; and work had been commenced in South America and in Germany. In addition forty-three Missions were maintained among American Indians with fifty-seven Missionaries.[47]

The first Foreign Mission of the Methodist Episcopal Church was planted in Liberia, in 1833. The Mission in Argentina and Uruguay was commenced in 1836. The Foochow Mission in China was commenced in 1847; the Central China Mission, with headquarters at Kiukiang, in 1868; and in 1869 a third

---

[46] Arthur J. Moore, Methodism's World Parish, *Methodism,* edited by William K. Anderson, Methodist Publishing House, 1947, pp. 210 f.

[47] William Warren Sweet, *Methodism in American History,* Methodist Book Concern, 1933, p. 206.

Mission was begun in North China with headquarters at Peking. The Methodist Mission in Germany began in 1849. A Mission began in Norway in 1854, from where it spread into the other Scandinavian countries. In 1856 the Methodist Mission work began in India. In 1857 Methodist Missionaries were sent to Bulgaria; in 1871, to Italy; in 1872, to Japan; and in 1873, to Mexico.[48]

The third quarter of the nineteenth century was the great period in the Methodist Episcopal Church in the inaugurating of new Foreign missionary enterprises, and the last quarter of the century marked the strengthening and expansion of the work in the new mission fields. Two names stand out in the leadership in this work. The great founder was John P. Durbin (1800-1876) who was the Missionary Secretary of the Church from 1850 to 1872. Then, from 1884 until his election to the episcopacy in 1896, Chaplain Charles C. McCabe (1836-1906) gave inspiring leadership to the cause of Missions as the Missionary Secretary. From 1868 to 1884 McCabe was the field marshal of Methodism in the cause of Church Extension. His ringing challenge to the denomination to "build one a day" set Methodism building new Churches, especially across the West. As Secretary for Missions McCabe coined a new slogan, "A million for Missions," in 1884. This goal, declared visionary by some, was achieved within three years. In the Pittsburgh Conference, in the decade from 1880 to 1890, the Missionary receipts of the Conference increased from $9,867 to $22,691. In 1887 we catch the echo of Chaplain McCabe's rallying challenge in the Presiding Elder's reports. J. F. Core, on the Blairsville District, said: "The Missionary Collection of the District shows a very marked advance. We will, I think, pass the 'million line' this year." N. G. Miller, on the McKeesport District, reported that "in some charges the 'million' limit was passed."

The growth of the Missionary enterprise in the Methodist Episcopal Church during the last half of the nineteenth century is shown in the increasing receipts from the Churches for Missions and in the application of the money by the General Missionary Board of the Church:[49]

Year	*Appropriated to Foreign Missions*	*Appropriated to Home Missions*	*Total Appropriated*
1859	$ 84,059	$131,490	$ 215,549
1884	388,698	328,201	716,899
1900	667,420	473,265	1,150,685

During the half century there was a growing emphasis upon Foreign Missions, the appropriation for this purpose increasing from thirty-nine percent, in 1859, to fifty-nine percent, in 1900. The growth of the foreign work is graphically represented in the amounts of the appropriations made to the work in the various fields in each of three years, along with the membership on the foreign fields, in 1901.

---

[48] Matthew Simpson, Missions, *Cyclopedia of Methodism,* Everts and Stewart, 1878, p. 621.

[49] Missionary Society Treasurer's Annual Reports, *Pittsburgh Christian Advocate,* November 16, 1858, November 13, 1884, November 21, 1901.

APPROPRIATED BY THE METHODIST EPISCOPAL CHURCH FOR FOREIGN MISSIONS[60]

In 1859	
Bulgaria	$ 4,055
China	14,050
Germany	12,674
India	27,155
Liberia	19,295
Sandwich Islands	300
Scandinavia	5,570
South America	1,000

In 1884	
Bulgaria	$19,985
Central China	29,306
Denmark	10,460
Foochow	16,421
Germany	27,630
Interior Africa	61
Italy	34,716
Japan	38,748
Liberia	2,977
Mexico	36,708
North China	24,303
North India	78,007
Norway	13,550
South America	17,719
South India	3,133
Sweden	23,561
West China	11,675

In 1900		*Members[51] and Probationers 1901*
Bengal	$15,050	2,441
Bombay	26,329	9,665
Bulgaria	8,584	269
Burma	5,550	335
Central China	42,365	4,009
Chile	20,793	518
Denmark	7,247	3,486
East Central Africa	12,449	250
Finland	5,069	977
Foochow	20,151	9,147
Hinghua	7,074	3,919
Italy	41,228	2,354
Japan	35,937	4,744
Korea	16,384	3,897
Liberia	13,404	3,378
Malaysia	11,990	807
Mexico	50,442	5,549
North China	44,822	6,454
North Germany	17,191	9,233
North India	55,200	31,227
Northwest India	24,977	37,101
Norway	11,404	5,985
Peru	8,480	800
Philippine Islands	8,495	100
South America	43,593	3,458
South Germany	20,367	10,082
South India	25,063	2,000
South Japan	13,130	1,150
Sweden	17,221	17,227
Switzerland	8,311	8,591
West Central Africa	9,261	147
West China	16,884	654
		189,954

The most significant leadership of the Pittsburgh Conference in the Foreign Missionary enterprise was that which was given in the establishment of the work in India. At the meeting of the Board of the Missionary Society on November 9, 1852, Dr. Durbin proposed that a Methodist mission be established in India, and a fund of $7,500 was set aside for commencing it. Bishop Matthew Simpson had episcopal supervision over the project. After numerous appeals for a suitable man to go to establish the work in India, the Reverend

---

[60] *Ibid.*

[51] *Pittsburgh Christian Advocate,* June 26, 1902, p. 20.

William Butler finally volunteered. William Butler (1818-1899) was the founder of the Methodist mission in India in 1856, and in Mexico, in 1873. His wife, who was with him in India, was one of the founders of the Woman's Foreign Missionary Society. He was an Irish Wesleyan who had come to America and joined the New England Conference in 1852. His commission to go to India was sent to him by Bishop Simpson from Pittsburgh under the date of January 5, 1856:

> To Reverend William Butler—Dear Brother: You are hereby appointed as Superintendent of the Mission about to be commenced in India by the Methodist Episcopal Church. Your services will not be required until the close of your present Conference year, at which time you will be under the directions of the Missionary Board.[52]

When William Butler arrived in India, in August, 1856, there was already a total of 313 Mission stations of other denominations in that land. The Methodists were assigned a region in North India, extending from the Ganges to the Himalayas, with Lucknow and Bareilly as the chief cities. It was a territory of about forty thousand square miles and eighteen million population. The Sepoy rebellion centered in that region, in 1857, and Butler and his family barely escaped to the mountains. J. L. Humphrey and R. Pierce and their families joined the Butlers in 1858. Then, on August 21, 1859, the mission was reinforced by six additional missionaries, one of whom was James M. Thoburn.

James Mills Thoburn (1836-1922) was one of the great sons of the Pittsburgh Conference. He was born at St. Clairsville, Ohio. In 1858 he was admitted to the Pittsburgh Conference on Trial. He served as the Junior preacher on the Marlboro Circuit, Allegheny District, in 1858-1859, and during the year he responded to the appeal for missionaries for India. When Thoburn arrived in India the Methodist mission consisted of thirteen missionaries located in five mission stations. By the time Dr. and Mrs. Butler came back to the United States, in 1864, Methodism had been given strong rootage in India.

> Nine of the most important cities of India had been occupied; nineteen Mission Houses built or purchased; sixteen school-houses erected, and ten Chapels. Two large Orphanages and a Publishing-house had been established. Twelve congregations had been gathered, and ten small Churches organized. One thousand three hundred and twenty-two youths were under daily instruction; one hundred sixty-one persons had attained a Christian experience, four of whom had become Preachers, and eleven of them exhorters. $55,186 had been contributed in India for the work of the Mission, and property had been accumulated estimated to be worth $73,188.[53]

From 1860 until 1900, each year, approximately one fifth of the Methodist money appropriated to Foreign Missions went to India. The response, in terms of converts, was slow for the first thirty years. In 1868 there were 591 Church members and probationers. By 1878 this had risen to 4,695, and in 1888 to 9,867. In 1888, James M. Thoburn was elected the first Missionary Bishop for Southern Asia, in which office he gave effective and consecrated leadership for twenty years. Bishop Thoburn led in the movement to give the gospel to the outcasts, and, by 1893, the number of members and probationers had multiplied six times, going from 9,867 to 57,932 in five years. In his trips to America Bishop Thoburn "put India on America's heart" and he was so identified with India that he came to be known far and wide as "Thoburn of India." He also planted the Methodist Missions in Malaysia and the Philippines. At his funeral at Meadville, Pa., where he had spent the years of his retirement at the seat of his Alma Mater, Bishop McConnell said of him:

---

[52] Matthew Simpson, quoted in George R. Crooks, *Life of Bishop Matthew Simpson*, Harper & Bros., New York, 1891, p. 330.

[53] J. M. Reid and J. T. Gracey, *Methodist Episcopal Missions*, Eaton and Mains, 1895, II, p. 430.

> He was a man of one idea, in the sense that all the ideas of a superlatively fertile and alert mind fell in order around one central purpose—the seizure of Asia for the Kingdom of God.[54]

The Pittsburgh Conference also furnished the first Methodist Bishop for Japan. Merriman C. Harris (1846-1921) was admitted to the Pittsburgh Conference in 1869. In 1873, the year after the beginning of Methodist Missions in Japan, he took his bride with him to that field. He returned to the United States, in 1886, as Superintendent of the Japanese Mission in San Francisco. He established the Methodist Japanese Missions on the Pacific Coast and in Hawaii, and organized the Pacific Japanese Mission Conference. In 1904, he was elected Bishop for Japan and Korea and continued in that leadership until his retirement in 1916.

The first Superintendent of Methodist Missions in Bulgaria was Albert L. Long (1832-1901). He was admitted on Trial in the Pittsburgh Conference in 1857, and appointed to Bulgaria to open the new Mission in that Balkan land that year. He continued to work there until 1875, when he was appointed a Professor in Robert College in Constantinople, where he served until his death. J. A. Swaney, of the Conference Class of 1846, was Chaplain to the Seaman's Friend Society at Callao, Peru, in 1859-1861, and, from 1869 to 1873, he served as a Missionary in South America. Henry Mansell, admitted to the Pittsburgh Conference in 1859, and T. J. Scott, admitted in 1861, both went to India, in 1863, and gave their entire ministry to the Mission work there. William C. Swearer, received in 1895, went to Korea, in 1898, and served there until his early death in 1917. Isaac T. Headland was admitted in 1890 and went, that same year, to China. Doubtless there were others from the Pittsburgh Conference who gave themselves during the last half of the nineteenth century to the manning of the front lines of Kingdom advance on the

---

[54] Francis J. McConnell, Funeral of James M. Thoburn, *Pittsburgh Christian Advocate,* December 7, 1922, p. 31.

Mission fields. Enough is here indicated to show the concern and the honorable part played by the Conference in contributions of men, money, and prayers in the years during which the Methodist Episcopal Church laid the foundations for a world-wide Methodism.

THE RISE OF ORGANIZED METHODIST WOMAN'S WORK: THE WOMAN'S FOREIGN MISSIONARY SOCIETY

The women of the Church played a large part in raising money and creating sustaining interest in Missions from the days of the beginnings of the organized Methodist missionary work. The first Female Missionary Society in the Pittsburgh Conference was organized in Pittsburgh on January 1, 1835.[55] Similar Female Missionary Societies were organized in a number of the stronger and more missionary-minded Methodist Churches across the denomination. However, the first, independently organized, Methodist woman's work was an outgrowth of the Methodist Foreign Missions in India.

The circumstances of life of the women of India made it impossible for the missionaries to minister to them effectively. The wives of the missionaries did what they could. William Butler established an orphanage in 1858 and gradually girls as well as boys were placed in it, against bitter opposition, especially by the Moslems.

> In 1859 Mrs. Parker opened the first veranda school at Bijnor, luring Indian girls and teaching them to write on the sanded floor. The missionary wives, quietly experimenting for a decade, saw the way to the evangelization of India through winning her helpless, degraded, unhappy women. Aside from the orphanage, no boarding school was established until, in 1868, Providence brought to Mrs. Parker's care two little Indian girls. With them she opened a school in her home. But nine years in India had broken the health of Mrs. Parker and she was ordered to return to the United States. The other missionary wives implored her to tell the women of the home-land the desperate need of their Indian sisters and beg them to come to their aid. The missionaries wrote to the home Board urging that little progress could be made until the women were reached. The men faced a shut door and the key was not in their hands. Only women could enter there.[56]

In 1864 Dr. and Mrs. William Butler returned to the United States, and, in 1869, Dr. Butler was pastor of St. John's Methodist Church in Boston. Dr. and Mrs. Edwin W. Parker visited the Butlers in March, 1869, and, on March 14th, Dr. Butler preached a missionary sermon in his Church. Mrs. Lewis Flanders, a member of the Tremont Street Church, was present, and went to the parsonage to discuss the subject. Mrs. Parker told her of what heathenism had done for womankind in India and of

> the powerlessness of the missionaries to do anything to relieve their state. She expressed her deep conviction that, unless Christian women took up this work as a special and

---

[55] Female Methodist Missionary Society of Pittsburgh, *Pittsburgh Conference Journal,* February 5, 1835.

[56] Mary Isham, *Valorous Ventures,* Woman's Foreign Missionary Society, 1936, pp. 11 f.

> separate duty, it would not be practicable to evangelize India to any great extent. That women alone could have access to women there.[57]

Mrs. Butler then asserted the feasibility of action, citing the establishment of a Woman's Board of the Congregational Church, which she had helped to organize the year before.

Fast action followed. Two days later Mrs. Flanders presented the matter to about thirty ladies of the Ladies' Benevolent Society of the Tremont Street Church. They voted to hold another meeting a week later, to invite ladies from the twenty-eight Methodist Churches of Boston and vicinity to meet with them, and to have Mrs. Butler and Mrs. Parker address them concerning the importance and practicability of organizing a Woman's Foreign Missionary Society for the Methodist Episcopal Church. In the midst of a storm nine women gathered in the Tremont Street Church, on March 23, 1869, and determined to organize. One week later, March 30th, the Constitution was adopted and the organization set up. Mr. Lewis Flanders guaranteed $500 to begin the publication of a periodical promoting the cause. It was titled *The Heathen Woman's Friend,* and the first issue was in June, 1869, with Mrs. William F. Warren, but recently returned, with her husband, from serving as missionaries in Germany, as editor.

Thus the separately organized Woman's Missionary work of the Methodist Church had its origin. This work was destined to grow with the years, reach down into the local Churches to promote missionary enthusiasm and raise funds, reach out across the world in an ever-expanding ministry, and, ultimately, to become an important part of the Woman's Society of Christian Service of united Methodism. At first the general Missionary Society of the Church was skeptical of the wisdom of the new movement, fearing that it would complicate the raising of missionary money in the local churches, and cause overlapping of work on the mission fields. These matters were provided for in the Constitution of the Society, the purpose of the organization, and its relation to the parent Board being set forth as follows:

> This Society is established for the purpose of engaging and uniting the efforts of the women of the Methodist Episcopal Church in sending out and supporting female missionaries, native Christian teachers, and Bible readers.
>
> This Society will act in harmony with, and under the supervision of, the Corresponding Secretaries and other authorities of the Missionary Society of the Methodist Church, and will receive their approval in the employment of missionaries. All missionaries employed by this Society shall labor under the direction of the Missions or Conferences of the Methodist Episcopal Church, to which they are severally sent.[58]

In the light of these provisions, and with the agreement that no public collections were to be taken to aid the funds of the Society so as to diminish the regular missionary offerings, but that their money was to be raised by the women among themselves in the Churches, the general Missionary Board gave its approval to the new organization.

---

[57] *Ibid.*, p. 13.

[58] Woman's Foreign Missionary Work, *Pittsburgh Christian Advocate,* June 19, 1869.

At the time of the organization of the Woman's Foreign Missionary Society a Pittsburgh Conference young woman was already knocking at the door of the general Missionary Board to go to India as a Missionary.

> One noon, in North India, as Dr. J. M. Thoburn was on an evangelistic tour among the villages, he paused to rest in a mango grove by the wayside. As he paced up and down beneath the trees, pondering the problem of India's womanhood shut in the zenanas beyond the reach of the gospel, there fell at his feet a feather from a vulture's wing. Picking it up he cut it into a quill. Thinking that his sister in America might like a letter from so strange a pen, he went into his tent and wrote to her. He told her of the millions of girls shut up in those "citadels of heathenism," a problem which only Christian women might hope to solve. Half playfully, half in earnest, he added, "Why don't you come out and help?"
>
> As swiftly as wind and wave permitted went Isabella Thoburn's answer, "I am coming as soon as the way opens!" [59]

Miss Thoburn applied to the general Missionary Board to be sent to India, but the Board was hesitant about sending single women to the Mission. Her application was forwarded to the new Society, and on May 26, 1869, the new Woman's Society, with no money in the treasury, voted to send Miss Thoburn as their first Missionary. During the summer Miss Clara A. Swain, M.D., also accepted the call. Miss Thoburn and Dr. Swain sailed on November 3rd, and arrived in India in January, 1870.

The sailing of these missionaries aroused the enthusiasm of the Church for the new organization. Provision was made in the Constitution for the organizing of local auxiliary Societies. The first issue of the Society's magazine explains the manner in which local Church Society's should be organized, and funds raised.

> In any place where there are ladies, few or many, who are willing to give two cents per week, or one dollar per year, they may organize themselves into a Society. They will then arrange their own plans for collecting funds, either by forming missionary working circles, or by any other means deemed practicable. No public collections should be taken, but an effort should be made to interest every lady in every congregation, where such a Society is organized, to do something especially for heathen women, in addition to what she is already doing for the general missionary cause. This may require self-denial and sacrifice, but, as the ladies worked, during the war, to relieve suffering soldiers, so, let them work now for their suffering, perishing sisters in foreign lands.[60]

By November, 1870, The Woman's Foreign Missionary Society was organized with six Branches with Headquarters in Boston, New York, Philadelphia, Cincinnati, Chicago, and St. Louis. There were already one hundred thirty auxiliary Societies, more than half of them from west of the Allegheny Mountains. Two Missionaries had already been sent to India, and provisions were in the making for sending two more. The Society had undertaken the support of the Girl's Orphanage at Bareilly, India, a hospital for women, Zenana work, and Bible women in stations. In its first year the Society raised about $7,000, and for its second year it was seeking to raise $20,000.

---

[59] Louise McCoy North, *The Story of the New York Branch of the Woman's Foreign Missionary Society*, 1926, p. 60.

[60] From *The Heathen Woman's Friend*, June, 1869, quoted in *The Pittsburgh Christian Advocate*, June 19, 1869.

By the time of the sixth annual report of the Society, in 1875, twenty-seven Missionaries had already been sent out. Work was begun in South America in 1872; in Mexico, in 1873; in 1874, in Bulgaria, Africa, and Japan; in Italy, in 1877; Korea, 1885; and Malaysia, in 1887. Miss Thoburn opened a Girl's Boarding School in Lucknow in 1870, and between 1886 and 1895 this gradually developed into Lucknow Christian College, the first Christian College for women in all Asia. Miss Thoburn died of cholera during a great epidemic of the disease, on September 1, 1901. By the fiftieth anniversay of the Society, in 1919, a total of 1,087 missionaries had been sent out, and $21,617,296 had been raised and expended by the Society.[61]

The first auxiliary in the Pittsburgh Conference was organized by Miss Isabella Thoburn in her home Church in St. Clairsville, Ohio, in the Fall of 1869 before she sailed for India.[62] The first auxiliary in western Pennsylvania was organized by the North Avenue Church of Allegheny City on October 12, 1870, with forty-four members. The 1871 session of the Pittsburgh Conference, held March 15-20,

> Resolved, That we heartily approve the object and organization of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and welcome it as an adjunct of great power and utility to our general missionary society.[63]

The Conference session of 1872 took action to "grant to this Society a column in our Conference Minutes in which to report their statistics." That column, in the 1873 Minutes, showed thirty auxiliaries, fifteen in the Ohio, and fifteen in the Pennsylvania portions of the Conference. They reported total receipts for the year of $1,737. In 1877, the first full year after the division of the Conference, the receipts were $695; in 1884, $1,997 was reported; in 1890, $5,860; and in 1900, $14,577. Of the 209 Charges in the Conference in 1900, 105 of them reported W.F.M.S. auxiliaries.

THE RISE OF ORGANIZED METHODIST WOMAN'S WORK: THE WOMAN'S HOME MISSIONARY SOCIETY

The condition which gave rise to the organization of the Woman's Home Missionary Society was the need for women's work among the emancipated Negro women of the South.

---

[61] Mary Isham, *op. cit.*, p. 67.
[62] *Ibid.*, p. 22.
[63] *Pittsburgh Conference Minutes* (M.E.), 1871, p. 33.

> While slavery existed, and the communities were crowded together in slave quarters, there could be neither family order nor purity of life. Parents, whose lives had been spent in the cottonfield and the hut, who knew little of the sacred obligations of marriage, were unable to organize Christian homes and train their children in the principles of purity and religion. It was the freedwomen on whom the burden and misery of degradation fell with crushing weight. It was found that women alone could reach these degraded females to give the instruction, advice, and counsel so much needed to enable them to live pure and Christian lives.[64]

Consideration of the importance of this need among the American freedwomen came before the executive committee of the Woman's Foreign Missionary Society in 1872. In 1873, the Rev. R. S. Rust, Corresponding Secretary of the Freedmen's Aid Society, urged that the word "Foreign" be dropped from the Woman's Foreign Missionary Society and that it include work in the homeland as well as abroad. Bishop Isaac W. Wiley made a similar appeal. At the meeting of the Woman's Foreign Missionary Society, in 1875, an attempt to amend the constitution of the Society to this effect was rejected, and, instead, the Freedmen's Aid Society was memorialized to admit woman's work. However, this was found to be impracticable.

Between 1875 and 1880 several women carried on work among the freedwomen. A meeting of Methodist ladies of Cincinnati was called in Trinity Church in that city on June 8, 1880. It was determined to organize a Woman's Home Missionary Society of the Methodist Episcopal Church, and a committee was named to draft a Constitution. This Constitution was adopted July 10, 1880, and was approved by the General Conference of 1884. Much of the early success of the new Society was due to the strong group of officers elected. The wife of President Hayes, Mrs. Lucy Webb Hayes, accepted the office of President of the Society in 1880, and served for nearly ten years. The wives of Bishops Wiley, Clark, and Walden were among the Vice Presidents. And Mrs. R. S. Rust, one of the initiators of the movement, served as the first Recording Secretary for more than twenty years.

During the first year of the Society seven missionaries were employed, five in the South and two in Utah, the first work undertaken being to the neglected women of the South, and the sending of teachers to the West to plant schools among the Mormons and the Indians. By the time of the third report, in 1883, $39,848 had been raised and expended in cash, plus the distribution of about $12,000 worth of supplies. The Constitution provided for the organization of Conference Societies, with auxiliaries in the several Charges. By 1899, the work was organized in seventy-nine Annual Conferences, with about 2,800 auxiliary Societies, enrolling 79,249 members. By 1899,

> the field of the Society had been expanded to include every section of the country where neglected populations needed assistance to enable them to maintain well-ordered Christian

---

[64] Mrs. R. S. Rust, Early History of the Woman's Home Missionary Society, *Pittsburgh Christian Advocate, October* 19, 1899, p. 3.

> homes. Schools, with industrial features, are maintained in the South for both white and Negro people; in the West for Spanish-Americans in New Mexico, Arizona, and California; for the Indians in the Western States and Territories, including Alaska; in the mining districts; and for the native and foreign populations of cities, especially at our seaports. It provides for orphanages, hospitals and medical missions, deaconess homes and training schools, aids pastors and churches, and cooperates with other agencies in the establishment of kindergartens, Sunday schools, mother's meetings, and evangelistic services in mission districts.
>
> The Society owns property valued at $582,000, and has three hundred fifty-two missionaries and deaconesses. In the South fifty-six are employed; in the West thirty-three; in city missions and orphanages, thirty-eight; and two hundred and twenty-five deaconesses are in service in twenty-two homes and hospitals and ten stations.[65]

In the Pittsburgh Conference Session of 1881 the Conference took action approving the work of the Woman's Home Missionary Society and urging that it be organized in the Churches of the Conference.

> Resolved, that we approve the plans and work of the Woman's Home Missionary Society of the Methodist Episcopal Church, of which Mrs. Rutherford B. Hayes is President, and Mrs. Dr. R. S. Rust is Corresponding Secretary.
>
> Resolved, that the Presiding Elders and Pastors the coming year be requested to cooperate with the representatives of this Society in securing organizations within our bounds.[66]

However, this work was not pressed in the Conference for a couple of years. In the Conference Session of 1883 a committee reported:

> The plan of this Society is to send into the neglected and destitute regions of our country Christian women, to teach in schools where such can be collected, and also to give religious instruction by going into the homes of the needy. We find that the movers of this Society are pursuing their work zealously.
>
> We recommend the organization of a Conference Auxiliary of the Woman's Home Missionary Society in the Pittsburgh Conference as soon as practicable. To effect this object, we recommend the appointing of a Corresponding Secretary for the Conference, and a District Secretary in each District. The following ladies are named for these offices:
>
> Conference Corresponding Secretary, Mrs. Kate Torrens. District Secretaries: Pittsburgh, Mrs. William Vankirk; Allegheny, Mrs. Rev. Homer J. Smith; McKeesport, Mrs. Rev. J. B. Taylor; Washington, Mrs. Dr. Grayson; Blairsville, Mrs. John W. Turney.[67]

The first report of this work, in the Minutes of 1884, shows that ten auxiliaries had been organized in the Conference. Total receipts for the first year were $318, over half of it from the Franklin Street Church in Johnstown. By 1890 the Conference Home Missionary Society reported receipts of $3,058. This had risen to $10,971, by 1900, at which time there were forty-nine auxiliaries among the two hundred nine charges of the Conference. The Annual Meetings of the denominational Woman's Home Missionary Society were held in Pittsburgh in 1899, and in 1922.

---

[65] *Ibid.*

[66] J. A. Swaney, T. N. Boyle, R. T. Taylor, R. T. Miller, W. P. Turner, Conference Resolution, *Pittsburgh Conference Minutes* (M.E.), 1881, p. 14.

[67] J. S. Bracken, Chairman, Committee on Woman's Home Missionary Society, *Ibid.*, 1883, p. 34.

Deaconess Work

Methodist Deaconess work began in Germany, in 1874. By 1888 there were five Methodist Deaconess Homes in Germany, with ninety-nine deaconesses, and the work had spread to other sections of European Methodism, especially to England. In 1886, James M. Thoburn, and his sister, Isabella Thoburn, on their way home from India, visited the deaconess work in Brighton, England, and were much impressed by its value. In 1885, the Chicago Training School for City, Home, and Foreign Missions was founded by Mrs. Lucy Rider Meyer. In 1887, eight young women of this school were banded together by Mrs. Meyer to work among the poor, sick, and needy of Chicago, and in the fall of that same year Miss Isabella Thoburn opened the first Deaconess Home, in Chicago, as a residence for these young women. In the General Conference of 1888, James M. Thoburn was named the Chairman of the Committee on Deaconess work, and the report of that committee was the first official recognition of Deaconess work by the Methodist Episcopal Church. The work was organized under Deaconess Boards in the Annual Conferences, which functioned in cooperation with the Bureau of Deaconess Work of the Woman's Home Missionary Society, until 1912, when the General Deaconess Board was organized; and this Board was, in turn, consolidated with the Board of Hospitals and Homes, in 1924. At the time of Methodist Union, in 1939, this work was organized under the Bureau of Deaconess work of the Woman's Division of Christian Service. In 1890 there were three Deaconesses in the United States, and by 1925 there were 1,040. Of this number 464 were engaged in work under the Woman's Home Missionary Society, 395 under the Methodist Deaconess Association, 87 under the German Methodist Deaconess Home Association, and 94 served under other auspices.[68]

The first Methodist hospital was established in Brooklyn in 1887. By 1900, there were twenty Methodist hospitals.[69] The deaconess movement was an important factor in stimulating the establishment of hospitals under Methodist auspices, and in staffing them.[70]

The Pittsburgh Conference Woman's Home Missionary Society initiated deaconess work in Pittsburgh in 1889, through the interest and liberality of Mrs. H. F. Dinger, who employed a minister's widow to work in the Liberty Street Mission. That same year a Board of Deaconesses was named by the Conference. In November, 1890, Mrs. Florence Van Vradenburg began deaconess work in Pittsburgh under the joint sponsorship of the Conference Board of Deaconesses and the Pittsburgh District Woman's Home Missionary

---

[68] N. E. Davis, Philanthropic and Deaconess Work, Centennial Number, *The Christian Advocate,* New York, September 9, 1926, pp. 1208 ff.

[69] Methodism and Hospitals, *The Daily Christian Advocate,* 1900, p. 203.

[70] Lucy Rider Meyer, Deaconess Work, *Ibid.,* p. 156.

Society, with the financial aid of Mr. Joseph Horne. The Pittsburgh Methodist Deaconess Home was formally opened in a rented building at 206 Dinwiddie Street, on May 21, 1891. During its first year

> the receipts of the Home were $1,848, or an average expense of about thirty dollars a month for each deaconess. The Deaconesses in the Home are furnished with a comfortable living, and necessary car fare in the prosecution of their work, besides a cash allowance of eight dollars a month each. In return they devote themselves entirely to such service and study as may be appointed them, to the visitation and relief of the poor, the nursing and comforting of the sick and dying, the instruction and care of neglected children, and visiting in the hospitals and prisons.[71]

The property at Fifth Avenue and Jumonville Street was purchased in the Fall of 1894 for $10,900, and was dedicated and occupied on October 18th. By 1900, the debt on the Home had been paid. In 1910 the Home was enlarged to its present capacity, the rededication exercises being held on December 9, 1910. In 1912, most of the Deaconesses were engaged in the work of the Missions of the Church Union; some were working in weaker Churches; traveler's aid work, which had commenced in 1898, was being carried on; and one Deaconess was giving her time to nursing.[72] It will be noted that Pittsburgh was one of the first Conferences to carry on Deaconess work, and the Deaconess Home in Pittsburgh was one of the first such homes in the denomination. Doubtless the leadership of James and Isabella Thoburn in this work accounts, in some measure, for this early Pittsburgh interest.

The Elizabeth A. Bradley Children's Home

This first Children's home in the Pittsburgh Conference was opened under the auspices of the Conference Woman's Home Missionary Society. The proposition for the establishment of the Home was made to the Conference session of 1903.

> The Woman's Home Missionary Society of the Pittsburgh Conference respectfully report that the daughters of the late Mrs. Elizabeth A. Bradley, viz.: Miss Bell Bradley, Mrs. P. D. Perchment, and Mrs. E. H. Utley, have purchased, and will completely fit up and furnish, a Home for needy children, to be called the Elizabeth A. Bradley Memorial Home; and they will turn the same over to our Society, free of debt, on condition that an endowment of $15,000 shall be raised for the support of the Home.
>
> Our Society has gratefully accepted this generous offer, and we feel sure it will meet with the liberal support of the people. Already, about $4,000 has been pledged toward the endowment. We feel that such an institution is greatly needed within this Conference.[73]

By 1905 the required endowment had been raised, and the Home was opened on May 29th of that year. The impressive opening ceremony was attended by hundreds of Methodist people. Mrs. Perchment presented the Home to the Woman's Home Missionary Society of the Pittsburgh Conference, on behalf of herself and her sisters. In receiving it Mrs. Charles W. Smith, President of the Conference Woman's Home Missionary Society, said:

---

[71] J. W. Miles, Chairman, T. H. Wilkinson, Secretary, Report of Conference Board of Deaconesses, *Pittsburgh Conference Minutes* (M.E.), 1892, pp. 40 ff.

[72] Pittsburgh Conference Deaconess Home, *The Pittsburgh Methodist,* January, 1912, p. 12.

[73] Report of Woman's Home Missionary Society to the Pittsburgh Annual Conference, *Pittsburgh Conference Minutes* (M.E.), 1903, p. 34.

> As a Conference we have long needed an institution such as this. Indeed, we have been quite slow in measuring up to our duty in this regard. But now, happily, this want is supplied. Through your generosity this beautiful and valuable property, in first-class condition, and completely furnished, has been given, through our Society, to the Church, and very properly challenges the care and liberality of the Church to maintain it.[74]

The following is a description of the property at that time:

> The Home, situated at Hulton (Oakmont) on the Allegheny Valley railroad about twelve miles from the City is beautifully located and admirably adapted to its purpose. The plot contains seven acres. The house is a substantial brick, and well arranged, having eighteen rooms, and capable of accomodating thirty children, beside the force necessary to care for them. The grounds are attractive. Great old trees stand all about the lawn, which stretches at the sides and at the front of the house. The furnishing is all of the best in quality and style, giving it the appearance of a first-class private home.[75]

Alexander Bradley, the husband of Mrs. Elizabeth A. Bradley, and father of the donors of the home, was an outstanding Pittsburgh Conference layman. He was the first President of the Methodist Church Union, endowed a Professorship in Allegheny College, and made a contribution of ten thousand dollars, also in memory of Mrs. Bradley, to the superannuated Preacher's fund of the Conference.[76]

In 1939, the last year of the separate reports of the two Woman's Societies before they were merged, following Union, into the Woman's Society for Christian Service, the reports show the following strength of these Societies in the Pittsburgh Conference. The Conference had 285 Charges that year. The Woman's Foreign Missionary Society was organized in 166 Charges and raised $47,503. The Woman's Home Missionary Society was organized in 137 Charges and raised $45,747. The Woman's Work of the Methodist Church is one of the glorious chapters in the history of the Church. Prayer, consecration, sacrifice, and loyal devotion to kingdom interests characterize the faithful ministry of women wherever the vision of service has been embraced.

THE RISE OF ORGANIZED METHODIST WOMAN'S WORK: THE LADIES' AND PASTORS' CHRISTIAN UNION WHICH BECAME THE LADIES' AID SOCIETY

The benevolent and philanthropic work carried on by women during the Civil War found expression, after the war, not only in the organization of the woman's missionary work of the Methodist and other Churches, but in numerous other organizations and agencies. This was the period when Woman's Suffrage organizations began to be formed. The Woman's Christian Temperance Union was organized November 26, 1874. As early as 1866 a non-denominational Ladies Home Missionary Society was organized in Pittsburgh and Allegheny. During 1873 it raised $4,765, employed two workers, one of whom was J. C. High, a member of the Pittsburgh Conference, and operated four Sunday Schools with 82 officers and teachers and 959 Scholars.[77] A Woman's Christian Association of Pittsburgh and Allegheny was formed in 1868. It was "actuated by a desire to improve the moral, intellectual, and social condition of women and children." [78]

---

[74] Opening of Bradley Home, *Pittsburgh Christian Advocate,* June 8, 1905, p. 20. *Vide, Ibid.,* December 21, 1916, p. 21.

[75] *Ibid.*

[76] *Pittsburgh Conference Minutes* (M.E.), 1899, p. 52.

The General Conference of 1872 took action creating a LADIES' AND PASTORS' CHRISTIAN UNION, organized a Board to promote its work, and urged the establishment of a Ladies' and Pastors' Christian Union in each Annual Conference. In the Pittsburgh Conference Session of March, 1873,

> on the evening of the first day of the Conference a meeting was held in the Conference-room in the interests of the Ladies' and Pastors' Union. It was addressed by Mrs. Fry of Columbus, Ohio. This new feature in our Church work, by which our women are more actively employed in evangelistic labors, is meeting with great favor as far as it has been tested. It is deserving of the serious consideration of our ministers and churches.[79]

The Conference, during the session, took action to form a Conference organization. A Constitution was adopted, officers elected, and pastors were urged to set up units of the Union in the Churches of the Conference.[80]

By 1874 auxiliaries had been organized in forty Conferences. The original purpose of the Unions was primarily evangelistic. They were organized to visit new families moving into the communities and to seek to have them become identified with the Church, to visit the sick and the poor, to seek to get children enrolled in Sunday Schools, and to hold various kinds of meetings, especially prayer meetings in homes.

Gradually the function of the Unions shifted until they became a woman's Church Aid organization which made large contributions in the local Churches to providing and maintaining parsonages for the ministers, and meeting extraordinary needs in the Churches. By the time of the General Conference of 1908 their cumbersome name had been changed to Ladies' Aid Societies. At the time of Methodist Union, in 1939, the Ladies' Aid became the Department of Christian Social Relations and Local Church Activities of the Woman's Society of Christian Service.

---

[77] *Pittsburgh Christian Advocate,* March 15, 1873.

[78] *Ibid.,* February 8, 1873.

[79] *Ibid.,* March 29, 1873.

[80] *Pittsburgh Conference Minutes* (M.E., 1873, p. 37.

RISE OF THE ORGANIZED METHODIST YOUTH MOVEMENT: THE EPWORTH LEAGUE

The years following the Civil War gave rise to a number of organized youth movements. The Young Men's Christian Association, which had been organized before the war, moved into the Colleges in the 1870's; as did also the Young Women's Christian Association. The Student Volunteer Movement was inspired by Dwight L. Moody, as early as 1868. This Movement was of vital significance in recruiting young men and women for the new Mission fields. The interdenominational youth organization, the Christian Endeavor, was founded by Francis E. Clark in Portland, Maine, in 1881.

In 1876, the General Conference recognized the Church Lyceum, composed of young people from around Philadelphia, as an official Youth organization of the Church. Under the leadership of John H. Vincent, then Secretary of the Sunday School Union, this Church Lyceum movement was reorganized and renamed The Oxford League, in 1884, and was recognized by the General Conference of that year. Jesse L. Hurlbut was its first Secretary. Its objectives were: A more careful study of the Word of God; the study of great literature; an increase of personal piety; and the training of its members in works of mercy and help. It took its name from its claim to be patterned on the Holy Club at Oxford in the days of the Wesleys.

Meanwhile The Young People's Methodist Alliance was organized at a Camp-meeting at Des Plaines, Illinois, in August, 1883. It stressed the doctrine of entire sanctification, and chose as its badge a narrow white ribbon with a scarlet thread. The Young People's Christian League was commenced in the First Methodist Church in Boston on October 26, 1887, under the leadership of J. H. Twombly, and soon was organized in a number of New England Churches. Its motto, "Look up, Lift up," was later adopted by the Epworth League. A young people's society for the Detroit Conference was organized in the Central Methodist Church in Detroit, in 1888. It was named The Methodist Young People's Union. Also, in 1888, the youth work of the North Ohio Conference was organized under the name, The North Ohio Conference Methodist Episcopal Alliance.[81]

By 1889, these five Methodist Youth organizations had about one thousand Chapters, and they began to overlap, causing rivalry in some sections of the country. In the early part of 1889 correspondence regarding a union was initiated by Willis W. Cooper, Corresponding Secretary of the Young People's Methodist Alliance. Representatives from each of the five organizations were called to meet at Central Methodist Church in Cleveland, on May 14, 15, 1889. Because of the significance of the organizing of the Epworth League there this

---

[81] Edward D. Staples, The First Days of the Epworth League, *The Christian Advocate,* New York Edition, May 1, 1939, p. 9.

Church later changed its name to Epworth Church. After much prayer and heart-searching, the delegates voted to merge the five Societies into one Methodist Youth Organization. The name chosen for it was The Epworth League, "commemorating the birthplace of the founder of Methodism." The Constitution of The Oxford League was modified and adopted for the new organization. A Board of Control was set up, and Jesse L. Hurlbut was chosen as Corresponding Secretary.[82]

The new organization caught on in Methodism with great rapidity. The Sunday School publication *Our Youth,* which was adopted as the organ of the new movement, was changed to *The Epworth Herald* in 1890, and Joseph F. Berry was chosen as its editor. By the time of his election to the episcopacy, in 1904, the circulation had climbed to 130,000. The General Conference of 1892 adopted the League as the Youth agency of the Church. The episcopal address of that year set forth its significance:

> There has long been a real chasm between the adult Church and the Sabbath-school, which was not adequately provided for. The young manhood and womanhood of the Church lacked a place and opportunity for the best use and development of their powers. The Epworth League is a natural supply for this want, and by the forces of need which created it, it has developed rapidly. Though it is not yet three years since the consolidation took place, the League now has eight thousand local chapters, with an aggregate membership of a little less than half a million. Wisely managed, it cannot fail to become a most vital agency for the Church.[83]

The League was adopted by the Methodist Episcopal Church, South, and by The Methodist Church of Canada. By the time of its second international Convention, held in Chattanooga in 1895, 14,719 Chapters had been formed, along with 3,660 Junior Epworth League Chapters, reporting a total membership of 1,250,000.

The function of the League was summarized by William McKinley, then Governor of Ohio, in his address to the first international Convention, held in Cleveland, in 1893:

> The League is worthy of the highest commendation. It seeks to build up the moral nature, and to promote the intellectual culture of the youth of the land. It looks after the heart and the head of the young people, and neglects neither. It is calculated to secure well-rounded manhood and womanhood. It provides moral and mental equipment; it engages the mind with useful and elevating thoughts. It unites righteousness and reason, piety and patriotism, and gives strength and purity to the Church and to the institutions of the country. The mighty growth of this League will require the clearest heads and purest hearts. Let it meet the expectations it has created in the Church and the public mind, and keep the splendid pace it has already set. Keep your motto always before you, "look up, lift up," and you cannot fail.[84]

---

[82] The Epworth League, *Pittsburgh Christian Advocate,* June 6, 1889, p. 5.

[83] Episcopal Address to General Conference, *Ibid.,* May 19, 1892, p. 10.

[84] William McKinley, Welcome Address to International Epworth League Convention, *Ibid.,* July 19, 1893, p. 5.

The Epworth League continued to be a vital factor in the life of the Methodist Episcopal Churches, North and South, until the Union of the denominations in 1939. It continues as the Methodist Youth Fellowship in The Methodist Church, the workings and functions of which are more closely integrated into the work administered under the local Church Board of Education than was true of the Epworth League.

Epworth Leagues began to be organized in the Churches of the Pittsburgh Conference in 1890. On February 19, 1891, a monthly Epworth League page was begun in the *Pittsburgh Christian Advocate.* In its first issue it called for the organization of District Leagues within the Conference, and in a little over one year each of the five District Leagues was organized. The first was the Allegheny District which was organized in a meeting held at Sharpsburg on March 5, 1891, and Rev. J. H. Miller was elected the first President. Pittsburgh District was organized June 9, 1891, in a meeting in the Oakland Church, with Rev. T. N. Eaton as President. McKeesport District was organized September 2, 1891, with George Hocking as Corresponding Secretary. Washington District was orgainzed on March 5, 1892, in a meeting held in First Church, Washington, and the Rev. G. T. Reynolds was the first President. Blairsville District was organized May 6, 1892, in a meeting at Irwin, with the Rev. C. L. E. Cartwright as the President.

In the first Pittsburgh Conference report on the Epworth League, in the Minutes of 1892, there was a strong endorsement of this work by the Conference.

> Whereas, we are assured that this organized body of young people has supplied a recognized want in our Church economy, and, in three brief years, has provided an efficient force in our various branches of Church work; Resolved:
>
> That we organize Epworth Leagues in our congregations, and that we extend all encouragement and help to those already organized. That we recommend the formation of Junior Leagues wherever practicable. That we urge the supplying of our homes with the *Epworth Herald.* That we keep our Chapters in touch with the District Leagues. That we recommend an early Conference League Convention. And that we seek to cultivate the most friendly and loving relations between our Leagues and the older members of the Church.
>
> Most important of all, we impress upon the Chapters of our League the vital necessity of committing all members to the pledge of active membership, lest, while seeking an increase in numbers we neglect the central purpose of our organization:—to keep our young people strong, noble, and true; and to send them out into their larger life equipped with the wisdom and strength of Almighty God and the gentleness of His Son.[85]

By 1893, there were one hundred twenty-five Chapters of the Epworth League in the Pittsburgh Conference and this youth organization soon became one of the most significant agencies of each local Church. Some difficulty was experienced in holding the League true to the purposes of its organization and in harmony with the total work of the Church, so that warning voices were raised from time to time.

---

[85] Appleton Bash, Chairman, Epworth League Committee, *Pittsburgh Conference Minutes (M.E.),* 1892, p. 44.

> We recognize the Epworth League as a powerful auxiliary for good in the great work of building up the Redeemer's Kingdom. We believe that the various departments, well officered and manned, are well adapted to train our young people in intelligence, helpfulness, sociability, and spirituality.
>
> We regret that in some of our Leagues our young people have put special stress on literary, social, or financial work, and have lost sight of the vital object of the League, to save young people and build them up in faith and knowledge. We also regret that, in some places, there is a tendency in our Leaguers, to neglect the duties they owe to the Church.[86]

New life, vitality, and purpose were given to League work, about the turn of the century, by the rise of missionary concern, and the introduction of mission study courses in the Epworth Leagues. A Student Missionary Campaign within the Colleges reached out and became "the forward movement for Missions in the Epworth League."

> There is a great world-wide missionary revival beginning. The Holy Spirit is moving among our young people. They are seeking for Missionary information and the opportunity to take part in the "forward movement for Missions." When shown the present situation,—heathen dying without God, our missionaries pleading for help, college graduates by the score waiting to be sent forth to preach the gospel of Jesus Christ, and to heal the suffering sick,—they gladly join in prayer and sacrifice.[87]

To meet this situation an effort was made to organize a District Missionary Committee on every District, and to set up a Missionary Committee in every League under the First Department of the Chapter. At first this movement was conceived of as purely an educational effort.

> We call attention to the forward movement for Missions in the Epworth League. This movement is purely an educational campaign in the interest of missions and allied benevolences; seeking, by the organization of study classes, and the wise distributior of literature, and emphasis upon Christian stewardship, to develop among our young people an intelligent interest in the benevolent causes of Methodism. The movement does not contemplate the raising of money in the Epworth League, but seeks to stimulate such an enthusiasm for these causes, that the young people may be led to contribute through the regular channels of the Church.[88]

As a result of this mission study emphasis the Pittsburgh Conference Epworth League gained the distinction of being the first, and probably the only Conference League in Methodism to open a new Foreign Mission field. The new field was Java. The action came about in this wise. Miss Elizabeth Harper Brooks, of the Beaver Church, was the Conference League Missionary Secretary. As a result of their study of missions, by 1903, Leagues of the Conference were making inquiry about how they might implement their missionary concern by giving support to specific missionary projects. The five District Conventions were held in June, 1903, under the leadership of W. W. Youngson, President of the Conference League, and Miss Brooks, and were aided by Ralph E. Diffendorfer, then with the General League office in Chicago. Each of these District Conventions adopted the following resolution:

---

[86] Arthur Smith, Chairman, *Ibid.*, 1898, p. 55.

[87] The Foward Movement for Missions in the Epworth League, *Pittsburgh Christian Advocate*, August 31, 1899, p. 10.

[88] T. F. Pershing, Chairman, Epworth League Committee, *Pittsburgh Conference Minutes* (M.E.), 1901, p. 72.

> Resolved, that the Epworth Leagues of the District raise, for a period of three years, one thousand dollars, over and above their present missionary offerings to special causes, and that we choose a "living link" in some Mission field.[89]

The McKeesport District decided to use its money to aid the Coke Mission which was operating within its bounds, and the other four Districts agreed to unite their efforts in some one field.

From 1896 to 1903 John Russell Denyes was a missionary teacher in a boy's School in Singapore. There were a number of boys from Java in his classes, and he came to feel a call to go to Java to introduce the gospel there. Denyes returned to America on furlough in the Fall of 1903 and began to talk about a mission to Java, but did not receive any encouragement from the missionary authorities. In the Fall of 1903 Miss Brooks was called to the office of the Open Door Emergency Commission of the Board of Foreign Missions in New York to assist in the preparation of missionary exhibits. Denyes was also assigned to this work, and, in the course of the work with him, Miss Brooks felt that

> the answer to the prayer of the Pittsburgh youth leaders had come. Here was the island of Java with no work being carried on there by any American missionary society. Here was the man with the call, ready to go. Here, too, were the Pittsburgh, Allegheny, Blairsville, and Washington District Epworth Leagues, with the means and the desire for a living link on the foreign field.[90]

Plans for beginning the work in Java were worked out with the denominational leaders at the session of the General Conference of 1904. In September, 1904, Rev. Denyes spent the month in the Pittsburgh Conference, a week on each of the four Districts. By that time one hundred twenty-four Epworth Leagues from the four Districts had raised and paid into the Missionary Fund a total of $3,844.50.[91] There was opposition in the Conference session of 1904 to this being paid toward the Java Mission,[92] but the plans that had been worked out for starting the Mission were carried through. Mr. Denyes, his wife and three children, came to Pittsburgh for a memorable farewell rally, held in the North Avenue Church on October 25, 1904, and on October 28th the family sailed from New York.

---

[89] Elizabeth Harper Brooks, *Java and Its Challenge,* A Mission Study Course for the Pittsburgh Conference Young People, published 1911, p. 85.

[90] *Ibid.,* p. 89.

[91] Epworth League Missionary Gifts, *Pittsburgh Conference Minutes* (M.E.), 1904, pp. 78 f.

[92] Resolution on Epworth League Missionary Policy, *Ibid.,* p. 44. *Cf.* Elizabeth Harper Brooks, *op. cit.,* p. 94.

In the General Conference of 1904, William F. Oldham was elected a Missionary Bishop, and assigned to the residence at Singapore. Bishop Oldham was much interested in the Java project. He had visited Java in 1887, but had found circumstances unpropitious for beginning work there at that time. At the session of the Malaysia Conference, February 15-20, 1905, John R. Denyes was appointed by Bishop Oldham to open the Mission in Java, the finances for his support to be furnished by the Epworth Leagues of the Pittsburgh Conference. Denyes reached Java on March 16, 1905, and on November 5th of that same year he organized the first Methodist Church on the island.

At the Pittsburgh Conference Epworth League Convention, held at Coraopolis, September 20-22, 1905, a five year pledge of support for the Java Mission was made.

> If the General Missionary Committee, at its session in November, 1905, will appropriate $4,000 for the Malaysia Conference, to be applied to Mission work in Java, the same to be assigned as Mission work to the Epworth Leagues of the Pittsburgh Conference under the Station Plan, we hereby pledge the Epworth Leagues of the Pittsburgh Conference to raise the above amount for a period of five years, the present year to count as one.[93]

This request was granted, and the Conference Leagues raised and paid the pledge in full. This special support of the Java Mission by the Leagues of the four Districts continued until the support of the Mission was placed on a different basis, following the Missionary Centenary of 1919.

Bishop Oldham visited Java in May, 1907, and held the first District conference on the island. By that time there were eighteen workers in the Mission, and work was being carried on in five centers, with five organized congregations, three schools, and over two hundred members. The Bishop said,

> During the District Conference I ventured to turn one of the evening meetings into a "testimony meeting." Women are never heard in the Calvinistic Dutch congregations. But there had been much blessing during the day; the tide was running high. Several men spoke; and there was much song, and holy gladness; a pause; a certain shy self-consciousness on the faces of the women, then Anna, her face shining, arose and poured out her heart in praise to the Lord Jesus who had saved her with a conscious salvation. I never before heard a Malay woman openly praise the Lord. My eyes were full of grateful tears, and in blurred vision I saw beyond the upturned face of the young Malay woman the hundreds of eager young people in the far-away Pittsburgh Conference, and I remembered the words of Him whose dying love spans a world, who said: "Inasmuch as ye did it unto the least of these, ye did it unto me." For here was the opening of the prison, and the loosening of the tongue of the dumb.
>
> Altogether this young District, in its first District Conference, gave such an account of itself as I never before have either seen or read of in a foreign non-christian land.

---

[93] The Java Mission, *Pittsburgh Christian Advocate,* October 12, 1905, p. 17.

I left Java persuaded that this "providential Mission" has in Rev. Denyes, its leader, the providential man.[94]

In addition to providing the impetus for the beginning of the Java Mission, and financial support, the Pittsburgh Conference sent a number of workers into the Mission work in Malaysia. In 1907, Harry B. Mansell went out as a Missionary to Malaysia. He and Mrs. Mansell served in that field until their return to work in the Pittsburgh Conference, in 1924. For several years Mansell was Superintendent of the Java Mission. Under the inspiration of this Epworth League project, Raymond L. Archer volunteered for missionary service in Malaysia, going to that field in 1911. It is gratifying to the Pittsburgh Conference that, in 1950, Raymond Archer was elected Bishop of the Southeastern Asia Provisional Central Conference. William F. Oldham, the first resident Methodist Bishop in Malaysia, was closely related to the Pittsburgh Conference, having served as pastor of the Butler Street Church, in Pittsburgh, from 1891 to 1895. The first episcopal assignment of Bishop Titus Lowe, a son of the Pittsburgh Conference, after his election, in 1924, was to Singapore. Others who went out to the Mission work, in Java and Malaysia, from the Pittsburgh Conference, were: Miss Freda Chadwick, Mr. and Mrs. Paul Stamer, Mr. and Mrs. Joseph Bunker, and Miss June Redinger. The Pittsburgh Conference made a large contribution in leadership, money, and prayers to the establishment of Methodism in Malaysia, with the Epworth Leagues of the Conference playing the leading part.

In the 1920's the League's missionary giving was set up under what was called the Twenty-four-Hour-Day League Plan. Starting in the mid-twenties the Conference Leagues began their support of the youth work in the Methodist Church in Mexico, the first direct support going to help the work of Rev. and Mrs. C. R. Wellman. This interest in Mexico has continued in the Conference Youth Fellowship, since Methodist Union, and has built a bond of fellowship between the youth work of the Pittsburgh Conference, and the similar work in Mexican Methodism.

THE METHODIST PROTESTANT PITTSBURGH CONFERENCE: 1877-1900

Between its General Conferences of 1880 and 1896 the membership of the Methodist Protestant Church increased from 118,502 to 179,092, a gain of 51 percent in the sixteen years, over half of the increase coming in the 1892-1896 quadrennium. In the Pittsburgh Conference the growth was from 6,466 in 1878 to 8,570 in 1898, a gain of 32 percent.

The first General Conference following the reunion of the denomination was held in Pittsburgh, from May 21 to June 3, 1880. The reports showed

---

[94] William F. Oldham, Java, the Pittsburgh Conference Mission, *Ibid.*, August 29, 1907, p. 2, and September 5, 1907, p. 20.

1,345 Itinerant ministers, 1,509 Churches, 118,502 members, and Church property valued at $2,563,870. The Pittsburgh Conference session of 1883 was celebrated as the Conference semi-centennial. A feature of the celebration was the presentation of a brief summary of each Conference session, since 1833, by John Gregory. This valuable summary was later continued by Gregory through the Diamond Jubilee session of 1908. Then T. M. Gladden continued it down to the Centennial session of 1933.

The publishing interests of the denomination centering in Pittsburgh were an important feature of Methodist Protestant Church life. In the year, 1887-1888, the average numbers of the publications issued from the Pittsburgh house per issue were as follows: *The Methodist Recorder,* 6,745; *Our Children,* 26,961; *Our Morning Guide,* 12,865; *Teacher's Journal,* 5,490; *Scholar's Quarterly,* 43,490; and *Lesson Leaf,* 15,860.[95] By 1892 the assets of the Pittsburgh Publishing House had increased to over $53,000 and its debt had been paid. In that year the erection of a six story building was commenced at 422 Fifth Avenue in Pittsburgh, and in 1893 the Book Rooms and the Publishing plant were moved into the new quarters.

At the first General Conference of the Methodist Protestant Church, in 1834, a Board of Foreign Missions was organized. Their only work seems to have been to send a Negro minister, named "James" to Liberia in 1837.[96] He was unable to organize the work there due to the provision of the Methodist Protestant Discipline that "none but white men were eligible to the right of franchise or to seats in the legislative bodies of the Church." The only permanent Methodist Protestant missionary work begun before 1850 was the result of the personal efforts and generosity of Charles Avery. He was deeply interested in the welfare of the Negro people. He educated a Negro girl, at his own expense in Oberlin College, and sent her, and her husband, to the Mendi Mission on the coast of Liberia in 1846.[97]

In 1850, the General Conference, under the urging of Frederick Stier of the Maryland Conference, elected a new Board of Missions. The new Board was located in Pittsburgh. James Robinson of Pittsburgh made the motion that it be established. William Collier and John Scott were President and Secretary of the Board. They were Pittsburgh Conference men, as were at least five others of the Board: Charles Avery, George Brown, John Cowl, William Miller, and John W. Phillips. From 1850 to 1879 the Methodist Protestant Church raised a total of $35,549 for missions. The work carried on was Home Missionary work in the Western States and Territories. This work was interrupted, and greatly handicapped, by the division of the denomination from 1858 to 1877.

---

[95] William McCracken, Jr., Publishing Agent, Circulation of Periodicals, *The Methodist Recorder,* May 26, 1888, p. 9.

[96] John C. Broomfield, Our Obedience to the Great Command, ***Centennial Memorial Volume, Methodist Protestant Church, 1928,*** p. 91.

[97] *Ibid.,* p. 92.

> It was not until after the Union Convention in Baltimore in 1877 that we began seriously to lay the foundations for the substantial missionary work now being carried on.
>
> In 1882 the Board engaged F. C. Klein for a term of five years, who, after itinerating among the Churches at home, sailed, in September, 1883, for Yokohama, Japan. The going of Rev. and Mrs. Klein can be marked as the beginning of the work of the Board of Foreign Missions.[98]

The Woman's Foreign Missionary Society of the Methodist Protestant Church was organized in the First Methodist Protestant Church in Pittsburgh on February 14, 1879. Mrs. John Scott was the first President; Mrs. James I. Bennett, Mrs. F. H. Collier, and Mrs. William Wragg, Vice Presidents; Mrs. J. H. Claney, Recording Secretary; Mrs. N. B. O'Neill, Corresponding Secretary; and Mrs. J. D. Anderson, Treasurer. During the first year they raised $318. By 1892 there were two hundred auxiliaries in the denomination with over 2,800 members. In 1888 the General Conference separated the work of Foreign and Home Missions, placing it under two Boards. The only Methodist Protestant Foreign Mission field until 1900 was Japan. In the twentieth century work was carried on in India and China also. The first Methodist Protestant Church in a foreign field was organized in Yokohama on July 11, 1886, with twelve members. The Japan Mission Conference was organized September 15, 1892. By 1928 the Board of Foreign Missions had raised a total of $1,395,528, and the Woman's Foreign Missionary Society $844,514. In the forty-eight years, from 1880 to 1928, the Board sent out forty-two foreign missionaries, and the Woman's Society thirty-nine.[99] The Pittsburgh Conference session of 1879 commended the organization of the Woman's Foreign Missionary Society, and recommended the organization of auxiliary Societies in every Charge. From 1887 to 1892 T. H. Colhouer, of the Pittsburgh Conference, and his wife, served as Missionaries in Japan. They built the first Methodist Protestant Church in the foreign field, in Yokohama, where they added 144 converts to the Church.[100]

The young people's work of the Methodist Protestant Churches was being organized into Christian Endeavor Societies at about the same time as the organization of the Epworth Leagues in the Methodist Episcopal Churches. The Minutes of 1891 contain the following report:

> We record our gratitude to the heavenly father for the interest manifested by the young men and women of our Churches in the advancement of our Father's Kingdom. Especially do we thank God for the blessed work already accomplished among us by the Young People's Society of Christian Endeavor.

---

[98] *Ibid.*, pp. 95 f.

[99] *Ibid.*, pp. 102 f.

[100] Obituary of T. H. Colhouer, *Pittsburgh Conference Minutes* (M.P.), 1903, p. 28.

> From our statistics we find that in our Conference we have thirty-one regularly organized Christian Endeavor Societies, having about 1,250 members.
>
> We endorse the pledge used by the Christian Endeavor Society, and are in hearty sympathy with the reconsecration idea. We believe, that as a Church, we can do no better for our young men and women than to organize them into Methodist Protestant Christian Endeavor Societies.[101]

The Christian Endeavor Societies continued to be a vital part of the Methodist Protestant Churches down until Methodist Union in 1939. Whereas the Epworth Leagues were organized denominationally into Districts and Sub-Districts, the Methodist Protestant Christian Endeavors were parts of the District, State, and International organization of the Interdenominational Christian Endeavor Society. Since Union both groups have become parts of the denominational Methodist Youth Fellowship.

LEADERSHIP OF THE TWO PITTSBURGH CONFERENCES DURING THE THIRD QUARTER CENTURY

In the Methodist Episcopal Conference, after the division of the Conference in 1876, there were five Districts throughout the period, 1876 to 1900. The term allowed to Presiding Elders was four years until 1888, after which it was extended to six years. Twenty-four men served in the office of Presiding Elder for one or more terms during the period. Fourteen of these men were elected delegates to one or more of the six General Conferences held during the period, and only two men were elected General Conference delegates who had not been Presiding Elders at some time during the quarter century. The Conference was entitled to four ministerial delegates to each General Conference. Alternates and Lay delegates are not listed here.

Name	*Year Admitted on Trial*	*Terms Presiding Elder*	*Years General Conference Delegate*
T. N. Boyle	1859	1876-1880, 1880-1884	1880, 1884, 1900
S. H. Nesbit	1847	1876-1878	
J. A. Miller	1855	1876-1880	1880
I. N. Baird	1838	1876-1879	
H. L. Chapman	1851	1876-1880	1880
J. W. Baker	1844	1878-1882	
H. C. Beacom	1865	1879-1883	1884
Charles W. Smith	1859	1880-1884	1876, 1884, 1888, 1892, 1896, 1900
J. A. Swaney	1846	1880-1884	
James Mechem	1866	1882-1886	1884
J. F. Core	1868	1883-1887, 1892-1898	1888, 1896
C. A. Holmes	1847	1884-1887	
N. G. Miller	1863	1884-1890	1888
T. N. Eaton	1872	1884-1890	
J. F. Jones	1859	1886-1892	
A. C. Johnson	1871	1887-1890	

---

[101] Alfred E. Fletcher, Chairman, Committee on Young People's Work, *Pittsburgh Conference Minutes* (M.P.), 1891, pp. 17 f.

Name	*Year Admitted on Trial*	*Terms Presiding Elder*	*Years General Conference Delegate*
J. W. Miles	1869	1887-1893	1892
A. L. Petty	1853	1890-1896	1892
R. T. Miller	1861	1890-1896	1896
T. H. Woodring	1877	1890-1896	1892, 1896
B. F. Beazell	1869	1893-1899	
E. J. Knox	1878	1896-1902	
W. P. Turner	1861	1896-1902	1900
J. A. Ballantyne	1882	1896-1902	
W. B. Watkins	1856		1888
S. T. Mitchell	1869		1900

The Methodist Protestant and the Methodist Episcopal General Conferences were held the same years, and their quadrenniums ran simultaneously, from 1880. From 1880 to 1900, inclusive, there were six General Conferences. The Methodist Protestant Pittsburgh Conference had five ministerial delegates to the General Conferences of 1880, 1896, and 1900, four to the Conferences of 1884, 1888, and 1892, and an equal number of Lay delegates. During the period no Layman served as President of the Conference. Some understanding of the ministerial leadership for the quarter century is shown by listing the Presidents of the Conference, and the ministerial delegates to the General Conference. The listing of the birthdate of the men, so far as it is available, shows the age and experience of the men entrusted with leadership.

Name	*Date of Birth*	*Conference President*	*General Conference Delegate*
T. H. Colhouer	1829	1875-1877	1896
John Scott	1820	1878	1880, 1884, 1892
S. F. Crowther	1834	1879-1880	1880
John Gregory	1831	1881-1882	1880
G. G. Westfall	1830	1883-1884	1880, 1884, 1892
James C. Berrien	1848	1885-1886	1888
David Jones	1835	1887-1889	1888
John F. Dyer	1842	1890-1891	1892
George C. Sheppard	1856	1892-1897	1896, 1900
George Shaffer	1855	1898-1900	1896, 1900
John Cowl	1816		1880, 1884
W. H. Phipps	1825		1884
W. H. Gladden	1855		1896
C. E. Wilbur	1853		1900
J. H. Lucas	1861		1900
C. F. Swift	1855		1900

CHAPTER VII

PITTSBURGH BECOMES A GREAT CONFERENCE

1900-1925

The First Quarter of the Twentieth Century in the Methodist Episcopal Church

DURING the second half of the nineteenth century American Methodism retained the eminence it had gained as the leading American Church. This pre-eminence had been gained by the 1840's. By all standards of measure the achievements of Methodism for the Kingdom of God in the nineteenth century were stupendous.

> The Methodist Episcopal Church was little more than a movement in 1800. Its 65,000 communicants were exceeded by the Baptists and the Congregationalists. But it soon outstripped all its competitors, and holds, today, unchallenged, the lead of all evangelical denominations. Its methods and doctrines and spirit have long since ceased to be peculiar. Its Ministers have increased more than ninety-fold, and its communicants nearly one hundred-fold. The average annual increase of communicants for the one hundred years, reckoning from 1799 to 1899, has been 59,390. I know of no century of growth in any church equaling this. Methodism has added to itself every year, on the average, almost as many communicants as it had in 1799. Its banners were, long ago, carried abroad, and we can count more ministers in India or in China in 1900 than were assembled in the General Conference of 1800.[1]

This testimony by the leading Church statistician of 1900 is affirmed and supplemented by the Methodist Episcopal Bishops in their address to the General Conference at the turn of the century.

> We would note, with profound gratitude, the growth and present vigor of the American Churches, operating under the voluntary principle, by which it appears that in the United States the ratio of Protestant communicants to the whole population has advanced, during the century, from one in fourteen to one in five.
>
> During the century the various Methodist Churches in the United States, all being derived from the one Church of 1800, have increased from 65,000 communicants to nearly six millions. That is, in a population which has increased fourteenfold the Methodists have increased more than ninety-sevenfold. Commensurate with this, or even beyond it, has been the increase of the ministry, of the Churches and Church property, and of Church literature. The Church School, which hardly had an existence in 1800, has been established as one of our main agencies. The great benevolences of the Church have been successively organized. Our mission fields are on all continents. New philanthropies have arisen in all of our chief cities. The successive additions to the republic, from the Louisiana purchase to the Islands recently acquired from Spain, have all been occupied by our vast itinerant system.[2]

---

[1] H. K. Carroll, Review of the Past and Status of the Present, *Daily Christian Advocate*, General Conference of 1900, p. 13.

[2] Episcopal Address to the General Conference of 1900, *Ibid.*, p. 39.

A tabulation of religious statistics covering the first quarter of the twentieth century reveals a number of interesting facts and trends.

Denomination *	*Communicants 1899* [3]	*Communicants 1924* [4]	*% Increase*
Population of United States	75,994,575 (1900)	122,775,046 (1930)	61%
Roman Catholics #	8,446,301	18,260,793	116
Methodists	5,809,516	8,700,007	50
Baptists	4,443,628	8,227,225	85
Lutherans	1,575,778	2,503,642	59
Presbyterians	1,560,847	2,500,466	60
Disciples of Christ	1,118,396	1,668,906	49
Episcopalians	709,325	1,147,814	62
Congregationalists	628,234	816,168	37
Reformed	365,075	532,668	46
United Brethren	264,980	405,103	53

From this it may be seen that the relative position of all groups remained the same during the quarter century. The Roman Catholics were the only group that benefited very largely from immigration. The rate of Methodist growth had slowed down, especially when compared to the Baptists.

A tabulation of the growth of the Methodist Episcopal Church alone, from the time of the division of the Church over slavery, recording the growth by decades, is of value in showing the periods of greatest progress:

Year	*Methodist Episcopal Membership* [5]	*Gain During Decade*	*% Gain*
1846	644,299		
1856	800,327	155,028	25%
1866	1,032,184	231,857	35
1876	1,651,512	619,328	60
1886	1,990,377	338,865	20
1896	2,831,787	841,410	41
1906	3,234,524	402,737	14
1916	4,498,943	1,264,419	39
1925	5,137,251	638,308	14

This shows that the pattern of Methodist Episcopal growth was subject to wide fluctuations. Four major "revival" periods marked this three-quarters of a century: The Prayer Meeting revival just before the Civil War; the post-Civil War revival; the revival of the early 1890's; and the revival just before World War I.

From 1900 to 1924 there were seven Methodist Episcopal General Conferences. No great or drastic changes in Methodist Church polity were initiated by these Conferences. They were primarily regulatory as efforts were made to adjust the machinery of the Church to the needs of the times. In 1900, the time limit on the pastorate was finally removed. Also, the Constitution of the Church was affirmed, primarily to admit laymen, legally, into the chief judicatories of the Church. Charles W. Smith, then editor of the *Pittsburgh Christian Advocate,* was the Chairman of the General Conference Committee that set up the revised Constitution. In 1908 the name of the Methodist sub-bishop office, which had been termed "Presiding Elder," from 1792, was changed to "District Superintendent." Also, in that year, the Social Creed was inserted into the Methodist Discipline. The General Conference of 1912 established the Area System of Episcopal Administration. In 1924 the benevolent Boards of the Church were reorganized into the World Service Commission.

---

[3] H. K. Carroll, Statistics for 1899, *Pittsburgh Christian Advocate*, March 15, 1900, p. 11.

[4] H. K. Carroll, Statistics for 1924, *Ibid.*, March 26, 1925, p. 17.

[5] Oliver S. Baketel, Methodist History in Figures, Centennial Number, *The Christian Advocate*, New York, September 9, 1926, p. 37.

* Listing is by families of denominations (*i.e.*), all Methodists, all Baptists, etc.

# Roman Catholic figures are for baptized Roman Catholic population, which is to Protestant communicants as about two to one.

Two great Methodist fund-raising campaigns were carried out during the quarter century. They reached down into and affected the life of every Church and active member in the denomination. They were: The Twentieth-Century Thank-Offering and The Missionary Centenary. Each of them had evangelistic phases, and the Missionary Centenary had a most significant stewardship emphasis. They were inaugurated out of the circumstances of the periods in which they arose, and gave great impetus to some areas of Church life. However, the Missionary Centenary, because of the grandiose expansion of connectional work to the maximum promises of the campaign, created problems which seriously affected the life of the Church for at least two decades.

THE TWENTIETH-CENTURY THANK-OFFERING was a call to the Methodist Episcopal Church to subscribe and pay the sum of twenty millions of dollars during a three year period extending from January 1, 1899, to December 31, 1901. This sum was to be over and above all other money raised by the Church. Ten million dollars were asked for the educational institutions of Methodism, Universities, Theological Seminaries, Colleges, and other Schools; and ten million dollars for Hospitals, Orphanages, Homes, and other institutions of the Church, and for the payment of debts on Church properties. The impetus for the movement was the sense of challenge resting upon the leadership of the denomination arising out of the achievements of the nineteenth century, as they faced the promise of a new century.

> We have reached one of the most conspicuous mile-stones on the "Via Sacra" of time. It is the closing of the greatest of Christian centuries, and the opening of the doors of that century, which, if the Church is faithful to her mission, may inaugurate the millenial reign of Christ. A great revival and financial movement taking firm hold of the purpose and imagination of our Zion would prove an incalculable blessing, and thrill the whole Church with an energy and fervor born of heaven.[6]

On November 1, 1898, the Board of Bishops issued a "call to the members and friends of the Methodist Episcopal Church" to enter into the twentieth century with a great Thank-Offering.

---

[6] Hugh Johnson, A Twentieth-Century Revival and Thanksgiving Fund, *Pittsburgh Christian Advocate,* November 10, 1898, p. 3.

> We are standing at the threshold of a new century. The century now closing has been one of continental conquests. That about to open is to be one of sublime achievements. In a fitting manner the Church should close and crown the second millenium of Christ's militant work in the redemption of a lost world.
>
> The abounding grace and mercies of our God have characterized our entire Methodist history. He has made us in many lands to be a people who were no people, and has given us ability to accumulate Church property amounting at the present time to nearly one hundred sixteen million dollars, and property for educational purposes to the amount of over twenty-eight million dollars.
>
> We, therefore, the Bishops of the Methodist Episcopal Church, earnestly invite you, beloved members and friends, in recognition of His great goodness in the past, and of these vast possibilities in the future, to signalize the closing of this century and the opening of the next, by consecrating yourselves anew, body, soul, and substance to the loving service of Him who loved us and gave Himself for us.[7]

The Bishops then designated the amount of the asking, twenty million dollars, and set up a General Executive Commission for the promotion of the Thank-Offering. The major responsibility for promotion was placed upon the leadership of the institutions and agencies of the Church that were to benefit from the effort.

This Thank-Offering was a valuable stimulant to the institutions of the Methodist Episcopal Church. By May 1, 1901, gifts and subscriptions had been received for forty-one Colleges and Universities, thirty-two Seminaries and Academies, and two Theological Seminaries, totaling $4,476,324. $1,020,000 had been contributed or pledged to thirty-one Methodist Homes, Hospitals, and Sanitariums. And debts on various kinds of Church property had been paid amounting to $5,278,805. The grand total of the Thank-Offering, up until this date, insofar as it had been reported, was $11,198,825.[8]

THE MISSIONARY CENTENARY of American Methodism, in 1919, was a large-visioned effort aimed at world redemption. It was the most aggressive, efficiently organized, and zealously promoted religious campaign ever attempted by any American Church. Its motivation grew out of the circumstances created by World War I. The promise of the twentieth century had been curdled by Prussian militarism and emerging communism. The world needed to be made safe for Democracy, and Democracy needed to be made safe for the world. The spirit of the movement, and some of its ideals and purposes, can be best understood from contemporary comments:

> The hour has come when the Methodist Episcopal Church should gird itself for something adequate to this momentous epoch. Christ Himself, and His program, have ever summoned Methodism to have the whole world in its view in its plan and action. The marvelous commercial and industrial expansion of our nation, and the penetration of the lines of its social, economic, and political influence among the nations of the earth, accentuates the importance of a Church like ours, seeking more fully than it has ever dreamed

---

[7] Call of the Bishops, Twentieth-Century Thank-Offering, *Pittsburgh Christian Advocate*, November 24, 1898, p. 5.

[8] E. M. Mills, Twentieth-Century Thank-Offering Report, *Ibid.*, May 30, 1901, p. 13.

of doing to Christianize the impact of our so-called Christian civilization upon the non-Christian nations.

Because of the war the world is plastic to a degree now that has never obtained before. It is a fitting moment for us to advance our work by at least a half a generation. It is a time not only to plan for and to begin to do larger things in a constructive way, but it is the time also to confront the Church, as never before, with the idea of the permanence of the foreign missionary undertaking.

I believe that we have come to one of those moments when, if there is adequate spiritual leadership, God may do His great creative work. I see those unending graves across Europe, which I have visited in four tours through the warring lands since the war began. I see the mutilated and the maimed and the fatherless children. It is an age of suffering and it is an hour of creation. May our Church be easily in the hands of God in these creative hours.[9]

Rejoice, oh Methodist Zion! The day of God is here. The world is standing on our front steps. We are in war; howbeit, the larger war is the warfare for the broken and the lost and against the sin that hates God and gives Him no heed. The war of the Church for the saving of the world is the august business we have on hand. If that can be carried on to victory, all other battles will eventuate in triumph.

We are headed into the wildest tomorrow earth ever trembled toward. The nation is in the balance, home is in the balance, civilization is in the balance, religion is in the balance, whatsoever things are true, honest and of good report are in the balance. And the great God thinks well enough of the Methodists to call them to take up a mighty load for a lordly burden, and bear it with a singing heart.[10]

Jesus was crucified; and for nineteen centuries the world mocked His message. Throughout the changes that ensued the philosophy of mammon prevailed. Rulers pursued the ideals of conquest. Individuals hoped to attain happiness through wealth.

But yesterday the greatest military power of all history surrendered to an idealistic force. Democracy, the rule of the despised masses, proved to be the stronger power. Democracy, which was not bent on conquest; democracy, which had nothing to gain but freedom; democracy, which had no objective but permanent peace.

Today our whole industrial fabric, with its warp of selfishness, and its woof of individual gain, is being rent to pieces. Leaderless and inarticulate the masses are rebelling. The specter of Bolshevism is raising its head in every land.

Seven million men, the flower of the world's manhood, went to death in this world cataclysm. Shall their blood be wasted? Shall their sacrifice count for nothing?

It is for us who are left to answer; and there are voices arising from the chastened soul of the world which indicate what the answer may be.

Service, not profits, must become the motive of industry. Human happiness comes from expression, not acquisition.

Truly this is a day of world repentance. Is it not the day of days of the Christian Church? Is this not the opportunity for which we have hoped and prayed? The world, at last, is ready to listen to eternal truth,—to discard the philosophy of mammon, and to reorganize all life on the principle of human service.

Who will carry the message? Who will go into all the world and preach this gospel to every creature? The world is waiting. But is the Church of Jesus Christ ready to fulfill its mission?

The Methodist Episcopal Church has asked for $40,000,000 to be spent in foreign fields, $40,000,000 in our own beloved America, and $25,000,000 for special war reconstruction work.

But the Church wants much more than your money. It wants you. It wants your prayers,

---

[9] John R. Mott, Chairman, World Program Committee of One Hundred, *Pittsburgh Christian Advocate,* December 6, 1917, p. 20.

[10] Bishop William A. Quayle, The Call to the Church, *Ibid.,* November 22, 1917, p. 3.

> your enthusiasm, your all. The Church calls to you today to open your eyes, to get a clear vision of the promised land ahead, the land in which brother shall not rise up against brother, and war shall be no more. His Kingdom on earth—the universal Democracy of the Children of God!
>
> We ask the men, women, and children of American Methodism, do you believe that the religion of Jesus Christ is practical? Do you believe that it is sufficient to redeem the world? If so, are you ready to gird on the whole armor of the Christian and give your all to the Master's service?[11]

The occasion for the Centenary Movement was the celebration of the centennial of the organization of the Missionary Society of the Methodist Episcopal Church. That Society had been organized in 1819, and its first work was to undertake the support of the work among the Wyandot Indians. The General Conference of 1916 authorized the creation of a Centenary Commission. This Commission asked the Board of Foreign Missions to name a World Program Committee of One Hundred. This Committee made a thorough survey of world needs and Methodist opportunities and responsibilities, and at a meeting held at Niagara Falls, September 17-19, 1917, adopted a program calling for the raising of forty million dollars over a five year period. The Board of Home Missions and Church Extension made a similar survey of the home field. In a joint meeting of the two Boards in Philadelphia, November 12, 1917, the entire program was planned, calling for the raising of one hundred five million dollars by the Methodist Episcopal Church, to be paid between 1919 and 1924. The actual subscription campaign was held throughout the Church on May 18 to 25, 1919, just following the Victory Liberty Bond Campaign.

A tremendous campaign was carried out. All the Bishops and the 466 District Superintendents held a conference in Columbus the summer of 1918. An effort was made to definitely enlist one million tithing stewards in the Church. The Board of Sunday Schools adopted as the Sunday School share of the effort a goal of ten millon dollars, to be raised at the rate of two million dollars per year. Members of the Church were enrolled in Fellowships of Intercession and Missionary Evangelism Prayer Leagues. During 1918 the Centenary Challenge was brought to all the Annual Conference Sessions. The Centenary Hour was a part of the morning program of every Epworth League Institute. The Woman's Societies threw their efforts into the campaign.

As the result of this effort the amazing total of $112,530,012 was subscribed. The Pittsburgh Area, with a subscription of $7,168,619, stood fifth in the Areas of the Church.[12] The Methodist Episcopal Church, South, carried on a similar campaign, and raised over $40,000,000. One of the results of the collaboration was to give impetus toward Methodist reunion. The Presbyterians inaugurated a similar effort which they called the New Era Movement. The Baptists called their effort the Laymen's Movement.

---

[11] S. Earl Taylor, Executive Secretary, Joint Centenary Committee, The World's Challenge to the Church, *Ibid.*, March 27, 1919, pp. 11 f.

[12] Report of Centenary Offering, *Ibid.*, July 31, 1919, p. 18.

In the actual payments on these Centenary subscriptions there was a large shrinkage. But from June 1, 1919, to May 31, 1924, the receipts for the entire period of the Centenary were $69,273,067, or about 60 percent of the amount subscribed. The Pittsburgh Conference subscribed $3,500,455, and paid $2,602,291, or 74 percent.[13] Many of the plans envisioned by the Church, both in the home and the foreign field, were abandoned or curtailed. The Centenary strengthened Methodist work in the Foreign Mission fields very greatly. By 1924, the strength of that work was as follows.[14]

Number of Communicants and Probationers:

India	457,511
Europe	109,301
China	106,013
Africa	30,843
Korea	24,386
Latin America	18,408
Japan	17,889..

Number of Missionaries supported by the Foreign Board	1,187
Number of Missionaries supported by the W.F.M.S.	738
Number of National Pastors	2,055
Number of Sunday Schools	11,082
Children enrolled in Sunday Schools	529,412
Number of Schools: Elementary, High Schools, and Colleges	3,889
Number of Pupils in schools of all grades	162,106
Number of Church Buildings	3,192
Total value of all Church buildings	$14,441,375
Value of other property: Schools, Orphanages, Hospitals	$26,000,000

This Methodist Episcopal Foreign Mission work constituted about 10 percent of all the Protestant missionary work of the world in 1924.

THE PITTSBURGH CONFERENCE IN THE FIRST QUARTER OF THE TWENTIETH CENTURY

There have been five great periods of numerical growth in the Pittsburgh Conference of the Methodist Episcopal Church. The first and greatest occurred in the original undivided Conference. The second and third were just before and after the Civil War, after the Erie and the Western Virginia Conferences had been separated from Pittsburgh. The fourth and fifth occurred after the separation of the East Ohio Conference. The following tabulation sets these outstanding revival periods before us:

---

[13] First Report of World Service Commission, *Ibid.*, January 29, 1925, p. 2.

[14] Methodists on Foreign Mission Fields, *Pittsburgh Christian Advocate*, October 8, 1925, p. 3.

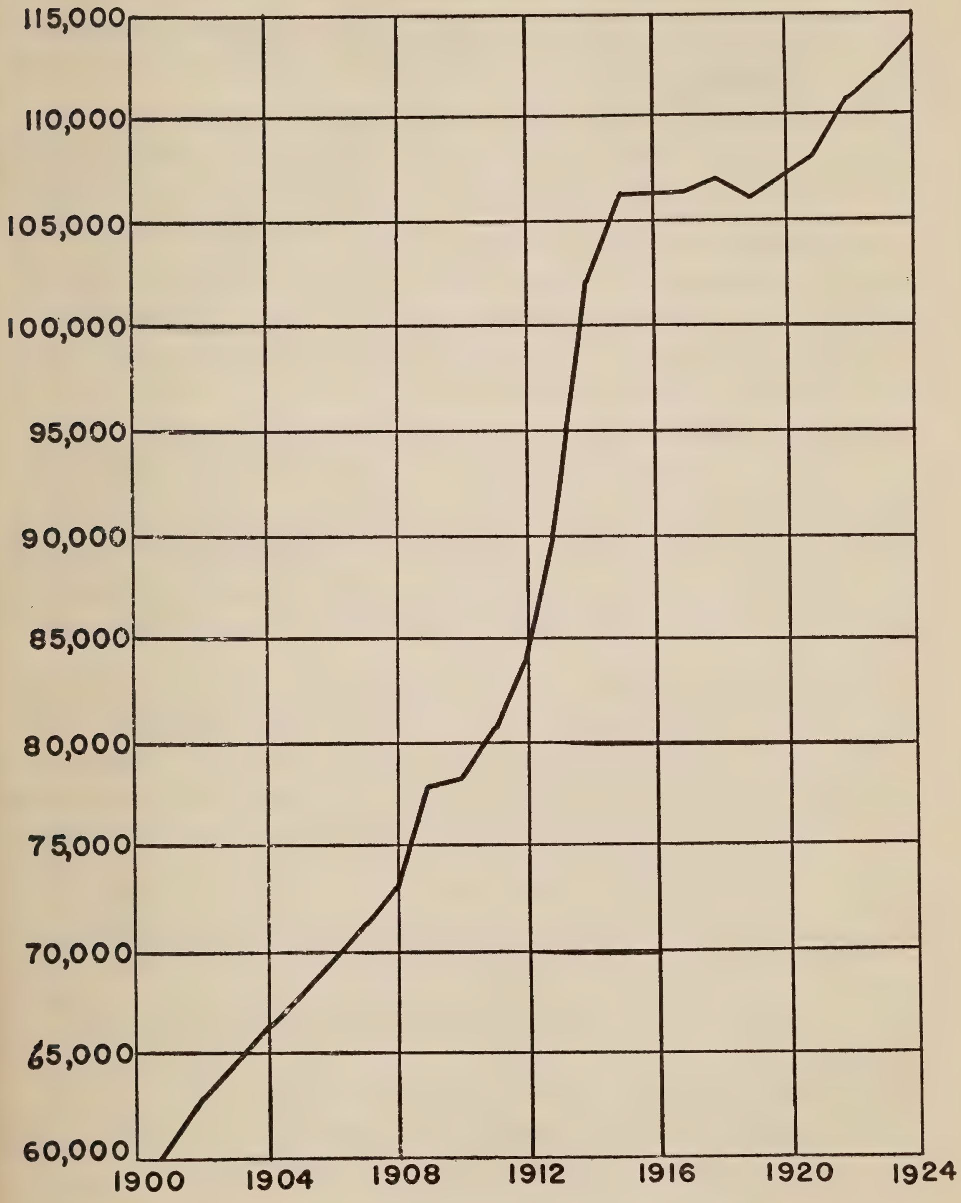
Revival Periods		*Pittsburgh Conference Membership*	
1836		42,491	
1831		24,164	
	Gain	18,327	76%
1861		38,488	
1856		30,106	
	Gain	8,382	27.8%
1873		48,334	
1868		38,978	
	Gain	9,356	24%
1894		51,488	
1889		41,606	
	Gain	9,882	23.8%
1915		106,022	
1910		77,959	
	Gain	29,863	38.5%

The first of these periods represented an outstanding achievement of the Circuit System. It happened, despite the disturbances caused by the establishment of the Methodist Protestant Church. At the five sessions of the Pittsburgh Conference, from 1831 to 1835, inclusive, 128 young men were Admitted on Trial into the Ministry of the Conference. The class of 1835, consisting of thirty-eight men, may be the largest number ever to have been admitted to a Methodist Annual Conference at one time. The second largest percentage growth, and the largest numerical growth in any one five year period in the history of the Conference, occurred from 1910 to 1915.

During the first quarter of the twentieth century the Pittsburgh Conference moved up to become one of the great Conferences of American Methodism. When the Episcopal Area system was established, in 1912, if the Pittsburgh Area had been given all the territory of the original Pittsburgh Conference, it would easily have been the strongest Area in the Church. A numerical tabulation of Conference growth during the quarter century outlines the achievements of the period.

Year	*Membership*	*Sunday School Enrollment*	*Churches*	*Value of Churches*	*Total Pastor's Salaries*	*Total Disciplinary Benevolences*
1900	58,791	60,071	393	$3,909,900	$207,974	$78,665
1905	66,775	65,870	412	5,234,800	266,030	148,446
1910	77,959	86,960	428	6,957,790	305,903	161,532
1915	106,022	123,597	437	7,798,750	340,147	179,219
1920	107,039	114,627	411	8,645,920	464,285	760,754
1925	114,737	125,565	417	12,615,702	593,019	525,168
25 Year Gain	55,946	65,494	24	$8,705,802	$286,045	$446,503
% Gain	95%	109%	6%	224%	137%	570%

GRAPH SHOWING GROWTH OF THE PITTSBURGH CONFERENCE DURING ITS FOURTH QUARTER CENTURY



It will be noted that most of the increase in Church valuation occurred during the first decade, and during the last five years of the period. 1920 to 1925 was a great Church-building period in the Conference, the five year increase in Church valuation being greater than the entire value of all the Churches of the Conference in 1900. The second decade, 1910 to 1920, was the period of great emphasis upon and increase in benevolences. The great drive for this increase was the Missionary Centenary.

A decade of special effort lay back of the Centenary. A major phase of this emphasis was the Laymen's Missionary Movement. This interdenominational effort began in 1907, and John R. Mott was largely responsible for its organization. Its purpose was to bring the Christian men of America to a realization of their personal responsibility to God for the evangelization of the world. By 1910, the Movement was making a large impact on the life of the Churches, the Methodist Church being especially moved by it. If we make allowance for its excessive enthusiasm, the following statement brings the Movement into focus in our understanding of the period:

> The Layman's Missionary Movement is the biggest thing that has struck the Church during the last century. It is a final effort to get the whole gospel to the whole world by the whole Church, now. The women have been aroused and have been working with intelligence and enthusiasm for the past half-century. The Sunday-schools are interested in the salvation of the world as a whole. The various Youth Movements have lined up the young people. But the men have been neglectful, and as a body have not been made aware of the responsibility that rests upon them. To the men of the Church this Movement comes as an undertaking which is big enough to enlist their sympathies, their efforts, and their support.[15]

The first Pittsburgh Convention of the Movement was held January 20-23, 1910. On January 20th about one thousand men sat down in McCreary's Dining Room, and five hundred more in the rooms of the Duquesne Club. Resolutions were adopted in which the Laymen resolved to endeavor to increase the contributions of the Protestant Churches of Allegheny County for Foreign Missions from $194,000 per year to at least $400,000 per year. The Methodists resolved to increase the giving of the Churches in the County from $35,000 to $75,000, and to seek for a 100% increase in giving to Foreign Missions in the Conference as a whole. This large gain was not achieved immediately, but a substantial increase in benevolent giving was stimulated by these, and related actions, and the efforts put forth created an atmosphere for the Centenary campaign.

The Centenary achieved significant results in the Pittsburgh Conference. In the subscriptions during the campaign, in the spring of 1919, the Pittsburgh District of the Conference led all the Districts of Methodism.

---

[15] Isaac Taylor Headland, The Layman's Missionary Movement, *Pittsburgh Christian Advocate*, January 20, 1919, p. 2.

> It was shown at Cleveland last week that the Pittsburgh District led all the other Districts of Methodism in Centenary contributions. The District subscribed $1,218,653 which was $94,000 ahead of the nearest competitor. Doctor Lockard, the Superintendent, is properly very happy because of the leadership of his District, but says the Pastor-leaders, along with the great Laymen of the District, deserve the credit for this distinction.[16]

The total benevolent giving of the Pittsburgh Conference increased from $78,665 in 1900, to $254,775 in 1918, the total benevolence offerings for the eighteen years, from 1901 to 1918, inclusive, being $2,757,888, an average of $153,216 per year. For the last seven years of the quarter century, 1918 to 1925, inclusive, the total contributions of the Conference for missions and related benevolences was $4,375,793, or an average of $625,113 per year.

Methodist Evangelism underwent a major change during this quarter of a century. During the first decade some pastors and Churches began to employ professional evangelists. This practice was accelerated, after 1910, and came to a climax in the great "Billy" Sunday tabernacle campaign held in Pittsburgh for eight weeks starting January 4, 1914. Sunday had conducted campaigns, during 1912 and 1913, in several of the surrounding smaller cities, Steubenville, East Liverpool, Johnstown and McKeesport. In the McKeesport meeting 10,022 decision cards were signed. The Pittsburgh meeting was his first large city campaign. He used a tabernacle that would hold 20,000 persons. Over 25,000 decision cards were signed during the eight weeks campaign. These campaigns of the professional evangelists not only won converts in themselves, but the publicity and excitement attendant upon them produced widespread ingatherings as the result of revival meetings conducted in the Churches of the Conference by the pastors themselves. The reports presented to the conference session of 1914 showed a membership gain for the year of 1913-1914 of 11,383, the largest gain ever recorded in any one year in the history of the Conference. The Superintendent of the Pittsburgh District gave an estimate of the significance of the Billy Sunday campaign.

> The pastors gave valuable assistance to Mr. Sunday in the evangelistic campaign which he conducted in Pittsburgh for eight weeks. This was done, on the part of some, with mental reservations as to the character of his methods, the truth of his theology, or the permanence of his work. I obtained the following figures after careful investigation. The pastors of forty-eight Methodist Episcopal Churches in Pittsburgh and vicinity reported to me that they had received a total of 4,275 signed cards. Of these 2,013 were already members of the Church, leaving 2,262 non-members. Of these non-members 1,330 were received on probation, and the pastors reported that a large proportion of the probationers would be received into membership. Painstaking and persistent endeavor was made by pastors and people to follow up all those who had been reached by the evangelist, and very few were lost to the Church through lack of solicitous attention. No other denomination equaled ours in direct numerical results. Many of the pastors followed Mr. Sun-

---

[16] Pittsburgh District Tops Church, *Pittsburgh Christian Advocate*, July 3, 1919, p. 18.

day's work with evangelistic services in their churches, attended with gratifying results in additions to the membership, the net increase for the District being 3,778.[17]

The Billy Sunday campaign was the largest employment of the mass evangelism technique ever attempted in Pittsburgh. This type of campaign has been accused of "killing" the mass evangelism method of winning souls. When we compare it with the outpourings of the Spirit that operated in bringing conviction and conversion in the Circuit Rider and Camp-meeting days, before 1850, it appears superficial. When compared to the results of the protracted meetings, conducted each year in the Methodist Churches by the pastors with converts agonizing their way through to a sense of sin forgiven, and with the results conserved by enrolling the converts in Classes under godly Class-leaders, the handclasp at the end of the sawdust trail seems tawdry. Clear-headed witnesses of this type of evangelism appraised it at the time, and found it wanting.

> The impressive results of the meetings in the conversion of more than twenty-five thousand souls, in the awakening of the Churches and of the whole city and region round about, and in the impulse given to moral reform and civic righteousness—these results of the campaign are well known.
>
> The field is white for the harvest—the winning of souls has only just begun, if the largest good is to be realized from the coming of Mr. Sunday to Pittsburgh. The excitement of the Tabernacle meetings has passed, but the conviction of sin, and the sense of personal obligation remain in the minds and hearts of thousands who did not "take the trail," or even attend the meetings. These convictions must be quickened into purpose, and these thousands led into the comfort of assurance of sin forgiven and into the devotion of service.
>
> We venture to say, at the risk of being misunderstood by some ardent admirers of Mr. Sunday, that great and impressive as the results of the meetings have been, they have not a tithe of the importance for souls, or for the community, or for the Kingdom of God, which belongs to the ordinary work of the faithful pastors and the loyal members of the Churches who constantly cooperate with them. It is evident that for the success of Mr. Sunday's work, as it is organized under this plan, while he is engaged in it, and for the permanence of the work after he has left it, he is wholly dependent upon the pastors and people who prepare the way for him, cooperate with him, and follow up his campaign. The farthest-reaching result that could come from the Sunday meetings would be the stimulation of such zeal and constancy among the Churches in their transcendantly important work that another such campaign would never be regarded as necessary in this City.[18]

During this first quarter of the twentieth century a mounting flood of new factors were making their impact upon the times, the total result of which was the sweeping away of many of the spiritual premises and religious foundations which seemed so substantial and secure to most persons in the nineteenth century. The Christian Lord's Day or Sabbath was being destroyed. Industrialization caused Sunday work. Commercialized amusements utilized every opportunity to turn the holy day into a holiday. Large numbers of European immigrants brought the "continental Sunday" to America. The standards of the home were being lowered. The divorce evil mounted. The rapid advance of pure and applied science brought a growing materialistic concept to life. This was accentuated by the first World War from 1914 to 1918. In the religious realm it produced much skepticism and agnosticism. When the methods of scientific investigation were applied to the study of the Holy Scriptures the results were unsettling to many who had been reared in the tradition of literalism.

---

[17] W. F. Conner, Superintendent's Report, Pittsburgh District, *Pittsburgh Conference Minutes* (M.E.), 1914, p. 76.

[18] John J. Wallace, The Sunday Meetings in Pittsburgh, *Pittsburgh Christian Advocate*, March 5, 1914, p. 3.

By the time the end of the first quarter of the twentieth century was reached an important change had occurred in the religious outlook of Methodism. From the time of its founding under Wesley, down through the eighteenth and nineteenth centuries, Methodism was the major Protestant exponent of the experiental faith. That is, the Methodist was thought of as a "shouting" Christian who had experienced a work of divine grace, so that he knew himself to be a redeemed Child of God whose sin had been forgiven. The whole machinery of earlier Methodism was designed to win the unsaved, and then to guard and guide the convert in his growth in the holy life. In other words, earlier Methodism was essentially a subjective expression of the Christian faith. By 1925 this subjective emphasis had been largely superseded by an objective emphasis. Instead of leading the Methodist to "be something," the whole machinery of the Church was clamoring for him to "do something." The Methodist was challenged to have a Christian world-view; to apply the gospel of Christ to the solution of the social, economic, and political problems of the community, the nation, and the world; to be mission-minded; to be spiritually sensitive to everything that tended to limit or thwart the fullest development of human personality. The major motivation in effecting this change was the growing emphasis in the Methodism of the closing years of the nineteenth and the opening years of the twentieth centuries upon the social gospel, as over against the earlier emphasis upon the gospel of personal redemption. The impact of the growing worldliness of the age caused many who called themselves religious to reject the personal disciplines of the earlier emphasis. Unwittingly, the growing missionary concern of the Church, culminating in the mighty effort of the Missionary Centenary of 1919 to 1924, was an important influence in pushing the Methodist Church into its more objective emphasis.

Some are ready to applaud this change in the religious atmosphere of Methodism, and others to condemn it. It is certain that this is what cut the nerve of the older type of evangelism in the Methodist Church, with its emphasis upon an emotional experience of personal redemption. The professional evangelists, such as "Billy" Sunday, did not kill mass-evangelism of the older type, they simply sang its swan-song. Since about 1915 the Methodist Church has been searching for an evangelistic technique, adequate to meet the needs and conditions of a world in turmoil, in terms of the new objective emphasis of the Church. In 1950 there are signs pointing to a renewed awareness on the part of Methodism that the objective emphasis in itself is inadequate; that man is a sinner, saved only by Grace; and that the first work of the Church is not to create a new world, but new creatures in Christ Jesus.

It will be observed, in the table setting forth the development of the Pittsburgh Conference during this quarter century, that the increase in the financial items was larger than the numerical increase in membership or Sunday School enrollment. Benevolence collections increased 570%, Church valuation had a gain of 224%, and Pastor's salaries increased 137%. This reflects a systematizing of the financial system of the Methodist Churches which took place during this period. Under the lead of the Laymen's Missionary Movement a great Men's National Missionary Congress of 4,146 delegates was assembled in Chicago, May 3-6, 1910. The Methodist Episcopal section of this Congress adopted a new Financial Plan for the Methodist Episcopal Church. This Plan was endorsed by the General Conference of 1912 and its features written into the Discipline of the Church. The plan is the one now prevailing quite generally throughout the Church of an annual every-member financial canvass seeking designated weekly pledges from the members of the Churches in the two categories of "local expenses," and "benevolences." The Plan rejected the practice of considering the support of the Bishops, District Superintendents, and the Pension assessments as "benevolences," and insisted that these items belonged in the local church expenses. The Plan also urged the use of the weekly duplex envelope system of receiving the Church offerings.

The task of inducing the Churches to adopt this more efficient financial system was a continuing effort of District Superintendents, Pastors, and concerned Laymen during the latter half of the quarter century. The following illuminating comment is from a District Superintendent:

> A very earnest and persistent effort has been made by the Superintendent to secure the adoption of the "Financial Plan" by the Stewards and the Official Boards of the various charges. While it has been adopted, at least in part, by a number of the Churches, the majority of the smaller ones, especially those on Circuits, prefer the "old way" and cannot be induced to forsake that way. This "old way" includes the consideration of Bishop's support, Conference Claimants, and District Superintendents apportionments as among the "benevolences", and places the responsibility for raising these various sums on the pastor. One Lay brother expressed the feeling of all when he said, "it is a good deal easier to have these amounts raised by the Pastor as benevolences than for the Stewards to raise them as ministerial support". To which the reply of course was, "yes, it is a good deal easier—for the Stewards". To secure the adoption of the "Financial Plan" there must be line upon line and precept upon precept, with great patience and perseverence. A better day is dawning in the Church, so far as the systematic management of the finances is concerned.[19]

---

[19] J. J. Hill, Superintendent's Report of Blairsville District, *Pittsburgh Conference Minutes* (M.E.), 1913, p. 73.

RELIGIOUS EDUCATION

As has been noted above, by the end of the third quarter of the nineteenth century there was a Sunday School organized in practically every Methodist Church. By 1890 there were 105,894 Sunday Schools with 8,598,851 pupils in American Protestantism. Of these, 24,867 Schools with 2,212,895 pupils were in Methodist Episcopal Churches, or approximately one fourth of the total. During the Centennial celebration of 1866, $59,523 was raised by the Sunday Schools as a fund to aid needy students. The General Conference of 1868 set the second Sunday of June as Children's Day on which an offering was to be received to augment this Student Loan Fund. That observance has continued down through the years. The first International Lesson Committee was appointed in 1872 by the fifth International Sunday School Convention, and the International Uniform Bible Lessons were approved in 1878. John H. Vincent (1832-1920) was the great leader of the Methodist Sunday School movement in the years before he was elected a Bishop in 1888. He is recognized as the founder of the Chautauqua Assembly in 1874, and of the Chautauqua Literary and Scientific Circles in 1878.

A new day dawned, with new and aggressive leadership for the Methodist Episcopal Sunday School movement in 1908. The General Conference of that year authorized the organizing of a Board of Sunday Schools. The Board was organized in July, 1908. Its purposes were set forth as follows:

> The objects for which it is formed are to found Sunday Schools in needy neighborhoods; to contribute to the support of Sunday Schools that cannot continue without assistance; to educate the Church in all phases of Sunday School work, constantly endeavoring to raise ideals and improve methods, and to give impulse and direction in general to the study of the Bible by the Church.[20]

The Graded Sunday School lessons were introduced in 1908, and Teacher Training was inaugurated in 1909. By 1916 nearly 50,000 teachers had been enrolled in Teacher Training Classes. The Men's Brotherhood Movement began about this time, and in 1914 it was correlated with the Adult Department of the Board of Sunday Schools. Great effort was put forth for the enrollment and organizing of teen-age and Adult Bible Classes, a total of 15,382 such Classes being organized between 1908 and 1916. The leaders of "the Sunday School renaissance" felt that the Sunday School was to be the vital instrument for Kingdom building in the days ahead.

> It is inspiring and yet humbling to be permitted to stand at the beginning of a new era and have something to do with the organization of forces that are to influence deeply the life of the Church and society in the future. This is our present privilege and high honor. Our hands are just touching the keys of a new and mighty instrument of spiritual power, the lines of which will shortly run out into all the earth. Not pride and boast-

---

[20] Addie Grace Wardle, *History of the Sunday School Movement in the Methodist Episcopal Church,* Methodist Book Concern, 1918, p. 176.

> ing but bowed hearts and appealing prayer are fitting as the new vision begins to open before our eyes.[21]

This revitalized Sunday School work quickly reached down into the Annual Conferences and to the local Methodist Episcopal Churches. The Pittsburgh Conference session of 1908 organized a Conference Board of Sunday Schools, and urged the adoption of the graded system of Sunday School instruction. In 1909, the Conference urged the organization of a Methodist Brotherhood in every Church. In 1910, the use of the Methodist Sunday School publications was urged, and the importance of teacher-training classes in every Church was stressed. In 1911, a series of Methodist Sunday School Institutes was held, in May, in Beaver, Washington, McKeesport, Greensburg, Tarentum, and Arch Street, Pittsburgh. The Conference report for 1912 asserts that

> the last four years have witnessed greater progress in Sunday School work than any previous decade in our history. The new quadrennium opens auspiciously with Dr. Edgar Blake as our leader. Under his administration we predict still better things in this great department of Church work.
>
> We bespeak for our Sunday Schools a larger place in the program of our pastors and people. No effort for the building of the Kingdom is more effective than the effort to conserve the lives of our children and youth, and thereby secure lifelong service to the Church. Fully eighty percent of our accessions come from the Sunday Schools.[22]

Edgar Blake emphasized the spiritual significance of the Sunday Schools as the seedbed and recruiting ground of the Church. In his report of 1915 he said:

> Since 1908 our Sunday Schools have reported the conversion of more than 1,400,000 scholars. Methodism has witnessed many remarkable evangelistic achievements, but never one of such immense magnitude as this. The fact stands out with striking force that the Sunday School is the Churches' greatest evangelistic field and factor.[23]

In his report of 1916 Dr. Blake pointed to the new fields being entered by the Sunday School movement:

> Week-day instruction is rapidly looming above the horizon as a part of our larger program. Social and recreational ministries are being undertaken, and the Sunday School is now being linked to the world enterprises of the Church in a larger and more vital way than ever before. The Sunday School has ceased to be a minor phase of our religious activities. It is the great educational, evangelistic, and social agency of the Church. Indeed, it is the Church in action.[24]

This was excessive enthusiasm. But it is illustrative of the tremendous emphasis given to religious education in the Methodist Church after 1908. The

---

[21] John T. McFarland, Editor of Sunday School Publications, Report to the Board of Sunday Schools, January, 1909, quoted in Wardle, *op. cit.*, p. 211.

[22] H. D. Whitfield, Chairman, Report of Board of Sunday Schools, *Pittsburgh Conference Minutes* (M.E), 1912, p. 93.

[23] Edgar Blake, Report to the Board of Sunday Schools in 1915, quoted in Wardle, *op. cit.*, p. 211.

[24] *Ibid.*

General Conference of 1924 integrated the total educational work of the Methodist Episcopal Church into a single Board of Education, combining the Board of Education, the Board of Education for Negroes (the former Freedmen's Aid Society), the Board of Sunday Schools, and the Board of the Epworth League.

An effect of this emphasis upon religious education, especially in the establishment of large Men's Brotherhoods and Adult Bible Classes, was the tendency to create churches within Churches, the organized Class commanding a loyalty from its members that was not given to the total program of the Church. This trend occurred early in the movement, and its evils are still with us.

> There seems to be need for emphasis upon the fact that the Sunday School is a department of the Church rather than a separate organization, and that the work of the school is not complete until it brings its members into active relationship with the Church, and to the knowledge of personal salvation in Christ Jesus.[25]

Mr. Covell's emphasis was supplemented by the observation of a District Superintendent five years later:

> While we have great hopes for a progressing and progressive Sunday-School work, yet it has introduced an evil into our work, which is, I fear, growing more prevalent. That evil is the substitution, on the part of many, of the Sunday School for the Church Service. In some places where there are large adult classes of twenty, forty, or sixty, less than five percent of the members of the classes remain for the preaching service. This is an evil to be deplored, and the instruction of the Sunday School should be such as to warn and guard against it.[26]

From its early days down into the beginning years of the twentieth century the Methodist method of spiritual indoctrination was to bring persons through a conversion experience to personal commitment of life to God. Down until about 1908, the Sunday School was thought of as an agency of the Church that prepared children and youth for the experience of conversion. The revival meeting or protracted meeting was the harvest time. With the trend away from the revival meetings in the local Churches, after 1915, a Church School Decision Day, and a brief Pastor's Training Class came to be substituted for the altar conversion experience. The catechetical indoctrination method of leading youth to personal commitment of life works well in those denominations which have a long tradition of its use, where the instruction covers a careful course of training of from one to three years. It is not working well in the Methodist Church, especially where the children and youth come from homes that are not Church-centered. The swelling ranks of the "inactive" rolls of the Churches are one testimony to the inadequacy of a Sunday School program which is largely futile unless its central emphasis is to secure personal commitment to the Lordship of Jesus Christ, and loyalty to the total work of the Church.

---

[25] V. R. Covell, Report of Board of Sunday Schools, *Pittsburgh Conference Minutes* (M.E.), 1911, p. 89.

[26] J. J. Hill, McKeesport District Superintendent's Report, *Ibid.*, 1916, p. 67.

THE PITTSBURGH METHODIST CHURCH UNION AND ITS DEPARTMENTS OF WORK

This City Society of the Pittsburgh Conference was organized in 1880 in order to relieve the pressing indebtedness of several Churches in Pittsburgh. It was chartered in 1894, and in 1909 it was merged with the Allegheny City Evangelization Union. In 1916 its charter was expanded to cover the work and receive the support of all the Methodist Episcopal Churches in Allegheny County. In 1941 its charter was again revised by dropping the word "Episcopal" from the title, and it was officially made the Home Missions and Church Extension agency for the entire Conference. The function of the Church Union is set forth in its Charter:

> The purpose of this corporation is the cultivation of a fraternal spirit, and promotion of all the interests of Methodism, among the congregations of the Methodist Episcopal Church in the Pittsburgh and Allegheny Districts of the Pittsburgh Conference, and among the congregations in any other Districts of the Methodist Episcopal Church which may become members of this corporation; especially the planting of new Churches and Missions in localities where the wants of the population may require them, and by giving financial aid to needy Churches already existing.[27]

Following the merger of the Church Union and the Allegheny City Evangelization Union, G. L. C. Richardson continued to direct the work in the North-Side, and James Mechem (1846-1914), a Conference leader who had given sixteen years' service as Presiding Elder and District Superintendent, was appointed Superintendent of the Church Union. He served until his retirement in 1913. By this time the problems of the City were pressing heavily upon the leadership of the Conference and Daniel L. Marsh was called to the Superintendency of the Pittsburgh Union. Dr. Marsh was thirty-three years old at the time. He gave thirteen years to the Church Union leadership, until called to the Presidency of Boston University in 1926. He threw himself into the work with such energy, intelligence, and ability that the Pittsburgh Church Union was lifted into the leadership of the City Societies of the Methodist Episcopal Church. In 1917 Dr. Marsh published an important study of the Church in the City titled, *The Challenge of Pittsburgh.* In the study of Home Missions needs made by the Board of Home Missions and Church Extension, on which the askings of that Board for the Centenary were based, the amount written into the forty millions for Pittsburgh was $801,000, the needs being compiled by Dr. Marsh.[28] These plans called for a downtown Methodist twenty-story building on the site of the Smithfield Street Church; for a new North-Side Missionary center equipped for seven day social, religious, and recreational activities; a similar center on the South-Side; a similar center in "the strip," with a Goodwill Industries there; and a student center at the Oakland Church. Special nationality work was planned in pivotal centers for Italian, Polish, Slovak, and Hungarian people.

---

[27] Our Charter, *The Pittsburgh Methodist,* July, 1916, p. 12. Note: *The Pittsburgh Methodist* was a Quarterly Magazine, usually of sixteen pages. It was published from January, 1912, to October, 1933.

The failure of the receipts of the Centenary to meet the subscriptions brought about a large modification of these plans. Then, too, the increase in costs of construction after the war, and the large needs of the Churches in the immense Church-building programs of the early 1920's, caused the diverting of large amounts of money from the proposed Mission projects to Church Extension uses. In 1926 Sanford W. Corcoran (1876-1946) succeeded Dr. Marsh. His administration grappled with the problems imposed upon the Churches by the depression of the 1930's. To the Church Union goes the credit of preventing any foreclosures of mortgages on Church property in the Pittsburgh Conference during those trying years. Six hopelessly burdened Churches, Natrona Heights, Morningside, Smithfield Street, Whitaker, and Warren and Camphor Memorial Churches of the Washington Conference (Negro), literally were saved from the sheriff's hammer when the Church Union took over title to their properties and paid the interest on their debts, finally helping them to pay off their debts, then restoring their titles. In 1946 L. D. Spaugy succeeded S. W. Corcoran as Superintendent of the Church Union.

Church Extension Activities

From its organization in 1880 to 1909 the Church Union gave aid to debt-burdened Churches to the amount of about $80,000, the help ranging in sums of from $500 to $8,000. The following Churches were helped during that period of time: Walton, Carson Street, Oakland, Asbury (formerly Fifth Avenue), Warren, McCandless Avenue, Denny, Centenary, Sheraden, Morningside, Herron Hill, Knoxville, Grace Chapel, West Pittsburgh, Mifflin Avenue, Swissvale Avenue, Ross Avenue, Lemington Avenue, Brushton, McKees Rocks, Duquesne Heights, Beechview, Brookline, Trinity, the Polish Mission, and North End.

By 1925 there were one hundred and five Methodist Episcopal Churches in Allegheny County. From 1921 to 1925 was the greatest period of building Methodist Churches in and around Pittsburgh in the entire history of the region. The following new Church buildings were constructed in this period.[29]

---

[28] *Ibid.*, January, 1919. Entire issue.

[29] *Ibid.*, January, 1925. Pictures and description of building projects of entire group.

The dates of dedication are given:

Ames	1923
Beechview	1925
Calvary Community House	1923
Coraopolis	1925
Crafton Heights	1924
Dormont	1921
Duquesne	1923
East McKeesport	1923
Fourth Street, Braddock	1924
Jefferson	1924
Laketon Heights	1925
Mifflin Avenue	1924
Morningside	1925
Mount Lebanon	1924
Natrona Heights	1925
North End	1923
Salem	1925
South Avenue, Educational Unit	1923
West View	1923
Whitaker	1924

Most of the Churches constructed in this period received some help, directly or indirectly, from Centenary funds. The Church Union aided in many of these enterprises.

Home Mission Enterprises

GRACE CHAPEL MISSION. This was Negro work carried on in the Soho district. It was initiated by Miss Grace Heffley, a Deaconess working out from the Deaconess Home. The first meeting was held in the home of a Mrs. Boyd on July 29, 1894. It was moved to a storeroom on November 4th. A Chapel was built on Soho Street, near 5th Avenue, and dedicated on November 22, 1896.[30] Title to the property was held by the Church Union, and the Mission activity was carried on as a Church Union project. Miss Heffley continued to give leadership to it until her marriage to Rev. N. L. Brown, in 1918. The Chapel was sold to the Lily Baptist Negro congregation in 1920.

THE ROBINSON STREET MISSION. This work was the outgrowth of the concern which produced the Allegheny Evangelization Union. A group of Methodist Laymen became concerned over the spiritual destitution in the North Side, and held a meeting in the Buena Vista Street Church on April 17, 1894.

> After much discussion and earnest prayer it was determined to organize an Allegheny Evangelization Union and attack the problem at its source. A Committee was appointed, including Dr. J. A. Storey, Pastor of the North Avenue Church, to seek out the field where there was the greatest need. The most neglected sin-cursed, vice-ridden district was on Robinson Street, North Side, and here the committee decided to begin operations.[31]

They rented a small brick building, about twenty by thirty feet, which had been a Chinese junk shop, and started a Sunday School. In 1895, G. L. C. Richardson was appointed to carry on the work. In October, 1897, a Chapel was dedicated on the corner of Robinson and Corry Streets. This is the beginning of Methodist mission work on the North Side, which has been carried on continuously for over a half-century.

THE POLISH MISSION. The Coke Mission work in the Westmoreland and Fayette County Coke region began in the early 1880's, the first appointment to the work being John C. High (1827-1916), in 1883. He served until 1894. Samuel W. Davis was appointed to the work of the Coke Mission in 1894. In 1898, in order to take care of the Bohemian and Polish work, V. J. Louzecky was associated with Rev. Davis. T. N. Boyle, Presiding Elder of the Pittsburgh District, was concerned about the religious needs of the Polish people in Pittsburgh. Louzecky persuaded his friend John Bloom to come to Pittsburgh and undertake work among the Polish people in 1903. The Church Union supported the work, and in 1908 purchased the Welsh Congregational Church, on the corner of Sidney and Carson Streets, South Side, to be used as the Polish Mission. $5,500 was paid for the property. The work has continued down to 1950.

---

[30] *Ibid.*, January, 1912, p. 19.

[31] *Ibid.*

THE ITALIAN MISSION. This Mission was organized in 1904 with A. S. DiMiceli as the first pastor. Dr. Boyle was the moving spirit in the organization. The first Mission Hall was on Wylie Avenue, the work later being housed in a room in the Smithfield Street Church, where it continues to the present time. A second Italian Mission was begun in Oakmont in 1907 where it was continued for a number of years.

TRINITY TEMPLE. Trinity Church, located at Twenty-Fifth and Smallman Streets, had been built in 1854. Due to the changing character of the population of "The Strip" the property was taken over by the Church Union, in 1908, and used as a mission. The Goodwill Industries started here, and when the Goodwill property was occupied, in 1922, Trinity was sold for $19,000, and the activities that had been carried on at Trinity were transferred to the new center.

THE BECK'S RUN MISSION. This was an American work begun in an isolated community as a Sunday School in a School House. The Church Union aided the group by purchasing a lot for them and aiding and encouraging the construction of a Chapel which was dedicated on September 7, 1913. The work has continued to be a mission appointment under the Church Union.

THE MUNHALL NEIGHBORHOOD HOUSE. In 1894, John Munhall built a Church near the lower end of Munhall's Hollow in what is now the Borough of Munhall, across from the Homestead Steel Works. He had planned for it to be a Presbyterian Mission, but William McMasters, the Superintendent of Mr. Munhall's coal mines, and an active member of the Fourth Street Methodist Episcopal Church in Homestead, obtained permission from Mr. Munhall to open a Methodist Sunday School in the building. It prospered and, in 1895, B. B. Wolf was appointed pastor. Mr. Munhall transferred the title of the property to a Board of Methodist Trustees, and, in 1897, constructed the Sunday School addition to the building.[32] In 1923, the congregation determined to construct a new Church in Whitaker, where most of the members lived by that time. The Centenary had allowed the Church Union $15,000 to begin a work among the foreign population of the Homestead district. Accordingly the Church Union paid this money over to the Whitaker Congregation, and took title to the Munhall property. A social service program continues to be maintained there under the leadership of the Church Union, with Community Fund financial assistance.

---

[32] W. G. Smeltzer, *Homestead Methodism,* 1933, pp. 141 ff.

Dr. Marsh's report to Conference in 1915 outlines this mission work of the Church Union and its significance:

> We have six centers whence radiates the light of the gospel carried into the dark quarters of the city by our missionaries. The first is the Robinson Street Mission which stands alone as an uplift agency in the most sorely vice-ridden district of the North Side. The second is Trinity Temple which is the only "neighborhood house" ministering to the complex needs of a population of more than ten thousand people, only thirteen percent of whom are American-born of American parents. The third is Grace Chapel where Rev. B. B. Evans and Miss Grace Heffley are doing a wonderful work in bringing to the Negro people of the Soho district a higher standard of ethics and the steadying power of religion. The fourth is the Polish Mission on the South Side, where Rev. John Bloom and his Wife and Niece are heroically battling against prejudice, ignorance and superstition. There are fifty-five thousand Polish people in Pittsburgh, and ours is the only Protestant work carried on among them. The fifth and sixth centers are the Italian Missions carried on at the Smithfield Street Church, and at Oakmont.
>
> During the year the missionaries of the Church Union have made nearly eight thousand visits. They have conducted meetings in the Missions, on the streets, in the parks, and in the mills and factories. Perhaps you will receive with a sense of disappointment the announcement that only about two hundred new members have been added to the Church rolls in these six missions during the year. Two things must be borne in mind: first, that the Missions stand amidst floating populations. And second, that we cannot measure the permanent result among foreigners by watching the Church membership roll, for the American-born children of the foreigners whom we reach and save, naturally drift into the American Churches—and that is, emphatically, what they ought to do. Just this fall three young women from the Polish Mission went to the McCrumb Training School in Uniontown, and two young men entered Berea College to prepare themselves for Christian work among their countrymen.[33]

The Fresh Air Home—Epworth Woods

This work of taking children from the congested city centers, to a summer camp for a ten day or two week period, was inaugurated, in 1901, by the Allegheny City Evangelization Union. George H. Hemphill, a member of the North Avenue Church, owned a property in the woods back of the Fair Oaks station on the Fort Wayne Railroad along the Big Sewickley Creek. The Hemphills had used the property as a summer retreat for Mrs. Hemphill, who was an invalid.

> Before her death she requested that the Home where she had spent so many happy days might be used as a summer home for the little people of the down-town city. After

---

[33] Daniel L. Marsh, Superintendent's Report to Annual Conference, *Pittsburgh Methodist*, January, 1916, p. 7.

> her death her husband granted the Evangelization Union a ten year lease of the property without charge.[34]

The cottage on the property was fitted out with wooden bunks to accommodate about thirty-five persons. It was known as the Clara Hemphill Fresh-Air Home, and was used to furnish brief summer outings for the poor children of the city from 1901 to 1909, the work being financed and directed by the Allegheny Evangelization Union. This practical demonstration of Christian concern for the children opened homes to the Allegheny missionaries that could not have been influenced otherwise.

In 1911, a farm of forty-four acres near Bakerstown was purchased by the Church Union for use as a Fresh Air Farm. Its cost was $13,000. In 1909 the Epworth Leagues of the Allegheny and Pittsburgh Districts began to interest themselves in this work. The young people had a large part in choosing the new Home and equipping it; consequently it was named the Epworth Fresh Air Farm, and the name was transferred to its successor when it was called Epworth Woods. The Home at Bakerstown was opened on July 21, 1911, and during the first year two hundred eleven children and three sick mothers were given an outing. In subsequent years the number increased to approximately one thousand annually.

> In 1909 the Pittsburgh District Leaguers, under the direction of Miss Nettie Haney, third Vice President, raised a thousand dollars for the Fresh Air work. Miss Haney was a Deaconess. Late in 1909 the Clara Hemphill cottage at Fair Oaks burned down and there was no Fresh Air Farm in 1910. A committee of Epworth Leaguers and Church Union representatives made a number of trips over Butler County seeking a suitable site for a Fresh Air Farm. Finally the farm at Bakerstown was purchased and put in shape for use in the summer of 1911. The barn was rebuilt for a dormitory; the house was remodeled to provide a large kitchen and dining-room. Beds, bedding, linens, furniture and food were donated by individuals and League Chapters in the Pittsburgh and Allegheny Districts. The first year of the new farm the Allegheny District, under the presidency of Samuel Starkey, raised nearly a thousand dollars for this work and in 1912 the Pittsburgh District, under the presidency of L. B. Kennedy, gave a like amount.
>
> Miss Floy Cameron, a Deaconess, now the wife of Rev. J. M. Betts, was the first Matron. Children from Robinson Street, Trinity Temple, and Grace Chapel, together with a few mothers were given outings the first year. Many factory girls accepted an invitation to spend their week-ends as guests at the Farm. Some of these girls had never been in the country before, and one of them likened the place to heaven.
>
> The Pittsburgh and Allegheny District Epworth Leagues generously and regularly contribute to the Epworth Fresh Air Farm. In twenty years the Leaguers have given over thirty-five thousand dollars in money, thousands of dollars worth of equipment, and much time and labor to the Farm. They believe in it, for it has brought health, vision, and life to many.[35]

This Fresh Air Home became one of the most useful and popular activities in the Conference. The schedule for the third year—the season of 1913—read as follows:[36]

---

[34] *Pittsburgh Christian Advocate,* May 25, 1911, p. 2.

[35] Homer N. Clark, The Epworth Fresh Air Farm, *Pittsburgh Methodist,* July, 1928, p. 4.

June 2nd to 12th:	Negro mothers and babies.
June 14th to 16th:	Factory Girls.
June 16th to 26th:	White mothers and babies; Deaconess Home Kindergarten children; Temporary Home babies.
June 30th to July 11th:	Temporary Home Children; Deaconess Home children; and Butler Street Church children.
July 14th to 25th:	Italian and Polish Mission children.
July 28th to Aug. 8th:	Trinity Temple children; and Bingham Street Church children.
August 11th to 20th:	Grace Chapel Mission Negro children.
August 22nd to Sept. 1st:	Robinson Street Mission children.

Thus the Home was made an integral part of the total Home Mission work carried on under the Church Union. It continued to be used this way down through the years. One of the popular activities carried out was the annual picnic of the Pittsburgh Methodist Preacher's Meeting members and their families held at the Farm on the last Monday of June. The first of these outings was in 1913, and it was held annually down into the 1930's. The Farm was easy of access to Pittsburgh, being near the Pittsburgh-Butler Streetcar line. In the early days of the automobile the preachers and their families would assemble at the Methodist Building on Monday morning and go in a caravan to the Farm. Two hundred fourteen persons are recorded as having been at the picnic and outing in 1920, and two hundred sixty in 1921.

One of the objects of the Church Union Capital Fund campaign of 1930 was to provide a more adequate Fresh Air Summer outing place. The Committee in charge had the opportunity to sell the Bakerstown Farm for $20,000, and decided to accept the offer. The place did not lend itself to becoming the most acceptable kind of camp site. After considerable investigation of available properties, Epworth Woods, at the corner of Allegheny and Butler Counties, in Butler County, on the Perry Highway, was purchased for $32,852 in 1931.[37] The property consists of three hundred seventy-five acres, the woodland portion of which comprises about one hundred twenty-five acres. During 1931 and 1932, the Church Union carried out a construction program at the new location, and the camp was opened for underprivileged children in 1932.[38] It has continued to serve this phase of the Church Union Mission program down to the present time.

Children's Home Work: The Robert Boyd Ward Home for Children

The Children's Home work of the Church Union was also an outgrowth of the work of the Allegheny Evangelization Union.

---

[36] *The Pittsburgh Methodist*, July, 1913, p. 6.

[37] *Ibid.*, January, 1931, p. 4.

[38] *Ibid.*, April, 1932, pp. 1 ff.

> G. L. C. Richardson, Superintendent of the Union, on going in and out of the homes of the proverty-stricken district known as The Mission, found great need of care for small children of mothers who were obliged, by the force of circumstances, to be both home keeper and bread winner, thereby leaving little ones, even babies, without care except for older children, or a busy or incompetent neighbor.[39]

Superintendent Richardson talked this matter over with Albert A. Horne, President of the Evangelization Union, and it was decided to do something about the situation. A conference of two ladies from each of the fourteen Churches in Allegheny was called in the Robinson Street Mission on February 27, 1905. The eleven ladies who attended formed an organization to open a Day Nursery. A house was rented at 629 Ann Street, North Side, and Mrs. Elizabeth Carey was secured to act as Matron. The people of the Churches of the North Side responded to the call for help in providing furnishings and support, and the Home was opened to the children of working mothers in the Spring of 1905. In the first year, 1,912 child-days care was given, the children being given two meals per day and day care. March 26, 1907, the Day Nursery was moved to 838 South Avenue, North Side. Here, in addition to the Day Nursery, a beginning was made in providing a Temporary Home for needy children, mostly from broken homes. To provide for more children another move was made on September 17, 1908, to 1104 Sheffield Street. In 1909, the Evangelization Union was merged with the Church Union. The Church Union had come into possession of a dwelling at 1214 Sheffield Street, North Side. The building was renovated and turned over to the Day Nursery and Temporary Home, it being dedicated to this work on October 27, 1910. This building provided for about forty-five children, in addition to its Day Nursery work. The home continued in this location for eight years, until the opening of the Ward Home.

Robert Boyd Ward (1852-1915), President of the Ward Baking Company, had established his home at 3890 Bigelow Boulevard in the early 1890's. He was, for a time, the President of the Board of the Church Union. About 1912, he moved to New York where he built a beautiful country estate in the city of New Rochelle. His concern for children caused him to open the Eliza Ward Home on this estate, to which he brought children from the crowded tenement sections of New York, during the summer. When he died his Will committed to the care of his wife, Mrs. Mary Catherine Ward,

> the distribution of three thirty-second parts of his entire estate to such religious, educational, and charitable institutions as she might select. She knew his love for Pittsburgh, his happy life at the Boulevard home, his interest in poor children as demonstrated in the Eliza Ward Home, and the high esteem in which he held the Methodist Episcopal Church Union of Pittsburgh. It was the association of these facts and ideals that resulted

---

[39] Mrs. Sarah J. Chatham, President, Board of Managers, North Side Day Nursery and Temporary Home, *Ibid.*, January, 1918, p. 3.

> in the creation and development of the Robert Boyd Ward Home for Children, and caused it to be founded as a living memorial to the memory of this good man.[40]

The Home was renovated to adapt it to use as a Children's Home, at the expense of the Ward family. It was turned over to the Church Union, and dedicated in an impressive ceremony on January 21, 1918. The total value of the Home with its five acres of land was estimated to be about $110,000. When Mrs. Mary Catherine Ward died on October 30, 1922, she bequeathed to the Church Union $25,000 to apply as endowment for the maintenance for the Home. The members of the Ward family have been generous in adding to this endowment from time to time. In 1950 plans are well advanced to relocate this Pittsburgh Conference Children's Home on a three and one-half acre tract of land on Moffett Street in Mount Lebanon. Founder's Day, observed annually at the Home on November 11th, Mr. Ward's birthday, is a significant event in the year's round of activities in the Pittsburgh Conference.

The Pittsburgh Goodwill Industries

The Goodwill Industries movement began in Boston about 1901. E. J. Helms was pastor of Morgan Chapel. This Chapel had been founded by a Methodist Local Preacher, named Henry Morgan, in the slum section of Boston. When he died, in 1884, the property was left with the stipulation that it was to be in charge of a Methodist preacher of the New England Conference, and the entire Morgan Memorial institution passed into the control of the New England Conference in 1912. Dr. Helms undertook to meet some of the economic needs of the people of his parish by collecting discarded clothing and furniture from the well-to-do Church people, having it mended by the unemployed poor, and paying them wages from the money obtained by the sale of the reconditioned articles. The work grew and spread to other cities. The name, "Goodwill Industries," was first used by the Brooklyn City Mission. The need for connectional direction of the work caused the establishment of a Bureau of Goodwill Industries under the Board of Home Missions at the meeting of that Board in November, 1918. E. J. Helms was elected Director of the Bureau, and Daniel L. Marsh, Superintendent of the Pittsburgh Church Union, Vice-President.

From near the beginning of his leadership of the Church Union Dr. Marsh had been interested in trying to get a Goodwill Industries started in Pittsburgh. The Centenary campaign made it possible to translate the vision into a practical reality. The Board of Directors of the Church Union started working on the project in November, 1918. At a meeting of the Corporation on May 8, 1919, the matter was presented by Dr. Marsh and Dr. Helms. Action was unanimously taken by the Directors to purchase a site for the location of a Goodwill

---

[40] James E. Hindman, Presentation Address at Dedication of Ward Home, *The Pittsburgh Methodist*, January, 1918, p. 5. (Mr. Hindman was a son-in-law of Mr. Ward.)

Industries in Pittsburgh.[41] The work was begun, in a small way, that same summer of 1919, as a part of the work carried on at Trinity Temple. Albert G. Curry had been appointed pastor of the Denny Church in 1918, with the additional responsibility of supervising the social and religious Mission activities of Trinity Temple. He continued this leadership in the Goodwill Industries until appointed Superintendent of the Washington District, in 1946, he, with his associates in the work, building the Goodwill Industries into an important place in the Christian Social Service work in the city.

A location for the Goodwill Industries, one hundred by one hundred eighty-five feet in area, located at the corner of Liberty Avenue and Twenty-eighth Street, was purchased by the Church Union, in 1919. The comity commission of the Pittsburgh Council of Churches allocated the Protestant religious responsibility in "the strip" to the Methodist Church, and the plans for the new plant took this responsibility into consideration. The first unit of the Goodwill Industries was dedicated on Sunday afternoon, January 1, 1922.[42] By that time about $150,000 had been invested in the project by the Church Union, and more money was urgently needed to equip the factory. A campaign for this purpose was carried out among the Churches of the city, for $55,000, in January, 1922, and $33,384 was pledged. A second unit of the building was provided for from the funds raised in the Church Union Campaign of 1930, the new addition being dedicated on January 24, 1932. The original plans for the structure called for a four story building on the Liberty Avenue side, with the side of the property next to the alley on Twenty-eighth Street to be occupied by a Church and an assembly hall with gymnasium and recreational facilities underneath. The full effectiveness of the plant has been limited by financial inability to carry out the original plans beyond the second unit.

The spirit in which the Goodwill Industries carries on its work is indicated by the stated purpose of this work in the By-laws governing its operation under the Church Union.

> The object of the Department of Goodwill Industries shall be to provide for the physical, educational, social and spiritual welfare of the poor and neglected. It shall give special attention to those, who by reason of age, misfortune, or other handicap, are having an unequal struggle in the race of life, and shall, as far as possible, help them to become self-supporting, independent citizens. It shall seek to prevent pauperism by the inspiration of religion, by industrial education, by social uplift, by the encouragement of thrift, and by providing healthful conditions of living and labor.[43]

Some indication of the success of this institution in achieving these purposes is indicated in the report of the Superintendent of the Church Union on the thirtieth anniversary of the establishment of the Goodwill Industries.

---

[41] Goodwill Industries started, *The Pittsburgh Methodist*, April, 1919, p. 9.

[42] Dedication of the Pittsburgh Goodwill Industries, *Ibid.*, January, 1922, pp. 1 ff.

[43] By-Laws for the Department of Goodwill Industries, *Ibid.*, October, 1919, p. 18.

The Goodwill Industries was able to give employment to more than two hundred different persons last year, giving 210,000 hours of labor and paying $109,000 in wages. In the thirty years of the Pittsburgh Goodwill's history it has given 5,630,866 hours of labor to handicapped people, and paid them $1,606,540 in wages. The total sales for the entire period amounted to $2,016,838. Among the many activities of the Social and Religious Department during the past year are included over 2,400 meetings with a total attendance of 177,173, and two Vacation Schools which enrolled 320 children.[44]

Negro Methodism in Pittsburgh

The first organized Methodist work among people of the Negro race in Pittsburgh was among the group of free Negroes in the early 1830's. They were a congregation of the African Methodist Episcopal denomination. Their first Church building was the original Methodist Church of Pittsburgh, built in 1810. In the compromise between the Methodist Episcopal and Methodist Protestant congregations, this old Church on First Street was assigned to the Methodist Protestants, and they disposed of it to the Negro congregation. In 1849, Charles Avery built the Avery College for Negroes in Allegheny City, and endowed it with five hundred shares of Monongahela Navigation Company stock. This institution continued until 1913. The Avery Memorial African Methodist Episcopal Zion Church, at Avery and Nash Streets, North Side, now occupies the building.

The first Negro Methodist Episcopal work was begun in Pittsburgh, in 1881. Alfred Jackson was a member of the Butler Street Methodist Church. The first Negro congregation was organized in his home on Penn Avenue, in 1881, with seven persons in the Society. Benjamin Myers was sent as the first pastor, in the spring of 1882. The Society experienced considerable difficulty in obtaining a permanent place of worship. They first met in the Chapel over the Book Rooms in the Book Concern building on Smithfield Street.[45] Then they moved to a location on Arthur Street; then to the Franklin Street Schoolhouse. The first Church was built at Fulton and Clark Streets during the pastorate of J. H. Watson, and, in 1905, the congregation moved to the present Warren Church location on Center Avenue. The Church Union gave a great deal of aid to this congregation in its struggle with a burdensome debt over a long period of time. By 1926, there were four Methodist Episcopal Negro congregations in Pittsburgh, all of which had been aided by the Church Union: Warren, on Center Avenue; Camphor Memorial, on Rowan Street; Grace Church, on Butler Street; and the Charles Street Mission on Charles Street. In the mid-1930's the Buena Vista Church on North Side was occupied by a Negro Methodist congregation. These Churches are organized as a part of the Charleston District of the Washington Conference of the Central Jurisdiction. There are also Churches of this group in Aliquippa, Beaver Falls, Johnstown, McKeesport, Verona, and Washington.

---

[44] L. D. Spaugy, Church Union Superintendent's Report, *Pittsburgh Conference Minutes*, 1949, p. 323.

[45] S. A. Virgil, Warren Methodist Episcopal Church, *The Pittsburgh Methodist*, January, 1912, p. 17.

Other Activities of the Church Union

The Church Union is the representative of Methodism in the cooperative Protestantism of Pittsburgh and Allegheny County. The first cooperative Protestant activity was The Allegheny County Sabbath School Association, organized in 1889. The Pittsburgh Ministerial Union began in 1900. By 1914, three interdenominational agencies were functioning in the city, being an outgrowth of Committees named by the Ministerial Union. They were: The City Missions Council, The Christian Social Service Union, and The Evangelistic Committee of Pittsburgh. In 1916, these three bodies were merged to form The Pittsburgh Council of the Churches of Christ. In its 1916 annual meeting, the Church Union adopted the recommendation of Dr. Marsh that the new Council be approved and that the Church Union underwrite the Methodist Episcopal share of its support. This share of the $5,000 budget of the Council was $1,500 at that time.[46] The Methodist Protestants also gave active support to the work of the Council of Churches. Before the merger, J. Sala Leland served as the Executive Secretary of the Evangelistic Committee, from 1914 to 1916. This Committee was an outgrowth of the planning for the "Billy" Sunday Pittsburgh campaign. By 1940, there were again three interdenominational agencies at work in the County: The Council of Churches; The Sabbath School Association; and the Council of Weekday Religious Education, which had been organized in 1940. These three agencies were federated in 1941; and, in 1943, were merged to form the Council of the Churches of Christ of Allegheny County.[47]

The Church Union was an early leader in the development of Vacation Bible Schools for children, the first schools of this type in the Conference being conducted in the Church Union Missions, in 1916. Then, in 1921, the Church Union gave leadership in carrying on Vacation Schools in all the Methodist Churches in the County that would cooperate in the effort. Homer C. Renton was named Director, and a training center for teachers and workers was conducted at the Smithfield Street Church. That year a total of fourteen Vacation Schools were carried on with an enrollment of over eighteen hundred children.[48] The schools ran for one month, from July 5th to August 5th. This leadership was repeated for several years following this time, and gave impetus to this kind of work across the Conference.

The first Personal Visitation Evangelism Campaign in the Pittsburgh Conference was carried out under the sponsorship and promotion of the Church Union in the period just before Easter, in 1924. The Church Union brought in Guy H. Black to direct the campaign. Sixty-seven Methodist Churches cooperated in the month long effort. They reported 3,690 new members received on Easter Sunday, 1924.[49]

---

[46] We Enter the Council of Churches, *Ibid.*, July, 1916, p. 2.

[47] Frank Arthur Sharp, Doctor's Dissertation, The Development of Protestant Cooperation in Allegheny County, Pennsylvania, *University of Pittsburgh Bulletin*, June 5, 1949.

[48] Our Daily Vacation Bible Schools, *The Pittsburgh Methodist*, September, 1921, pp. 5 ff.

In 1919, the Church Union contributed $1,000 to begin the Wesley Foundation work at the Oakland Church. This work continued for more than a decade. In 1922 John F. Murray was employed by the Church Union to serve as Hospital Chaplain. In his first year in this work he visited a total of 32,406 persons, distributed 102,705 leaflets, books, and papers, and 1,086 portions of scripture, and had thirty-four acceptances of Christ by persons as their personal Saviour.[50]

It is of interest to note that the first large endowment of the work of the Church Union was the Liberty Street Church Fund. This historic old Church, built in 1831, had lost its congregation and the property was sold for $110,000, in 1903. The income from the fund was assigned to the work of the Church Union by Conference action in 1907 for

> the perpetuation of the name and memory of this historic and time-honored Church. As the Methodist Episcopal Church Union is now carrying on its work in the territory served by the Liberty Street Church for so many years, the proceeds of this fund shall be annually turned over to the Methodist Episcopal Church Union to be used for the benefit of Churches within the territory where the fund originated.[51]

THE METHODIST HOSPITAL AND HOME FOR THE AGED

The first Home for the Aged established by the Methodist Episcopal Church was opened in New York in 1850. The second was in Baltimore in 1868. When the Pittsburgh Conference Home was opened, in 1911, Dr. Conner's comment indicates the relative lateness of concern for this type of work in the Conference:

> That Pittsburgh Conference Methodism has been so long without a Home for its Aged is a cause for regret, if not indeed for shame. The Methodist Year Book mentions at least sixteen homes of this character in our denomination. We, of this neighborhood, are late entering this field of Christian service. Therefore the appeals of the Home for support should meet with a hearty and substantial response.[52]

Samuel Hamilton was a member of the Emory Church. His wife, Frances Campbell Hamilton, was for many years prominently identified with the work of the Woman's Home Missionary Society. When Mr. Hamilton died in 1908 his Will contained a bequest of $25,000 to be used to establish a Home for the Aged as a memorial to Mrs. Hamilton.

---

[49] Personal Visitation Evangelistic Campaign, *Ibid.*, January, 1925, p. 12.

[50] J. F. Murray, Annual Report, *Ibid., October,* 1923, p. 4.

[51] Report of Liberty Street Church Fund Committee, *Pittsburgh Conference Minutes* (M.E.), 1907, p. 87.

[52] William F. Conner, Frances Hamilton Memorial Home for the Aged, *Pittsburgh Christian Advocate,* April 20, 1911, p. 2.

> In accordance with the provisions of the will of Samuel Hamilton the executors purchased the former Risher home in Dravosburg for the purpose of establishing a home for aged people of the Pittsburgh Conference of the Methodist Episcopal Church to be called the Frances Campbell Hamilton Methodist Episcopal Memorial Home for the Aged.
>
> Immediately after the deed came into the possession of Mr. Hamilton's executors, an architect prepared plans for the repair and improvement of the building, and also for the erection of an addition or annex large enough to double the capacity of the original building. On January 11, 1909 a meeting of the executors and the District Superintendents approved one of the bids, and work was ordered started.
>
> The building is a three story brick, modern in every way. The plans provide for twenty large and comfortable bedrooms, four bathrooms, and a large dining-room, parlor, office and kitchen on the first floor.[53]

The first residents were admitted to the Home in Dravosburg on January 24, 1910. T. N. Eaton was the first Superintendent. By the time of the dedication, on June 15, 1911, twelve persons had already been admitted.[54] The maximum capacity of the Dravosburg Home was about thirty residents. There was no endowment of the Home, so its support came from the Churches of the Conference, plus the funds contributed by the residents when admitted to the Home. The institution has been a regular Conference benevolence since the time of its founding. During its early years much of its support was the result of the Superintendent of the Home preaching in the Churches of the Conference and receiving an offering for the Home. Then an apportionment was placed upon the Churches of ten cents per member, later raised to twenty cents, and for a number of years a special offering was taken in many Churches of the Conference on Mother's Day and used to meet this apportionment. More recently the support of the Home from the Conference has been carried in the budget of Conference benevolences. T. N. Eaton served as Superintendent until 1912. He was succeeded by W. T. Hartley who gave two years of leadership to the Home. Then came Delbert L. Johnson (1856-1931) who served as Superintendent from 1914 to 1924. Under his careful management, and that of the Board, a building fund of about $129,000 was accumulated, largely from bequests for this purpose from residents and other friends of the Home. Some of the gifts from living contributors came conditional upon the Home being relocated and enlarged.

Appleton Bash (1862-1928) was appointed Superintendent in 1924, and served for two years. He explained the task given him in his first report to the Conference:

> My appointment as General Superintendent carried with it the additional duty of taking into consideration the securing of the cooperation of the Board of Hospitals in purchasing

---

[53] Hamilton Home for the Aged, *Ibid.,* February 4, 1909, p. 23.

[54] T. N. Eaton, Dedication of Pittsburgh Conference Home for the Aged, *Ibid.,* July 6, 1911, p. 18.

> a site upon which might be built also a Hospital, as well as our Home for the Aged, and perhaps, in the future, the concentration upon one Methodist center of other benevolent enterprises of our Conference.
>
> In October, 1923, a Committee to select a new site was appointed. Upon its recommendation the Board of Managers purchased thirty acres of land, admirably located, in Mount Lebanon Township. It is about twelve hundred feet above sea-level, and is an ideal spot for the care of the health and happiness of aged people. Its location is one of the finest for a Hospital also.
>
> At a meeting of the Corporation on Monday, January 12, 1925, action was taken instructing the Board of Managers to proceed at once with the erection of a new Home to cost not less than $100,000, exclusive of the site. This new building is to be named the Frances Campbell Hamilton Memorial, and will be one of a group of buildings to be finally erected. This entire group of homes is to be known as The Methodist Episcopal Church Homes for the Aged. The present Home at Dravosburg will be sold, and the proceeds applied to the erection and furnishing of the new Home.[55]

The Conference session of 1925 was held at Coraopolis, and, during the Conference, on Saturday afternoon. October 10th, the cornerstone of the new building was laid. The Conference session of the next year was held at Carnegie, and again, on Saturday afternoon, many of the officials and members of the Conference journeyed to the site of the new Home to participate in its dedication on October 9, 1926. The new Home was opened for occupancy on November 30, 1926, when the residents of the Dravosburg Home were transferred to the new building in Mount Lebanon. The thirty acres of land were purchased for $1,600 per acre from John D. Dickson, a United Presbyterian, who could have received a much larger amount by selling to a real estate development. The building erected in 1926 cost about $180,000.[56] The institution was renamed "The Methodist Hospital and Home for the Aged," the memorial to Mrs. Hamilton being perpetuated in the name of the first building constructed. The vision that was in mind at the time is indicated by the report of the Conference Committee in 1927:

> We remind the Conference of the word "Hospital" used in the corporate name. Its use is a prophecy. It anticipates the day when a great Hospital, founded and supported by Pittsburgh Methodism, shall further adorn the hill.
>
> And still further we scan the future, and see on this site another institution of Christian philanthropy. It is an orphanage to provide shelter for lonely children. There is abundant room for this, and abundant wealth in local Methodism to provide it when the time arrives.[57]

B. B. Wolf (1868-1931) was appointed Superintendent in 1926, and continued until his death in 1931. In 1930 six additional rooms were added to the Home increasing its capacity to sixty-five residents. Dr. Wolf was succeeded in the Superintendency by Richard B. Cuthbert, whose administration was during the difficult and trying days of the great depression, from 1931 to 1937. The construction program had left an indebtedness of about $100,000. By the beginning of the depression this had been reduced to about $60,000. Many of the assets accruing to the Home on account of bequests during the 1930's were non-liquid for the time, causing a serious financial situation in the affairs of the Home. On January 10, 1938, the Charter of the Corporation was changed. The office of Superintendent was discontinued, the office of Field Agent was created, and the duties and responsibilities of the Matron were increased. H. A. Baum (1875-1943) and Mrs. Baum were named, respectively, Field Agent and Matron. Mrs. Baum still serves in the capacity of Matron, with M. G. Bigley acting as Superintendent and Treasurer since the death of Dr. Baum. Starting in 1938, the land around the home has been utilized as a farm to provide milk, eggs, meat, and vegetables for the use of the residents of the Home, materially adding to its resources.

---

[55] Appleton Bash, Superintendent's Report of Hamilton Home for the Aged, *Pittsburgh Conference Minutes* (M.E.), 1925, pp. 263 f.

[56] J. C. Burnworth, Chairman, Report of Committee on Hamilton Home, *Ibid.*, 1925, p. 204.

[57] J. M. Betts, Chairman, Report of Committee on Hospital and Home for the Aged, *Ibid.*, 1927, pp. 524 f.

At the time of the death of William E. Conroy, a member of the Calvary Methodist Church in Pittsburgh, in 1928, he bequeathed $10,000 to the Home for the Aged, and $500,000 toward the proposed Methodist Hospital. The economic situation caused by the depression of the 1930's made it impossible to carry out the necessary campaign for at least a million dollars more to establish a fully equipped Hospital on the Mount Lebanon grounds. So, upon the advice of Mrs. Conroy, it was determined to use the money of Mr. Conroy's bequest to construct a small Hospital as a unit of the Home for the Aged, to provide for the feeble, ill, and infirm residents of the Home. This addition to the Home, named the Conroy Memorial Hospital, was dedicated on January 29, 1939. It increased the capacity of the Home to ninety-five persons.

By 1950 the Home had eliminated all of its indebtedness, accumulated reserves of nearly a quarter of a million dollars to meet all operating emergencies, and had built up a new construction fund of almost one-third of a million dollars. Plans are being made for the construction of a new unit to the Home that will accommodate about eighty-six additional residents, and provide additional much needed new facilities.[58]

METHODISM'S STAND FOR RIGHTEOUSNESS AND SOCIAL JUSTICE

Methodism derives its essential nature and basic motivation, not from formulated theological dogma as such, but directly from the New Testament. Its founder, John Wesley, set the pattern of the thought and life of the Methodist Movement. That pattern falls into four main categories:

FIRST: ITS EVANGELISTIC PASSION. Methodism puts the creating of new creatures in Christ Jesus at the center of its message and mission. It accepts the word of its Lord, "Except a man be born again, he cannot see the Kingdom of God,"[59] as the normative determining factor for membership in the Church. The entire history of all branches of the Methodist Movement has centered about the winning of persons for the Christian life.

---

[58] Miles G. Bigley, Report of Hospital and Home for the Aged, *Ibid.*, 1949, p. 331.

SECOND: ITS MISSIONARY ZEAL. This is an extension of evangelism. When Wesley was challenged concerning the right of his Lay Preachers to conduct services within Established Church parishes in England he asserted, "The world is my parish." Methodism has taken the Great Commission to heart, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit; teaching them to observe all things, whatsoever I have commanded you." [60]

THIRD: ITS HUMANITARIAN CONCERN. Methodism believes in persons as potential members of the fellowship of the redeemed. It believes in helping the outcast, the unwanted, and the victims of the evils of life and the maladjustments of society to rise to the levels of the good life. Our Lord said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," [61] and Methodism has responded with Orphanages, Hospitals, Homes of various kinds, and Institutions and Agencies of social relief and helpfulness.

FOURTH: ITS STAND FOR RIGHTEOUSNESS AND SOCIAL JUSTICE. Methodism is the arch-enemy of those agencies and practices which warp and exploit persons, and ruin character. It believes that its Lord testified correctly when He asserted that He had been "anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised." [62] Methodism holds that the Church is not true to its Lord when it fails to express His Spirit in the life of the age in which it serves.

No one of these four positions of Methodism is superfluous or tacked-on. Individuals may overemphasize one aspect above others. Others who call themselves Methodist may reject the demands, insights, or disciplines of phases of this fourfold emphasis upon the work of the Church, but, in doing so, they reject positions that have been demonstrated as historically essential to the Methodist way of doing the Lord's work. The thesis may be set forth, and the position strongly defended, that these four principles of Christian action, when held in balance as the program of the Church, constitute the chief basis for the success of the Methodist Churches in American life. A "good Methodist" looks at life, religiously, in the light of these interpretations of the task of the Church.

---

[59] John 3:3.

[60] Matthew 28:19, 20.

[61] Matthew 25:40.

[62] Luke 4:18.

Historically, there have been four phases or aspects of social life which have received the main emphasis in Methodism's stand for Righteousness and Social Justice. They are: The Anti-Slavery Movement, The Temperance Movement, the Economic Justice Movement centering in the Social Creed of the Church, and the Peace Movement.

The Anti-Slavery Movement

From the early days of Methodism in America the Church has wrestled with the problem posed by slavery, and has done what it could to extirpate the evil and help the Negro. The Discipline of 1780 contains this question and answer:

> Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom? Answer: Yes.[63]

This question of slavery became an important issue in the Methodist Church until the time of the Civil War. After 1832 it became the most debated issue in Annual and General Conferences. The manner in which it divided both the Methodist Episcopal and Methodist Protestant Churches is recounted above. Then, after the Civil War, Northern Methodism set up the Freedmen's Aid Society to help the Negroes, and the Southern Methodist Church sponsored the organizing of the Colored Methodist Episcopal Church. In its official policies, actions, and pronouncements Methodism can legitimately claim to have been a major champion of the cause of justice to the Negro from the earliest days of the existence of the Church in this country.

The Temperance Movement

The problem of alcohol, and attempts to control, regulate, or exterminate the traffic is a part of the history of the nation. The first community Temperance Society was organized at Moreau Springs, N. Y., on April 15, 1808. Numerous Temperance Societies sprang up in the period between 1808 and the Civil War. The pledges of a couple of them will indicate their nature and purpose.

> We, the subscribers, for the purpose of promoting our own welfare and that of the community, agree that we will abstain from the use of distilled spirits, except as a medicine for bodily infirmity; that we will not allow the use of them in our families, or provide them for the entertainment of our friends, or for persons in our employment; that in all suitable ways we will discountenance the use of them in the community.[64]
>
> I do promise that I will neither make, buy, nor use as a beverage any spiritous or malt liquors, wine, or cider; that I will discontinue the use and traffic in alcoholic drinks of every kind; that I will use all moral and honorable means within my power to put a stop to the

---

[63] David Sherman, *History of the Discipline,* New York: Nelson and Phillips, 1874, pp. 115 f.

[64] Pledge of the Andover Temperance Society, 1826. Quoted in Deets Pickett, *The Alcohol Problem,* The Board of Temperance, 1947. p. 75.

> practice of legalizing the same, and will, so far as practicable, seek to reclaim the inebriate from the error of his ways.[65]

Between the Civil War and 1900, three organized movements arose to combat the beverage alcohol traffic. The Prohibition Party was formed at a Convention held in Chicago on September 1, 1869. The Woman's Christian Temperance Union was organized in Ohio on November 18, 1874. And the Anti-Saloon League was formed in Ohio in 1893. Maine was the first Prohibition State, going dry in 1851; Kansas was second, in 1880; and North Dakota third, in 1889. Then, between 1907 and 1918, thirty States adopted State Prohibition. In 1913 Congress enacted the Webb-Kenyon law to prevent the shipment of liquor into dry States. By the time war was declared against Germany, in 1917, sixty percent of the American people were living under Prohibition, fifty-five percent of the total area of the United States was dry by State laws, and nineteen percent more was in territory that was eighty-six percent dry by local option. The National Prohibition Amendment was adopted by the House of Representatives by a vote of 281 to 228, and by the Senate by 65 to 20. The Amendment was ratified in only thirteen months, receiving the approval of the legislatures of forty-six of the forty-eight States, and national Prohibition became effective on January 16, 1920.

The Prohibition era, 1920-1933, has been distorted, maligned, and totally misrepresented by the powerful interests that sought the restoration of the traffic for their own profit, with utterly ruthless disregard for the human wreckage produced. These agencies promoted a systematic undermining of enforcement of the dry law, then capitalized their success by shouting the failure of Prohibition, magnifying its evils out of all proportion to the truth. The wet forces sought to convey the impression that Prohibition had been put over on the American people while their attention was diverted by the war. A distinguished jurist, who had opposed the Prohibition Amendment, gave the lie to this assertion.

> It is sheer caricature to convey the impression that the Eighteenth Amendment came like a thief in the night. Prohibition was the culmination of fifty years of continuous effort; nor did the movement lack alert, persistent, and powerful opposition. If the process by which this amendment came into the Constitution is open to question, one hardly dare contemplate the moral justification of some of the other amendments, or, the Constitution itself.[66]

The Twenty-first Amendment, repealing the Eighteenth Amendment, and tossing the alcohol problem back to the States, was proclaimed on December 5, 1933. In the years down to 1950 the beverage alcohol traffic has fastened itself upon the American people with a completeness that is making this perhaps the most debauched nation of modern history. Only a revitalized moral conscience in the nation, undergirding a new temperance crusade, can turn the tide again.

---

[65] Pledge of the Order of Good Samaritans, 1847, *Ibid.*, p. 76.

[66] Felix Frankfurter, Annals of the American Academy of Political and Social Science, September, 1923, p. 193. Quoted in Pickett, *Ibid.*, p. 80.

The Methodist Church has been opposed to the beverage alcohol traffic from the early days of the Methodist Movement under John Wesley. In 1743, Wesley proclaimed the famous Wesleyan Rule requiring the members of the Methodist Societies "to avoid buying or selling spiritous liquors, or drinking them, unless in cases of extreme necessity." Wesley's attitude is emphasized by his sermon against the liquor dealers of his day, preached in 1760.

> Neither may we gain by hurting our neighbor in his body. Wherefore we may not sell anything that tends to impair health. Such is that liquid fire commonly called drams of spiritous liquors. All who sell them in the common way are poisoners general. They murder their fellow-citizens by the wholesale; neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates, and sumptuous palaces? A curse is in the midst of them; a fire that burns to the nethermost hell![67]

When the Methodist Episcopal Church was organized, in 1784, it adopted Mr. Wesley's rule on temperance. This was over twenty years before any similar rule was written into the regulations of any other American Church. The rule, adopted in 1784, read as follows:

> It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation, first, by doing no harm, by avoiding evil of every kind, especially that which is most generally practised; such as, the taking of the name of God in vain. The profaning of the day of the Lord, either by doing ordinary work therein, or buying or selling: drunkenness, buying or selling spiritous liquors, or drinking them, unless in cases of extreme necessity.[68]

This Rule was changed, in 1790, by deleting the prohibition on "buying or selling spiritous liquors" so that the prohibition on Methodists was only against, "drunkenness, or drinking spiritous liquors, unless in cases of necessity." Agitation for the restoration of the rule against engaging in the traffic was carried on in all the General Conferences from 1812 and the rule was finally restored, in 1848, as it had stood in the beginning.

Twenty-three Memorials came before the General Conference of 1880 asking various types of action on the liquor situation, and that Conference inserted a new paraghaph on Temperance in the Discipline of the Church. It asserted that

> Temperance, in its broader meaning is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful.
>
> Both science and human experience agree with the Holy Scriptures in condemning all alcohol beverages as being neither useful nor safe. The business of manufacturing and

---

[67] John Wesley, Sermon on Temperance, quoted in *Pittsburgh Conference Journal,* May 21, 1840.

[68] David Sherman, *op cit.,* p. 114

> vending such liquors is also against the principles of morality, political economy, and the public welfare. We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government.
>
> We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject, and affectionately urge its strict observance by all our members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests upon the combined and sanctified influence of the Family, the Church, and the State.[69]

Methodism has never retreated from this reasonably stated and strong Christian position. Methodist opposition to the liquor traffic has been reiterated quadrennially by every General Conference, and annually by the Annual Conferences. The General Conference of 1884 set up a general Church Committee on Temperance and proclaimed the position of the Church in a form that has become practically a motto, namely, that the position of the Methodist Church on liquor is

> Voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in intoxicating drinks as the duty of civil governments.[70]

The Committee on Temperance and Prohibition became one of the General Boards of the Church, in 1912, being renamed the Board of Temperance, Prohibition, and Public Morals, with Clarence True Wilson as the able and aggressive General Secretary. The leadership of this Board was an important factor in the drive for national Prohibition. It was the determined leadership of Dr. Wilson which established the headquarters of the Board in Washington, D. C., in its splendid building, from which center this Board has continued to function. The major portion of the leadership of the temperance forces of the country has been given by Methodists. The Woman's Christian Temperance Union was a child of Methodist zeal, and its great early leader, Frances Elizabeth Willard (1839-1898), was a Methodist. Alfred J. Kynett, a Methodist, suggested the organization of the Anti-Saloon League, and most of its Presidents and General Superintendents have been Methodists. The liquor business recognized Methodist leadership in the opposition to its traffic:

> We must realize that the entire Methodist Church is a solidified, active, aggressive and obedient unit in this warfare on our trade.[71]

The Pittsburgh Conference was organized as a Temperance Society at the tenth session of the Conference, in 1834.

---

[69] Paragraph (36) on Temperance, *The Methodist Discipline*, 1884, pp. 30 f. First enacted in 1880. *Cf.* Pronouncements of 1884 on Temperance and Prohibition, pp. 349-360.

[70] *General Conference Journal*, 1884, p. 392.

[71] Bonfort's Wine and Spirit Circular, October 25, 1914. Quoted by Deets Pickett, The Methodists and the Drink Traffic, Centennial Edition, *The Christian Advocate*, September 9, 1926, pp. 133 ff.

> Resolved, by the Pittsburgh Annual Conference, in conference assembled, that the cause of temperance is intimately connected with the best interests of religion, and as such is emphatically the cause of God.
>
> Resolved, that it is the duty of all professors of religion, and especially of Ministers, to use every prudent exertion in their power, to encourage the doctrine and practice of total abstinence from the use of ardent spirits.
>
> Resolved, that, considering the natural tendency of the common use of ardent spirts we consider it to be morally wrong to use them that way, or, to vend them for that purpose.
>
> Resolved, that for the further promotion of this excellent cause, this Conference does hereby organize itself into a Temperance Society, to be denominated, The Pittsburgh Conference Temperance Society.
>
> Resolved, that it shall be the duty of each Presiding Elder and Preacher to lay the subject of Temperance before our members and friends generally, and urge the importance of either forming Temperance Societies, or of attaching themselves to those already formed.
>
> Presented and adopted at Washington, Pa., July 24th, 1834.[72]

The Editor of *The Conference Journal* was a member of the Committee that presented the report and submitted these resolutions. He remarks, concerning the action,

> It was the unanimous opinion of the Conference that it is sinful to buy or sell spiritous liquors, or use them. The managers of the Conference Society are instructed to report to the next Annual Conference respecting the restoration of Mr. Wesley's rule, and for the entire expulsion of intemperance from the Methodist Episcopal Church. We pray the Almighty to hasten the time, when no distillers, temperate drinkers, or temperate sellers, of this liquid fire of perdition, will have any place among us.[73]

This Conference Temperance Society made its report to the annual sessions of the Conference down across the years. A few extracts from those reports will show the attitude and uncompromising official position of Methodism touching the use of alcohol as a beverage, and participation in the traffic.

> We are deeply impressed with the importance of the Temperance cause. While we acknowledge, with deep gratitude, the past success of this noble cause, and the vast amount of good which has been accomplished by the heroic labors of its advocates and friends, yet we deplore the still destructive, and we fear increasing, prevalence of intemperance. The monster, though crippled, still lives, and by its present attitude of stubborn defiance or insidious attack, demands the special attention and united cooperation of the friends of good morals and religion for its suppression. We look with the greatest favor on every effort which seeks to abolish the traffic in intoxicating drinks by legal enactment, believing this to be the most effectual remedy for the cure of this enormous evil.[74]
>
> Whereas, this traffic in public morals and human souls has hitherto defied all law, resisted all opposition, and continues in its awful course, marked with blasted hopes and hearts and ruined souls, therefore
>
> Resolved, that we regard the manufacture, use and sale of intoxicating drinks as a high crime against God and humanity, and one which cannot be regulated by law so as to

---

[72] Alfred Brunson, Charles Elliott, Charles Cooke, Report on Temperance, *The Pittsburgh Conference Journal*, August 16, 1834.

[73] Charles Elliott, Editorial on Pittsburgh Conference Temperance Society, *Ibid.*, August 23, 1834.

[74] *Pittsburgh Conference Minutes* (M.E.), 1857, p. 12.

stop the evils thereof, but that must be absolutely and completely destroyed. Therefore, we will never cease to battle against this giant wrong, until it shall be driven forever from our nation, and our citizens be free indeed.[75]

The Temperance cause has become one of vital interest to all religious bodies. There is scarcely to be found in all our Churches an objector to the expression, "the liquor traffic cannot be legalized without sin." We are in hearty accord with the recommendation of the General Conference that "the fourth Sunday in November each year, or some proximate Sunday, be observed as Temperance Sunday in all our Churches by providing, under the direction of the Pastor, addresses and other exercises suitable to inculcate the principles of temperance and prohibition."

The Methodist Episcopal Church has always taken front rank in the Temperance Movement, both with reference to declaration of principles and in active hostility to the liquor traffic. The Pittsburgh Conference has not been a whit behind the very chiefest in the field and will take no backward step.[76]

The great destroyer still stalks abroad in our land, bombarding the citadels of home and nation, laying waste the treasures of wealth and manhood, and making countless thousands mourn. But the allied forces of temperance and righteousness are now meeting this monstrous destroyer with effective attack. The long-delayed day now hastens when the manufacture and sale of this great destroyer of human life, and wrecker of home and happiness, shall be forever prohibited.[77]

In the presence of the beneficent fruits of prohibition we offer no apology for the zeal of our ministry and laity in helping to create the condition of public sentiment which resulted in the enactment of the Eighteenth Amendment to our nation's Constitution. But we are frank to recognize the fact that the adoption of that Amendment was only the winning of a battle in a long war.[78]

Before Repeal we were promised by its advocates that real temperance would come. That drunkenness would decline and bootlegging be eliminated. Abundant streams of revenue from liquor would balance the budget. Prosperity would return and crime would be reduced. We were assured that the saloon would never return. Many who believed that conditions could not be worse than they were under Prohibition now known that legal liquor has merely aggravated the evils. We have jumped out of the frying pan but the fire is hotter.[79]

The position of the Methodist Protestant Church touching liquor was as positive and forthright as that of the Methodist Episcopal Church.

That the liquor traffic preys with unrelenting rapacity upon the wealth of the nation, the home, and the virtue and morals of the community, creating and establishing drunkenness and crime, gambling hells, quarrels and murder, and almost every other villainy, is a fact that cannot be gainsaid or denied. The legalization of this wicked traffic is sin. As a Conference we declare ourselves to be absolutely opposed to the manufacture and sale of intoxicants as a beverage.[80]

The people should be warned against the manifest conspiracy in many cities for the quiet abolition of temperance books and the teaching of the hygiene of temperance from the public schools. This teaching has now been pursued for a generation, and the recent remarkable advance in temperance sentiment owes much to this educational factor.

Forever praying, forever working, forever fighting in the good cause—in this way alone can we overcome the great national iniquity, and bear the white banners of temperance to a world-wide victory.[81]

---

[75] *Ibid.*, 1874, p. 26.

[76] *Ibid.*, 1896, p. 42.

[77] *Ibid.*, 1914, p. 85.

[78] *Ibid.*, 1924, p. 51.

[79] *Ibid.*, 1934, p. 316.

[80] *Pittsburgh Conference Minutes* (M.P.), 1891, p. 20.

It is a tragic matter of record that since Repeal the influence of the Federal Government, and of many State and local governments, has favored the liquor interests. The liquor interests seized this opportunity to fasten the liquor habit upon millions of American men who served in the armed forces of the United States during World War II. The teaching of the evils of intemperance has been largely removed from the Public Schools, and social drinking has again become prevalent among many members of the Churches. These factors, added to the lowered moral attitudes of the mid-twentieth century, have turned the long-fought battle for temperance reform backward to the conditions that prevailed a century or more ago. An encouraging factor in this situation is the fact that in their official positions the Protestant Churches, and notably Methodism, have retreated not one whit from their historic position, that the only personal Christian position is total abstinence, and that the Church is only being true to its Lord when it seeks to eliminate the ravages of the social cancer of the beverage alcohol traffic, and to salvage its victims.

The Methodist Movement for Economic Justice

In its Wesleyan origin Methodism was largely a religion of the disinherited. John Wesley was a socially sensitive personality, and his teachings infused into the Methodist Movement a sense of social concern for human well-being in all areas of life.

Wesley held that economic activity, as a major area of human life, can only be carried on in conformity to the requirements of a just and righteous God, when it operates under conditions and sanctions that are morally valid. God is the proprietor of all things. Man is a steward entrusted with the management of the goods of life for a brief lifetime. A person's talents, time, possessions, and very life itself, these are a trust from God for the right use of which the individual is held responsible. To John Wesley the root causes of poverty, human wretchedness, and debased lives lay in the rejection of the divine good purposes of God for human life on both the personal and the social level. The cure for evil, he held, is, first, the redemption of the individual, issuing in moral regeneration: and second, the application of the principles of the stewardship of possessions, and of Christian brotherhood, to all human, social and economic relationships.[82]

The power of the Wesleyan spirit projected itself into a purification of morals, a revision of penal laws, the abolition of slavery, popular education, a new spirit of philanthropy, and eventually into the great labor movement.

---

[81] *Ibid.*, 1908, p. 50.

[82] Kathleen Walker MacArthur, Wesley's Ethical Standards for Economic Life, *The Economic Ethics of John Wesley,* The Abingdon Press, 1936, pp. 74-125.

> Methodism claims its place as a stimulus for change in the social whole even when it is not specifically at work on a reform program. Thus, while its contribution to concrete reforms, like anti-slavery and temperance, have been great, its contribution through the persistent feeding of moral vitamins into the social organism have been even greater. In the latter role Methodism has fused with the general evangelical movement in making constant onslaughts on the diseased portions of the body politic.[83]

In nineteenth century America the most powerful factor in determining the mood of social and economic life was the evolution of the frontier. First came the primitive conditions as the frontier moved westward; then a period of relative agricultural stability; and then, toward the close of the century, the emergence of the dominantly urban and industrialized society that has become characteristic of twentieth century American life. Methodism was the most potent religious influence in American life during the nineteenth century, especially from the Allegheny Mountains across the great West. The social impact of this Methodist leadership is well expressed in the following statement:

> The fifty major revivals which swept across the United States in as many years following the Revolution laid a wide moral basis for temperance, morality, opposition to slavery, the philanthropic spirit, and a concern for education.
>
> Methodism on the frontier reinforced the democratic challenge of the West to the patrician leadership of the East in the decades following the War of 1812. The widespread reform of those decades, like the missionary passion which accompanied it, was filled with a Christ-centered enthusiasm. No matter what the reform society or tract, their arguments were evangelical. The Temperance reformers not only insisted that the Scriptures have no warrent for alcoholic beverages, but they also opposed them on the score that they interfered with the progress of revivals and the spread of God's word. Peace advocates took their stand on the Sermon on the Mount. But war was anathema also because it promoted worldliness, the corruption of morals, and the stagnation of the Churches. Above all was the powerful evangelical support of the abolition movement, which was seen as a crusade founded on and inspired by Christ's doctrine of love and brotherhood.[84]

By the beginning of the twentieth century industrialization was creating conditions of wealth and poverty, capital and labor, and changes in the American way of life which were beginning to engage the thought and concern of the Church. The Methodist attitude to these new problems was stated in the Episcopal Address to the General Conference of 1900:

> Even if one shall think that the great economic movement of these times has in it something of the nature of an irresistible law, and that it may also have in it the possibility and promise of ultimate general good (now only dimly guessed at, he must, nevertheless, be deeply solicitous that it proceed to its appointed end without injustice, without violence, and without avoidable suffering.
>
> The Church has no authoritative message concerning trusts or labor unions, lockouts or strikes, capital or wages, tariffs and taxation, or currency and colonies. It is neither appointed nor fitted to dictate social or economic laws. Must then its assemblies, its pulpits,

---

[83] Walter G. Muelder, Methodism's Contribution to Social Reform, in *Methodism,* edited by William K. Anderson, Methodist Publishing House, 1947, p. 192.

[84] Walter G. Muelder, *Ibid.,* p. 200.

> and its press abstain from discussion of such questions of applied Christianity? By no means. Its gospel is for the redemption of all of life. But its discussions must bear a peculiar, a Christian, form. They must proceed under the profound conviction that character, and not outward condition, is the supreme sphere of the Church; that incomparably the largest contribution which the Church can make toward a social millennium are Christian men and not social theories.[85]

In the early years of the twentieth century it became increasingly evident that evangelization, alone, could not correct the evils imposed upon persons by slum and sweat-shop conditions, producing squalor, poverty, and degradation. It was felt by some Methodist leaders, especially those engaged in city evangelization, that the Church needed a specific agency to interpret the social gospel. Consequently, in 1907, the Methodist Federation for Social Service was organized under the leadership of Herbert Welch, Frank Mason North, Elbert Zaring, Harry F. Ward, and Worth Tippy. Its purpose was "To deepen within the Church the sense of social obligation and opportunity, to study social problems from the Christian point of view, and promote social service in the spirit of Jesus Christ." This Federation was largely responsible for the adoption of "The Social Creed of Methodism" by the General Conference of 1908. There can be no clear understanding of twentieth century Methodism that does not have in view an understanding of the official position of the Church on social matters as outlined in this Creed. Its original form, along with the preamble to it, was as follows:

> We believe that in the teachings of the New Testament will be found the ultimate solution of all the problems of our social order. When the spirit of Christ shall pervade the hearts of individuals, and when His law of love to God and man shall dominate human society, then the evils which vex our civilization will disappear.
>
> We recognize the gravity of the social situation and the responsibility of the Church collectively, and of its members severally, for bringing about better conditions through the practical application of the ethics of the New Testament.
>
> THE METHODIST EPISCOPAL CHURCH STANDS—
>
> For equal rights and complete justice for all men in all stations in life.
>
> For the principle of conciliation and arbitration in industrial dissensions.
>
> For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.
>
> For the abolition of child labor.
>
> For such regulations of the conditions of labor for women as shall safeguard the physical and moral health of the community.
>
> For the suppression of the "sweating system."
>
> For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life.
>
> For a release from employment one day in seven.
>
> For a living wage in every industry.

---

[85] The Episcopal Address to the General Conference of 1900, *The Daily Christian Advocate*, 1900, p. 41.

> For the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised.
>
> For the recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy for all social ills.[86]

This Social Creed of Methodism is the basis of the Creed that was adopted by the Federal Council of the Churches of Christ in America in December, 1908. In Methodism, this statesmanlike stand on social questions has had a growing influence in the Church. It has been repeated in each issue of the Discipline with such changes as have been dictated by the changing industrial, social, and political crises of the twentieth century.

In the Pittsburgh Conference, occupying a territory that is one of the major regions of urban industrialization in the United States, the impact of the social gospel has been of particular significance. This was expressed, in part, by the work of the Church Union. Then, in more recent years, by the Social Service Commission of the Conference. The Social Service Commission was organized in the Conference, in 1921, and its first report appears in 1922. That report declared,

> We believe that as the divinely ordained agency for the realization of the ideals and principles of the kingdom of Christ, and as the chief exponent of the doctrines of social salvation and ethical righteousness, the Church is face to face with the imperative duty of declaring itself with no uncertain sound, in regard to the evils that have distressed our industrial life.
>
> We most heartily endorse the sentiment expressed in the Social Creed of the Church, and would urge the widest possible proclamation of its ideals and principles among the Churches of the Conference.[87]

In the report of the Commission in 1924 the assertion is made that

> Jesus is in the world to build a social order called the Kingdom of God. The Kingdom begins in the hearts of men, but it is to extend to every phase of life and to every human institutional expression.[88]

This report then takes a strong Christian position on the meaning of Christian Citizenship, on Race Relations, International Relations, Industrial Relations, and the Responsibility of Wealth. The annual report of this Commission has usually been one of the significant pronouncements of each Conference session since 1922.

The growing awareness of the necessity of applying the insights and demands of the gospel to the social, industrial, economic, and political life of the age has been a major factor in bringing about the revolution in Methodist thought from the subjective concern for personal salvation to the objective endeavor to bring in the Kingdom of God. Not only has this brought about the change in the evangelistic technique of Methodism mentioned above, but it has created tensions within the thought of the Church which are calling for the insights of a new theological evaluation of Christian truth. Twentieth century life is materialistic, measuring achievement, success, and happiness in terms of "getting." The gospel of the New Testament measures the good life in terms of the poured-out-life, or "sharing." This twentieth century expression of the creed of materialism has produced anew the ancient tyrannies of superior races, autocratic power, and immoral imperialism. It is teaching man, again, that he cannot save himself. He cannot build an earthly paradise, either by denying and rejecting God, as does Marxian Communism, or by patronizing God for what man can get out of Him. What form Christianity will take that will lead into a new age of faith is hidden within the future. Perchance the Methodism of Wesley and Asbury, vitalized by a renewed spiritual sensitiveness to the power of God and the needs of men, may be an instrument in ushering in a new age of faith.

---

[86] The Church and Social Problems, *The Methodist Episcopal Discipline,* 1908, pp. 479 f.

[87] E. C. Lindsey, Chairman, Social Service Commission Report, *Pittsburgh Conference Minutes* (M.E.), 1922, p. 341.

[88] *Ibid.,* 1924, p. 88.

Methodism and War: The Peace Movement

As early as 1828 an American Peace Society had been formed, largely through Quaker influence. The Lake Mohonk Conferences, begun in 1895, were important peace agencies, with clergymen playing a leading part. In 1899 the Universal Peace Congress was held at The Hague, Holland, with the United States participating. There a plan was formed for a permanent Tribunal of Arbitration with periodical conferences. By the early years of the twentieth century various religious agencies were being organized to promote the cause of international peace. The Woman's Christian Temperance Union, through its Peace Department, was active in this effort. The first National Peace Congress was held in New York in 1907. Pittsburgh was given a prominent part in this early peace leadership when, in 1910, Andrew Carnegie devoted a part of his great fortune, amassed largely in the Pittsburgh region, to the cause of peace when he established "The Carnegie Endowment for International Peace" with resources of ten million dollars.

The first Methodist pronouncement of the peace movement was made by the Bishops of the Church to the General Conference of 1912:

> It is for mammon, and not for righteousness, that thrones and parliaments are crowding the oceans with leviathans of battle, even while the people are praying for an end of war and pleading for international arbitration. The high courage of our President in declaring that all disagreements, involving questions of whatever sort, should be submitted to an International Court, is worthy the acclamations of all peoples who have escaped the brutal spirit of barbaric ages. Let every Methodist pulpit ring out clearly and insistently for Peace by Arbitration.[89]

---

[89] The Episcopal Address, *Pittsburgh Christian Advocate,* May 23, 1912, p. 25.

The General Conference of 1916, meeting during the first World War, but before the beginning of American involvement, heard the episcopal leaders of the Church declare that

> Whatever may be done, our people at home and abroad should feel that the Methodist Episcopal Church, in all lands and under all flags, stands for world righteousness and world peace, the ultimate disarmament of all nations, and the social redemption of all peoples by the practical application of the teachings of Jesus Christ.[90]

The Methodist Annual Conferences that met in 1917, after the entry of the United States into the war, felt that, in the main, the war was a struggle for the protection and preservation of fundamental human rights, which had been attacked by a foe that was seeking to establish a new barbarism of force. The Pittsburgh Conference statement was not an unthinking surrender of ethical and moral ideals under the urge of patriotism.

> The Pittsburgh Annual Conference, in its first session since the entrance of the United States of America into the World War, desires to place on record the following statement of convictions and principles.
>
> We are Christians; disciples of Him about whose life in the world centered the agelong conflict between the exaltation of force and the enthronement of humanity. Jesus exalted the law of love to be the guiding principle of the lives of men, and we cannot agree to substitute for that blessed law the rule of force, of the cave, and the jungle.
>
> We are Methodists; by tradition and inheritance we are loyal to the State. The first religious body to pledge allegiance to the infant Republic, the first to declare for the Union after Sumter and to offer congratulations after Appomattox, the denomination to which the immortal Lincoln paid his splendid tribute for her devotion and sacrifice is challenged by all her history to take her proper place in this supreme struggle for liberty.
>
> We are Americans; we wage no war for conquest. But we would be unworthy of the name of a nation did we not make it possible that our citizens should go about the earth in the pursuit of their proper and legitimate affairs secure in the knowledge that their flag is the symbol of a prompt and adequate protection upon which they may always rely, and it were a shame to us as a great people did we see the small and weak nations raped and burglarized on the world's Jericho road, and pass by on the other side.
>
> In the face of our Christian commission, with the memory of our Methodist training, in appreciation of our birthright as Americans, we declare today to the brave and Christian leader of the Republic our steadfast loyalty, and for ourselves and our people we pledge our support and service to follow the flag wherever it may lead, "that government of the people, by the people, for the people, may not perish form the earth."[91]

On January 9, 1918, the Bishops of the Church organized The War Council of the Methodist Episcopal Church, and set up a comprehensive war program of action. This program involved the securing of ministers to serve as Chaplains and Y.M.C.A. workers with the men of the armed forces, to provide equipment for them, to undergird the work of Churches and Methodist Hospitals in the vicinity of the military camps to enable them to minister to the needs of the men in uniform, and in general to give active cooperation in the war emergency in every way possible.[92] A total of about three hundred twenty-five Methodist Episcopal ministers served as Chaplains with the armed forces during the war, and over five hundred others relinquished their parishes to engage in Y.M.C.A. work at home and overseas.[93]

---

[90] The Episcopal Address, *Ibid.*, May 4, 1916, p. 2.

[91] Report of Special Committee on the State of the Country, *Pittsburgh Conference Minutes* (M.E.), 1917, pp. 216 f.

The following Ministers of the Pittsburgh Conferences[94] served as Chaplains or "Y" workers with the armed forces during World War I (all Methodist Episcopal except as marked):

As Army or Navy Chaplains
C. C. Fisher
D. S. Lamb
D. L. Myers
J. D. Piper
C. V. Sparling
J. V. Thompson
J. D. VanHorn
S. P. Young
Alfred H. Ackley (M.P.)
R. B. Whitehead (M.P.)

Y.M.C.A. with Army or Navy
G. A. Bisbee
W. J. Law
F. C. Lockwood
D. L. Marsh
T. H. Morris
N. F. Richards
F. J. Sparling
LeRoy Weller
W. W. Weller

Between the World Wars two positions dominated American life in its attitude toward war. The general American attitude was that of isolationism. The United States refused to accept world responsibility by rejecting the League of Nations. In the Churches, with the Methodist Church in the van of the movement, the growing attitude was that of pacifism. The official position adopted by the denomination was a courageous and forthright endeavor to use all the influence of the Church for the creating of an enduring peace. Concern for the rehabilitation of the victims of the war, for the moral and spiritual undergirding of the world, and for the strengthening of the Church to meet the challenge of the times—these were the purposes to which the Methodist Church gave itself in the mighty effort of the Missionary Centenary of 1919-1924, and in the continuing work of the World Service program of the Church after 1924. The pronouncements of the General Conference of 1924 on World Peace indicate the spirit of Methodism as it grappled with the post-war problems.

> Millions of our fellow-men have died heroically in "a war to end war". What they undertook must be finished by methods of peace. War is not inevitable. It is the supreme enemy of mankind.
>
> The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead and assert our Christian ideals for the living.
>
> We set ourselves to create the Will to Peace. We recommend that a prayer for peace be

---

[92] *Pittsburgh Christian Advocate,* January 24, 1918, p. 22.
[93] William Warren Sweet, *Methodism in American History,* Methodist Book Concern, 1933, p. 377.
[94] *Pittsburgh Conference Minutes* (M.E. and M.P.), for 1918 and 1919.

> prepared and used at every communion service. Through its educational program our Church must do its full share to mould the present youth of all races into a peace-loving generation.
>
> We set ourselves to create the Conditions for Peace. Selfish nationalism, economic imperialism, and militarism must cease. The rights of the smallest nation must be held as sacred as those of the strongest.
>
> We set ourselves to create Organization for Peace. Grateful to our government for leadership in the movement toward the reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a still more decided and aggressive policy in these directions. We urge upon the Senate the immediate entrance of the United States into the permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active aid.[95]

These attitudes were echoed and supplemented by the pronouncements of the Social Service Commissions of the Annual Conferences. The General Conference of 1928 established a Methodist Commission on Peace and World Fellowship. In 1940, the Commission on World Peace was set up as one of the executive agencies of the Church, and provision was made for the establishment of Annual Conference and Local Church Committees on World Peace.

> It shall be the purpose of the Commission on World Peace to advance the interests of the Kingdom of our Lord through international justice and the spirit of goodwill throughout the world; to endeavor to create the will to peace, the conditions for peace, and the organization for peace; and to organize effective action in the Church for the advancement of peace.[96]

The Pittsburgh Conference named a Committee on World Peace in 1940, but it gave no active leadership and made no report until 1943, the Conference pronouncements on peace and international relationships continuing to be a part of the report of the Conference Social Service Commission.

By 1936, the Methodist Episcopal Church had practically come to an official endorsement of the pacifist position of refusing to countenance or participate in war under any circumstances, and of urging Methodists, Ministers and Laymen, to adopt this as their personal attitude toward war.

> The threats of war in the world today are so grave that we feel called upon to restate our convictions on this subject. Therefore, in the name of Jesus Christ, the Prince of Peace, we make the following declarations:
>
> War, as we know it, is utterly destructive. It is the greatest social sin of modern times; a denial of the ideals of Christ; a violation of human personality; and a threat to civilization. Therefore, we declare that the Methodist Episcopal Church, as an institution, does not endorse, support, or purpose to participate in war.
>
> If civilization is to endure, non-violent methods of overcoming evil must be found and demonstrated. We are convinced that intelligence and good will can find them. As Christians we shall earnestly seek to discover and recommend ways, in harmony with the mind of Christ, by which mankind may deal effectively with evil, whether in the relations of nations, or in the relations of economic or racial groups.[97]

---

[95] *The Methodist Episcopal Discipline,* 1924, pp. 589 ff.

[96] *The Methodist Discipline,* 1940, p. 436.

[97] Pronouncement on World Peace, *Ibid.,* 1936, pp. 660 ff.

This position contributed to the American condition of military unpreparedness as the ominous clouds of Word War II rolled over the horizon. Fascism gripped Italy; Nazism, Germany; and the Japanese war party moved into the seats of power in Nippon. The rape of Manchuria, Ethiopia, China, the Ruhr, and Sudetenland, was accomplished to the tune of appeasement. The idealist pacifist and the American isolationist found themselves with many strange bedfellows whose real object was not peace, but keeping America weak until the destroyers of freedom could have their way. A fruit of the movement was the individual reaction which produced the Conscientious Objector among the young men of military service age during the war. Most of these men, other than those coming from the historic Peace Sects, the Quakers, the Mennonites, and the Brethren, were Methodist. It is to the high credit of the United States Government that in the Draft Act itself the claim of freedom of conscience was recognized, and provision was made for the Conscientious Objector.

The Church faced World War II with a grim sense of determination, even while the conflict was in its earlier stages, to seek out the Bases for a Just and Durable Peace. And while the conflict was raging Methodism set out on a Crusade for Christ which, among other things, sought to raise twenty-five million dollars, largely for war rehabilitation. The conviction still burned in the hearts of religious men that it might be possible to create machinery for peace that would prevent future war. The Pittsburgh Conference expressed its convictions in this manner.

> We affirm our deep conviction, as expressed in the declaration of the General Conference of 1940, that war is contrary to the will of God and a denial of the spirit of Jesus.
>
> We favor American participation in the creation of appropriate international machinery with power adequate to establish and maintain a just and lasting peace. We call upon the Church to direct the thinking of men toward the spiritual interpretation of life, and to challenge them to the task of building a post-war world in which it will no longer be possible for powerful anti-social institutions or influences to dominate the destinies of so many millions of people.[98]

Methodism sought, in every possible way, to undergird the creation and work of the United Nations.

When confronted by the tragedy of the attack upon civilization by the totalitarian powers in World War II Methodism faced the issue squarely. The pronouncement of the General Conference of 1944 on the Church and War asked the question, "Must the Christian Church condemn all use of military force?" and answered it:

> As members of a Church with world-wide relationships, we must remember that our deepest responsibility is to speak the truth. We must be willing to face the stern judgment

---

[98] Mark Depp, Chairman, Report of Committee on Social Service, *Pittsburgh Conference Minutes,* 1943, p. 548.

> of God upon evils in our own national life. By the same token we speak unequivocally regarding the attack upon civilization which has been made by the forces of aggression.
>
> In this country we are sending over a million young men from Methodist homes to participate in the conflict. God Himself has a stake in the struggle, and he will uphold them as they fight forces destructive to the moral life of man. In Christ's name we ask for the blessing of God upon the men in the armed forces, and we pray for victory. We repudiate the theory that a State, even though imperfect in itself, must not fight against intolerable wrongs. We are well within the Christian position when we assert the necessity of the use of military forces to resist an aggression which would overthrow every right which is held sacred by civilized men.
>
> We must face the fact that the victory itself will be judged by the use we make of it. Our treatment of men and women in the enemy countries in the post-war world must be in harmony with those principles for which we fight. We must assert, for every person in the world, of whatever race, color, or nation, those very rights which we prize for ourselves.[99]

Ministers and congregations rose to the need of the hour in seeking to give every spiritual aid and to minister to the physical comfort of the men in uniform. And the Church followed the men to the camps and to every combat area through the service of 1,747 Methodist Ministers who enlisted as Chaplains.

> When the dark clouds of World War II began to envelop the earth, and the youth of America was summoned to military duty, the Methodist Church was quick to sense a new and urgent responsibility. Bishops and Pastors alike anticipated the call of the Chaplaincy, and the response was most significant. One thousand seven hundred and forty-seven Methodist Chaplains were on duty, for varying lengths of time, with the Army, Navy and Air Force between 1941 and 1946. The Chaplain goes to war as a man of God to render a spiritual ministry.
>
> The Methodist Commission on Chaplains, expresses on behalf of the whole Church, its abiding gratitude to the Methodist preachers who left the comforts of their parsonages, the fellowship of their congregations and the relative security of civilian parish life to become Chaplains with the armed forces. Twenty-eight Chaplains, and one Bishop of the Methodist Church, made the supreme sacrifice. Others were wounded, some suffered privation and exposure, some endured terrific strain. The Methodist Church has reason to be justly proud of these men.[100]

Thirty members of the Pittsburgh Conference served as Chaplains during World War II.[101]

C. D. Beatty
D. C. Beatty
E. K. Bradley
W. H. Buren
J. L. Carraway
W. J. Clouse
P. K. Corley
D. D. Dillon
J. C. Doudna
J. C. Glasser

C. E. Haine
J. S. Hubner
M. L. Husted
O. W. Jones
E. V. May
J. P. Lambertson
W. A. Linaberger
Albert Merz
H. T. Porter
H. N. Peelor

H. A. Price
R. S. Robinson
H. F. Roney
W. G. Smeltzer
M. V. Stone
G. B. Taylor
D. G. Townsend
J. B. Warman
W. D. Whetzel
L. K. Whitfield

---

[99] The Christian Church and War, *The Methodist Discipline,* 1944, pp. 574 f.

[100] Foreword, *Chaplains of The Methodist Church in World War II,* The Methodist Commission on Chaplains, 1948.

[101] Appointment Lists, *Pittsburgh Conference Minutes,* 1941 to 1946.

By the mid-twentieth century it has become apparent that the great social sin of the age is not war, in itself. War is the tragic symptom of a deeper malady. The malady is the evil use of power by the all-powerful State. The morally irresponsible Totalitarian State with no Courts of Justice, no curbing of controlling legislative power on the part of the people, no free quest for truth—this is the mighty monster which has been spawned by the twentieth century. Under it men are enslaved by a police power in which individuals are considered to exist only as tools of the State, not as free men under God. Given its way, the Totalitarian State denies to the people freedom of thought and expression, of religion and conscience, and of private possessions and personal initiative.

For several centuries before 1900, and especially during the nineteenth century, there had been the growth of a constitutional, democratic and liberal movement, the effect of which was to curb the danger lying in State absolutism. Parliamentary and constitutional government, with its checks and balances operating under the principle of the sovereignty of the people, exercised by a free ballot, seemed to have conquered most of the civilized world by the first decade of the twentieth century. The terrible and tragic wars of this century have been the result of the rise of new State absolutisms which have sought and are seeking world dominion for their way of life. Their basic appeal to the multitude of exploited peoples of the earth, who have never known the privileges of true freedom, is that it is their purpose to provide economic justice, and that freedom will come automatically after the completion of their revolution. As the strongest nation operating under a democratic constitutional government the United States has been practically forced into the position of becoming the major champion of freedom. This has been the occasion for American involvement in World War I (1917-1918), and World War II (1941-1945), and for the hazard confronted, in 1950, of further war to protect the free way of life. The free world and free nations also confront the further hazard of themselves being forced to become totalitarian in order to have the concentration of power to win victories.

The Church is a part of the social order. The social problems of the age challenge the Church to bring the insights of spiritual truth to the interpretation and solution of the problems. Conversely, the social and political conditions of the age constitute the environment in which the Church is either helped or hindered in its efforts to build the Kingdom of God. The mighty strides of faith and religion during the nineteenth century were made possible by the existence of a dominant political system which looked upon religion as an ally, but did not seek to control the actions of the Church or to dictate its thought. In the face of the tremendous social issues of the twentieth century responsible Christian thought has given its clearest collective pronouncement in the findings of the first Assembly of the World Council of Churches, held at Amsterdam, Holland, August 22-September 4, 1948.

> The world today is experiencing a social crisis of unparalleled proportions. The deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any worldly power. Our modern society, in which religious tradition and family life have been weakened, and which is for the most part secular in its outlook, underestimates both the depth of evil in human nature and the full height of freedom and dignity in the children of God.
>
> The Christian Church approaches the disorder in our society with faith in the Lordship of Jesus Christ. In Him God has established His Kingdom, and its gates stand open for all who will enter. Their lives belong to God with a certainty that no disorder of society can destroy, and on them is laid the duty of seeking God's Kingdom and His righteousness.
>
> Man is created and called to be a free being, responsible to God and his neighbor. Any tendencies in State and society depriving man of the possibility of acting responsibly are a denial of God's intention for man and His work of salvation. A responsible society is one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it. Man must never be made a mere means for political or economic ends. Man is not made for the State but the State for man. Man is not made for production, but production for man. For a society to be responsible under modern conditions it is required that the people have freedom to control, to criticize, and to change their governments, that power be made responsible by law and tradition, and be distributed as widely as possible through the whole community. It is required that economic justice and provision of equality of opportunity be established for all the members of society.
>
> The greatest contribution that the Church can make to the renewal of society is for it to be renewed in its own life in faith and obedience to its Lord. Such inner renewal includes a clearer grasp of the meaning of the Gospel for the whole life of men. This renewal must take place in the larger units of the Church and in the local congregations.[102]

In the main, in her stand for righteousness and social justice, American Methodism has pursued courses, espoused causes, and led movements that have made vital contributions to the moral and spiritual life of the nation and the world. It is the proud tradition of Methodism that it is a great free Church, which, from the days of its great founder, has been fearless to apply Christian truth to social situations, and to face up to the implications of the Gospel for its own life.

THE METHODIST MINISTRY: MINISTERIAL TRAINING

The fact that, down to recent times, not much emphasis was placed upon educational requirements as a prerequisite for admission of men to the ministry in the Methodist Church, has created the impression in some quarters that the earlier Methodist Ministers were untrained men. An adequate historical understanding of this matter will serve to correct this error.

---

[102] Report of the Section on the Church and Disorder in Society of the First Assembly of the World Council of Churches, The Amsterdam Assembly Series, *Man's Disorder and God's Design*, Harper and Brothers, Methodist Edition, 1948, Vol. III, pp. 189 ff.

The early Discipline of the Methodist Episcopal Church set up the Itineracy as a training school. The Church received this bent from John Wesley, who, in all his labors, was constantly studying, and who urged the same practice upon his preachers. Francis Asbury, though having little formal education, was a student all his life. He had the student's sense of the value of time, and adhered rigidly to fixed plans of work. On one occasion he asserted:

> My present mode of conduct is as follows: to read one hundred pages a day, usually to pray in public five times a day, to preach in the open air every other day, and to lecture in prayer meeting every evening. O how precious is time![103]

The early Disciplines of the Church, under the head "Of employing our Time profitably, when we are not traveling, or engaged in Public Exercises," set up the following rules for ministerial conduct:

> Question 1. What general method of employing our time shall we advise?
>
> Answer: We advise you, 1. As often as possible, to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning to twelve, allowing an hour for breakfast, read, with much prayer, some of our best religious tracts.
>
> Question 2. Why is it that the people under our care are not better?
>
> Answer: Other reasons may occur; but the chief is because we are not more knowing and more holy.
>
> Question 3. But why are we not more knowing?
>
> Answer: Because we are idle. We forget our first rule, "Be diligent. Never be unemployed. Never be triflingly employed; neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work, as we did formerly in man's work? We talk, talk—or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in four and twenty. "But I have not taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books and you will have the use of them.[104]

This was Bishop Asbury's language, and this position was stated, in every issue of the Methodist Episcopal Discipline, in the section on The Ministry, under "Profitable use of Time" down to the Union of Methodism, in 1939. There is evidence that the exhortation to give themselves to study at every opportunity was heeded by the early Circuit Riders, especially on their "free day" once a week. The following statements are taken from the Robert Ayres *Journal:* [105]

> Wednesday, June 28, 1786: I concluded to tarry till morning before I crossed the Laurel Hill. Spent the day in reading, meditation, and prayer. Exhorted a few people who came

---

[103] Francis Asbury, quoted in Ezra Squier Tipple, *Francis Asbury, the Prophet of the Long Road,* Methodist Book Concern, 1916, p. 89.

[104] *Methodist Episcopal Discipline,* 1808, pp. 38 f.

[105] Robert Ayres, *Journal of Second Year's Travel with the Methodists,* The Redstone Circuit, 1786-1787.

together in the evening to embrace religion. Great God, in mercy, give the Word success.

Saturday, September 9, 1786: Being rest day from preaching, I spent some of the time reading Bishop Tillotson's sermons, and other books, and met the Society in the evening with happiness, and had comfort in private.

Saturday, January 27, 1787: Wrote a letter to Brother Matson, and tarried all day, reading.

Insofar as formal education for Ministers was concerned, Nathan Bangs, who was well acquainted with Bishop Asbury, interprets Asbury's attitude on the matter:

> He and Dr. Coke, having been baffled in their earlier attempts to establish seminaries of learning, I think Bishop Asbury, becoming discouraged from these failures, was at length too indifferent to this subject, especially in the ministry.
>
> Probably having beheld the deleterious effects upon the Church by trusting to learning alone as a qualification for the ministry, and also seeing the disgusting pedantry of some who had a smattering knowledge of the sciences, he might have imbibed an undue prejudice against learning and a learned ministry, fearing that learning and deep piety were not easily associated in the same man. He had also long been a witness to the deadening effects of a lifeless, though learned ministry, upon the interests of true religion, on the one hand, and the enlivening effects of a spiritual though unlearned ministry, on the other; and he doubtless persuaded himself that it was extremely difficult to pursue the one without sacrificing the other.[106]

Nathan Bangs was the "Father" of the Conference Course of Study for Methodist Ministers. His report, as Chairman of the Ways and Means Committee, to the General Conference of 1816, recommended a two year Course of Study to be pursued by men Admitted on Trial, and to be completed satisfactorily before their reception into full membership in the Annual Conferences. This report was adopted. It was made the duty of the Bishops to prepare the Course, and of the Presiding Elders to enforce it among the preachers. In 1832 Dr. Bangs sought to have the Course extended to four years, and to require the appointment of examining committees. This motion was tabled in 1832, but it was adopted in 1844, and continued to be administered, with little change in method, down to 1916.[107]

The Course of Study was actually extended to four years in 1833 in a considerable number of Conferences, largely through the leadership of Bishop John Emory.

> At the Philadelphia Conference held in Newark, N. J., in April 1833, after Bishop Hedding and myself had agreed on a plan of studies for four years, to be recommended to the Conference, observing a number of respected brethren of other Conferences present, I took the liberty to ask their previous private counsel on it. This was done through the Rev. Beverly Waugh, to whom I handed the paper, with the request that he lay it before such of those brethren as he could conveniently collect, with himself, for the above purpose. Among them I recollect, particularly, Drs. Bangs and Ruter, of the New York and

---

[106] Nathan Bangs, *A History of the Methodist Episcopal Church,* New York, 1839, Vol. II, p. 413.

[107] Edwin Holt Hughes, The Courses of Study, Centennial Number, *The Christian Advocate,* New York, September 9, 1926, p. 90.

> Pittsburgh Conferences, and, I think, also, brothers Merwin, Durbin, Ostrander, and Laban Clark, of the New York Conference. On receiving back the paper I understood that no objection had been made to it. The plan was adopted by the Conference on the recommendation of Bishop Hedding and myself.
>
> Six months afterward I submitted it to the Mississippi Conference, but not without previously consulting the body of Presiding Elders. This I did also in all the succeeding Conferences at which I presided. In every instance the measure was previouly approved by the Presiding Elders, and subsequently by the Conferences, and in all cases unanimously, so far as I can recollect.[108]

The Pittsburgh Conference, with its large influx of young preachers in the 1830's, was one of the first Conferences to extend the Course of Study to four years, and to make it mandatory upon candidates for Deacon's and Elder's Orders. This action was taken at the Conference session of 1833, held at Meadville, under the presidency of Bishop Roberts. A committee was named to draft a Course of Study. The Committee consisted of: Charles Elliott, Martin Ruter, Thomas M. Hudson, Alfred Brunson, Charles Cooke, and Joshua Monroe, the outstanding men of the Conference. In their report, adopted by the Conference, July 23, 1834, they set up the following Course of Study:[109]

Preparatory Course—required of all before being Admitted on Trial:
- English Grammar
- A knowledge of Geography
- All the other common branches of education
- Wesley's Sermons carefully read, and their contents comprehended.
- The Bible, with marginal references, carefully read.

First Year's Studies:
- The Bible, using Benson's and Clarke's Commentary. Wesley's Notes to be read on the entire New Testament.
- Blair's lectures on Rhetoric
- Gregory and Ruter's Church History
- A Composition on some given subject.

Second Year's Studies:
- Watson's Theological Institutes
- The Discipline
- Tytler's or Whelply's Compendium of Universal History
- The Bible, read regularly, in order
- Grammar and Geography reviewed
- A written sermon on a given text or subject

Third Year's Studies:
- Paley's Moral and Political Philosophy
- Zoology, or the Natural History of Animals.
- Conversations on Botany, by Blake
- Regular reading of the Holy Scriptures
- An essay for the establishment of some doctrine in theology, or some duty in morals.

---

[108] John Emory, Requirements of Candidates for Membership in an Annual Conference, *Christian Advocate and Journal,* New York, August 1, 1834.

[109] A Course of Study in Divinity, *Pittsburgh Conference Journal,* August 23, 1834.

Fourth Year's Studies:

Beatty's Moral Science
Hedge's Logic
Comstock's Natural Philosophy
Comstock's Conversations on Chemistry
The Bible, read again.
Those who read Greek are also required to read their Greek Testament through each year.
An Essay in refutation of some false doctrine, or, in opposition to some vice.

The Committee, commenting on the requirement of the last two years of the Course, said:

> It is true our excellent Discipline does not, in express words, require this of any, after they are admitted into full connection. But the reason of the thing, as well as the spirit of the Discipline itself, which requires Preachers never to be unemployed, never to be triflingly employed, and to be diligent in contracting a taste for study, otherwise the person is advised to return to his former occupation, and abandon the ministry, clearly point to a diligence in pursuing useful studies, which, in the opinion of the Committee, cannot be better pursued than by following the Course here stricken out.
>
> On these studies and books the candidates and deacons will be required to undergo a strict examination, not merely on their having read, but having carefully studied them. And no excuse is to be received for not pursuing the studies assigned.
>
> For the purpose of promoting the object which this Course of Study contemplates, the following resolutions are presented for adoption by the Conference:
>
> No candidate shall be admitted into full connection, and no Deacon shall be admitted to Elder's Orders, who shall not have satisfactorily accomplished these studies.
>
> That in future this Conference will not elect to Deacon's Orders any Local Preacher who has not made himself acquainted with the studies required of the traveling Deacons; and that no person shall be licensed to preach as a Local Preacher until he shall have mastered the studies required of those who are to be admitted on trial in the traveling connection. In the case of Local Preachers the Presiding Elder of the District will be the examiner.[110]

The first serious proposal that the Methodist Episcopal Church should establish a Theological Seminary was made by John P. Durbin, in 1834. In 1784, the first Theological Seminary in America was established by the Dutch Reformed Church at Flatbush, Long Island, New York. The second American Seminary was established in western Pennsylvania, near Florence, in 1794, by the Associate Reformed Presbyterians (a branch predecessor of the United Presbyterians). It continues as the Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church in Pittsburgh. By 1834, the Presbyterians, the Congregationalists, the Lutherans, the Baptists, and the Episcopalians had each established one or more theological Seminaries.[111] Dr. Durbin's proposal not only sets forth what he saw as the need for such an institution for the Methodists, but also indicates the nature of the Methodist prejudice against such institutions at the time.

---

[110] *Ibid.*

[111] Robert L. Kelley, *Theological Education in America,* George H. Doran Co., New York, 1924, p. 25.

> Ought not some steps to be taken to provide a suitable education for junior preachers, before they enter extensively into the work of the ministry?
>
> In order to consider this question fairly, it is necessary to divest ourselves of our prejudices against theological seminaries, as we have been accustomed to see and understand them. There was a time when these Seminaries were chiefly employed in educating young men for the Ministry, merely as a profession, without proper regard as to their morals and evangelical piety. The profession was too much a matter of calculation for subsistence, as the Law, or Medicine. But, in our opinion, most of these institutions have rapidly approximated the true and tenable grounds of an educated ministry.[112]

At the time he made this proposal Dr. Durbin was just giving up the editorship of the *New York Advocate* to assume the Presidency of Dickinson College, as the first President of Dickinson under Methodist auspices. He became the great leader of Methodist Missionary work, as the Missionary Secretary, after 1850. Charles Elliott, editor of the *Pittsburgh Conference Journal,* made reply to Dr. Durbin. His reply, opposing Theological Seminaries, sets forth the basic early concept of the Methodist Ministry as a spiritual ministry operating under the apostolic New Testament pattern.

> The Methodist Episcopal Church has scripture on her side when she admits persons to commence the ministry with slender acquirements; and she also has scriptural authority in enjoining perseverence in attainments, not just for two or four years, but for life. To expect the aids of the Spirit to free us from the toil of study for the ministry is absurd.
>
> When the young or inexperienced are actually employed in preaching, under the watchcare and instruction of experienced Ministers, such as the Apostles under Christ, and Mark, Timothy, and Titus under the Apostles, we have as exact a specimen of apostolic and primitive training for the ministry as can be furnished. A person is licensed to preach by the Church; after this he is placed under the inspection and instruction of an experienced Minister; and finally, when duly trained, he becomes a man of experience himself, and enters upon the discharge of the full ministry.
>
> This was certainly the Apostolic mode. It is now the mode of the Methodist Episcopal Church; and is better, every way, than the plan of housing up, for a considerable period of time, those who are called to the ministry, and then, all at once, placing them in pastoral charge, contrary to apostolic usage, as well as scripture and reason.[113]

Formal theological education for Ministers did not come into the Methodist Church in any significant way until after the transition in Methodism from the Circuit System over to a system of Churches and a more established and settled pastorate. The apprenticeship system passed out of use in the Pittsburgh Conference in the period following the Civil War. In 1840, the Conference had seventy-three appointments, and forty-eight of them were filled by two or more men. In 1855, there were one hundred eighteen appointments, but the number with two preachers, a Senior and a Junior, had declined to thirty-seven. After the Civil War this system of pastoral training by apprenticeship further decreased, ceasing entirely in the Pittsburgh Conference after the final division of the Conference in 1876.

---

[112] John P. Durbin, An Educated Ministry Among Us, *Christian Advocate and Journal,* New York, July 18, 1834.

[113] Charles Elliott, Editor, An Address (No. 4) to the Local and Itinerant Licensed Preachers and Deacons of the Methodist Episcopal Church within the Bounds of the Pittsburgh Conference, *Pittsburgh Conference Journal,* November 27, 1834.

The Methodist Biblical Institute began its work at Concord, N. H., in 1847. It was moved to Boston, Mass., in 1867. With its name changed to Boston Theological Seminary, in 1869, it became the first Department of Boston University. Garrett Biblical Institute began at Evanston, Ill., in 1855; Nast Theological Seminary for the training of German Methodist Ministers, began at Berea, Ohio, in 1856; and Drew Theological Seminary was formally opened in 1867. But the Methodist Seminaries did not begin to supply the majority of Methodist Ministers until well down into the twentieth century. William F. Conner (1852-1937), in his semi-centennial sermon preached in 1924, makes the following observation concerning the theological training of the Ministers of the Pittsburgh Conference at the time of his Admission on Trial, in 1874:

> I did not attend a theological school. The matter was never suggested to me. There was one member of our Conference at that time, who had a Seminary degree, S. M. Vernon, pastor at Christ Church, who had graduated from Drew in 1869. T. H. Woodring was the first man to enter this Conference on Trial, in 1877, who had such a theological training. E. J. Knox being the next, in 1878. J. W. Miles and T. N. Eaton each attended Drew for a time, but did not graduate.[114]

The General Conference of 1884 adopted the resolution that,

> All candidates for our Ministry are earnestly advised to attend, if possible, one or more of the Literary or Theological Institutions of our Church before applying to an Annual Conference for Admission on Trial; but they shall not, on account of such attendance, be excused from examination on any part of the Conference Courses of Study.[115]

In the Episcopal Address to the General Conference of 1896 the Bishops of the Church pointed out the changed conditions touching the matter of ministerial training, and recommended that a full theological training in one of the Seminaries of the Church be recognized as exempting a candidate for the Methodist ministry from the requirements of the Course of Study.

> The conditions of admitting preachers to our Conferences are based on a state of things which existed many years ago. Our whole system has been based upon gifts, graces, and usefulness developed by a Course of Study pursued amid the difficulties of regular work by Junior preachers under a Senior. As a regular drill in practical work it could not easily be surpassed. But it is no longer practical to relate Junior and Senior preachers, and the Course of Study is much better pursued in our Colleges and Theological Seminaries. We believe the time has fully come when the Church should recognize, in the conditions of Admission on Trial to our Conferences, the preparation gained in the Theological Schools.[116]

The General Conference of 1896 took action permitting the substitution of credits earned in College and Seminary for the equivalent portions of the Course of Study. That General Conference also enacted legislation making the examiners in an Annual Conference a quadrennially appointed Board. The Board was to organize itself, to systematize the work required of the men taking the Course of Study, and to give assistance to these men in this work in every way possible. The Pittsburgh Conference Board of Examiners was appointed at the Conference Session of 1896, according to the provisions of the new legislation, and the work was organized under twelve definite rules, first published in the Conference Minutes of 1897. The examinations were held on the first Thursday in April and on the first Thursday after the first Monday in September, the examinations to be taken in Pittsburgh.

---

[114] William F. Conner, Semi-Centennial Sermon, *Pittsburgh Christian Advocate,* October 16, 1924, pp. 24 ff.

[115] *Methodist Episcopal Discipline,* 1884, p. 319.

[116] Episcopal Address, *Pittsburgh Christian Advocate,* May 21, 1896, p. 10.

In the General Conference of 1900 the Church strongly endorsed full collegiate and theological training for ministers.

> The General Conference earnestly recommends to all candidates for the Ministry of our Church that they complete a full collegiate course of study, and, if possible, a course in one of our Theological Schools, before applying for admission to an Annual Conference.[117]

In 1900 it was also recommended that the Annual Conferences should not admit any men on trial unless they had an education that would meet College entrance requirements. In 1912, this College entrance standard was made mandatory. This was raised in 1934 to one year of College; in 1936 to two years of College; and, beginning with the Fall Conferences of 1938, the minimum requirement was made graduation from an approved College.

In 1916, the General Conference set up the Commission on Courses of Study. All men were still required to take the entire Course, unless they were Theological Seminary graduates. The first handbook of "Directions and Helps" for the students in the Course was issued in 1918, and the correspondence plan of covering the work, along with the "Summer Schools of Theology," came into being as a means of helping the candidates for the Ministry, and advancing them in their studies. The need for this work is indicated by one of the leaders in it.

> Our greatest school for the instruction of preachers must be looked for in our Annual Conferences, where thousands of young men are pursuing the Conference Course of Study. A very large percentage of the candidates for our ministry have had no education beyond that of the Academy or High School, and there are a considerable number of candidates who have not even had High School and can only find their way into the Conferences by the serving of three years as Supplies before they are eligible.[118]

The first Educational Director of the Commission on Courses of Study was Allen MacRossie. Under his leadership, extending over two decades, until his death in 1940, the Summer Schools of Theology were set up and the entire work of the training of Methodist Ministers was greatly advanced. Dr. MacRossie was succeeded in this leadership by William K. Anderson, from 1941 to 1947. Dr. Anderson was a member of the Pittsburgh Conference. J. Richard Spann became Educational Director of the Church, in 1947.

---

[117] Courses of Study, *Methodist Episcopal Discipline*, 1900, p. 401.

[118] Frank S. Townsend, Our Greatest Theological School, *Pittsburgh Christian Advocate*, September 4, 1919, p. 5.

The summer school training for the Ministers of the Pittsburgh Conference was combined with the similar work of the Erie and West Virginia Conferences in a Pittsburgh Area Summer School of Theology. Its first session was held at Mountain Lake Park, Maryland, during the summer of 1922. F. S. Townsend, of the West Virginia Conference, was the first Dean, and W. E. E. Barcus, of the Pittsburgh Conference, was Secretary. The faculty consisted of three members of the Board of Ministerial Training from each Conference. Thirty-one undergraduates in the Course of Study attended the first session of the ten day Summer School, and the examinations were given during the School.[119] There were eighty-three students the second year, and eighty-one the third year. This Summer School was held at Mountain Lake Park annually from 1922 to 1938. In 1939 it was held on the campus of Kiskiminetas Springs School at Saltsburg, Pa. From 1940 to 1949 it was held at West Virginia Wesleyan College at Buckhannon, West Virginia. Due to the changes of Pittsburgh and West Virginia Conferences to Spring Conferences in 1950, the Pastor's School was shortened to a four day session that year and held at Jackson's Mills, West Virginia.

With the raising of the standard for admission to membership in the Pittsburgh Annual Conference to College and Seminary graduation, in 1937, and with the mandatory requirement that Local Preachers serving Churches as full-time pastors complete the Course of Study, the Summer School of Theology has become a Supply Pastor's School. As early as 1860 the Course of Study included a section which was required of Local Preachers who were candidates for Deacon's and Elder's Orders. By 1884, this Local Preacher's Course had become a full-fledged outline of studies, and it was made permissive for a Conference to substitute it for the Course for Traveling Preachers. In the Pittsburgh Conference, after the raised educational requirements made it no longer possible for men to be admitted to Conference without theological training, the Alternative Course of Study for Local Preachers was adopted, in 1944, to be required of all full-time Accepted Supply Pastors. One of the problems of Methodism, in 1950, centers around the continuing ministry of large numbers of Local Preachers serving as full-time pastors, but who are barred from membership in the Annual Conference, even if they have completed the Course of Study, because they cannot measure up to the required educational standards.

---

[119] First Pittsburgh Area Summer School of Theology, *Pittsburgh Christian Advocate*, **July 27, 1922.**

In the evolution of the Methodist Church the changes affecting the Methodist Ministry highlight the movement of the denomination from a system that was peculiar to itself alone, over into a system that fits into the general pattern of American evangelical Church life. The early emphasis was upon piety and zeal. The Minister subsided on a pittance, made possible by the fact that he was usually unmarried, and spent his time riding the large Circuits where he was a guest in the homes of the members of the Societies. His theological training was a self training which was soon supplemented by the apprenticeship system. The passage of character in each Annual Conference session was a careful check on the graces and usefulness of the men. The limited pastoral tenure prevented a Minister from forming any deep personal attachment to any field of work, and made it necessary for him to exercise all possible diligence in his work, especially in evangelism, in order to have a good report when called before the Annual Conference. A minimum of sermonic materials and preparation was required because of both the large number of appointments filled, and the short time a Minister would serve the same people.

The transition to the Methodism of the mid-twentieth century brought about the elimination of the Circuit System and the apprentice preacher system, by 1875. The system of equal pay for all preachers was eliminated in 1860. The limited tenure on the term of the pastorate was finally removed in 1900. In the annual Conference the Lay Delegates from the Churches have become equal members of Conference with the preachers on all matters except on the admission of candidates for the Ministry. The old ritual of the "passage of character" of the preachers is no longer practiced, or even understood in its historic significance by most of the preachers. And while the young men applying for Conference admission are carefully checked concerning their personal Christian experience, the central qualification for admission to the Annual Conference now rests in educational attainments, not in piety.

In its history the Pittsburgh Conference has passed through the entire cycle of these changes affecting the Ministry. In more recent years the Annual Conference Board of Ministerial Training has been a key agency in carrying out the demand of the Church for a better trained ministry. Increasingly, since 1896, this Board has rendered yeoman service to the Church and Conference. The Chairmen of the Pittsburgh Conference Board have been:

T. N. Eaton	1896-1900
E. S. White	1900-1928
H. D. Whitfield	1928-1936
C. A. Hartung	1936-1948
L. H. Hoover	1948-

Until 1948 the Board of Ministerial Training was responsible for the advancement of men in the Course of Study, and the Conference Board of Conference Relations was responsible for a careful screening of the character, graces, and apparent usefulness of applicants for Conference membership. The General Conference of 1948 gave the total responsibility of guiding men to full Conference Membership and Elder's Ordination to the Board, and renamed it the Board of Ministerial Training and Qualifications. The Annual Conference Board of Conference Relations has oversight of all changes in ministerial status after a man has been admitted to Conference and ordained.

THE METHODIST MINISTRY: THE MINISTERIAL PENSION SYSTEM

The Methodist system of pensions for superannuated Ministers, their widows and orphaned children, grew out of the early Methodist method of providing support for the preachers. The "allowance" of a Methodist preacher was fixed by the Discipline of the Church at $64 per year down to 1800. From 1800 to 1816 it was $80; and from 1816 to 1860 it was $100. If a man was married his claim was doubled. After 1816 children under seven years increased the claim by $16 per year; and children from seven to fourteen increased the claim by $24 per year. Also, after 1816, an estimating committee of the charge made an allowance for rent, table expenses, and travel.

Collections were taken in the Societies of a Charge or Circuit and this money was brought to the Quarterly Meeting Conferences by the Stewards. Four times a year there was an accounting of all the money raised for ministerial support, and the claims of the Preachers, and the Presiding Elders, were paid by the assembled Stewards of the Circuit at the Quarterly Conferences, hence the term, "the Quarterage" for the Preachers' claims. Then, during the year a fifth, or "necessitous," collection would be received in the Societies and turned over to the Preachers. When the Preachers' names were called in the Annual Conference their character would first be passed, and then they would make their reports, giving the number of members in the Charge, their claims and amounts received on them, the amount of their Missionary offering, and the amount of their Necessitous offering. The Necessitous offerings would be turned over to the Conference Board of Stewards.

When a Preacher was superannuated, or when he died and left a widow, the claim for support was considered to be the same as that of active members of Conference, without the provision for table expenses, rent, or traveling. Thus a superannuated Preacher's claim would be $100 if single, $200 if married, increased by any amounts applicable because of children of claim age. A widow's claim was the same as her claim as a wife, $100, increased by the amounts for any children of claim age. The Conference Stewards at Conference time would determine the total claims against the Conference funds for: deficiencies in Preachers' claims (figured only on the "allowance" claims, not on the Circuit estimates for living expenses); the claims of the superannuated

Preachers and widows; and the Conference's portion of the Bishop's allowance. They would then figure the total amount of money on hand to meet these claims from the Necessitous collection, the Book Concern, the Chartered Fund, and, after 1839, the Centenary fund. It was always less than the amount needed. They would figure what percent of the total claims could be paid, and appropriate the money on hand, on all the claims, according to that percent.

Thus, in the Pittsburgh Conference, in 1834, the total deficiencies in claims amounted to $7,153.18. This included the claims of four superannuates for $820, and four widows for $536. The total amount on hand to meet the deficiencies was $1,692.17. This equaled twenty-two percent of the amount needed, and that percentage was paid on all claims. In 1845 the total deficiencies were $8,908.83, and the amount in the hands of the Stewards was $1,713.45. But, by this time, a different method of figuring was used. The amounts received by the active ministers who reported a deficiency was taken into consideration, and this enabled the Stewards to bring the payments to the superannuates and the widows up to forty-six percent of their claims, and to bring any Preachers who were deficient more than forty-six percent up to that amount. In that year ten superannuated preachers received $961.20, and six widows received $331.52.

By the middle of the nineteenth century the Methodist system of ministerial support was becoming inadequate to meet the changing conditions of the times. The Pittsburgh Conference session of 1853 reviewed this situation, and, among other actions, took a step that was in advance of every Conference in the Church, by providing that laymen should be added to the Conference Board of Stewards.

> It is a well-known fact, that it requires more now to subsist a family than formerly; and in view of this the salaries of State officers, clerks and schoolteachers have been increased, and the wages of mechanics and laborers likewise; while the small allowance made for your ministers in the days of the weakness and the poverty of the Church, has continued the same for many years, and that, too, while the Church has been increasing in wealth, and the prices of nearly everything has been on the advance. This we regard as being financially and morally wrong. To this we attribute the cause of so many talented and useful men leaving the ministry to engage in secular business to support their families, and also the scarcity of talented young men who are willing to devote themselves to the work of God and His Church.
>
> What we have said in reference to the support of the effective ministry applies also to those men of God who have expended their energies and vigor in the service of the Church, and when so afflicted or infirm that they are compelled to leave the effective work only receive from twenty-five to forty-five percent of the small allowance meted out to them by the Discipline, all of which is absolutely necessary for their support. We cannot express, in this report, all that we see and feel upon this subject; but we ask the Church, within the bounds of this Conference, how long shall these things continue?
>
> We offer the following resolutions:
>
> Resolved, that we hold it to be a duty which Christ has enjoined upon his followers, to provide liberally, not sparingly, for the comforts and wants of His Ministers, and that no

> Christian society that have in their employ a Minister of the Lord Jesus have any excuse that will justify their withholding a liberal support, save the real want of ability.
>
> Resolved, that it is expedient and highly desirable to have one Layman from each District, to cooperate with the Stewards of this Conference in performing the duties that properly belong to them; and we hereby request the Stewards of each District, appointed to estimate table expenses for the Presiding Elder, to elect annually a Layman of our Church, to attend our Annual Conference, who, by virtue of this election, shall be a member of the Conference Board of Stewards.[120]

In 1851 the Conference receipts for pension purposes were $1,248.33. By 1858, this had risen to only $1,798.66, and the Board of Stewards determined to meet the need by making an apportionment for this purpose to the Districts, with the requirement that the Presiding Elders and District Stewards apportion the amounts among the Charges. The total apportionment of 1858 was $3,950, and the reports for 1859 show that $3,240.93 was paid. By 1864, $5,815 was paid on an apportionment of $4,500, and the Board was able to make payments to the Claimants from $275.00 down. The contribution of the Lay Stewards to this achievement was expressed in the following resolution:

> Under our excellent system the collections for Conference Claimants for the last seven or eight years have been steadily increasing, and the Stewards, during that time, have been enabled, annually, to divide larger and larger dividends, until the worn-out preachers, and widows and orphans of our deceased Ministers, no longer feel they are not cared for by the Church.
>
> Resolved, that we appreciate more highly than ever, the valuable services of the Lay Stewards, and that we regard the increasing liberality of our people in the support of our superannuated preachers, widows and orphans, largely owing to their efficient cooperation with us.
>
> Signed by the whole Board of Ministerial Stewards.[121]

Little advance was made in pension matters from 1860 to 1890. After the end of the equal allowance system of pastoral support, in 1860, the money from the Necessitous collection was increasingly administered on the basis of the "need" of the superannuated, rather than on the basis of their "claim." The money continued to be raised on the basis of apportionments levied on the Districts, which, in turn, was allocated to the Charges. This was supplemented by the funds received as the Conference share of the profits of the Book Concern, and of the dividends from the Chartered Fund. After the Pittsburgh Conference division, in 1876, the total apportionment of the Conference was $5,000 per year until 1884; then it was $5,200 until 1893; and $5,700 until 1901.

The Charter Fund Society was commenced in Philadelphia in November, 1796, and chartered in Pennsylvania in January, 1797. Its purpose is set forth in its Article VII:

---

[120] Report, Committee on Finance, *Pittsburgh Christian Advocate,* July 19, 1853.

[121] Board of Stewards Report, *Pittsburgh Conference Minutes* (M.E.), 1864, p. 13.

> It is provided and declared that the object and design of the fund hereby intended to be established, is expressly for the purposes of relieving the distresses, and supplying the deficiencies of the itinerant and superannuated or worn-out ministers and preachers of the Methodist Episcopal Church in the United States of America, who remain in connection with, and continue subject to the order and control of the General Conference; as also for the relief of the wives and children, widows and orphans, of such ministers and preachers, and for no other use, intent, or purpose whatever.[122]

The idea of the Society was that it should secure funds, hold property, and receive bequests, and administer the income from them for the purposes stated. By 1827, the total capital in the fund amounted to $25,545.35. The income from this fund continues to serve the church in a small way to the present time. In 1890, this fund distributed $2,910 to 97 Conferences, $30 to each. This provision, plus the distribution of the proceeds of the Book Concern to the Conferences for pension purposes, was the major connectional concern for the retired ministers until 1888. The Annual Conferences early assumed the management of Conference Claimant matters for their own men, and this arrangement was confirmed by the General Conference of 1812. In 1824 authority was given to the Conferences to create and manage permanent funds for the benefit of Conference Claimants.[123] The first such funds raised in the Pittsburgh Conference for this purpose were during the Centennials of 1839 and 1866, the total amount in the Pittsburgh Conference fund, in 1877, being $7,840. Preacher's Aid Societies were organized in the Pittsburgh Conference in 1845, 1857, and 1872. The extent of their service to the retired men cannot be ascertained, though it is of record that by 1883 a total of $1,777 in the Superannuated Preacher's fund, then amounting to $11,202, had come from the Preacher's Aid Society.

The General Conference of 1888 set up a Board of Conference Claimants, but it did not meet with much favor in the Church. Finally, in 1908, the first systematized pension legislation of the Church was enacted. This legislation recognized that the retired minister had an "inherent claim" upon the Church, and that his pension was not a charity. It also set a standard for meeting the "claim."

> The claim to a comfortable support inheres in the Gospel Ministry and rightly inures to the benefit of the Preacher in the Methodist Episcopal Church when he is admitted to membership in the Annual Conference. Such Preacher may voluntarily relinquish his claim, but it can neither be justly questioned during his active service, nor invalidated by his being superannuated; and at his death it rightfully passes to the dependent members of his family.
>
> The allowance of the Superannuated Preacher who has been in the effective relation thirty-five years shall not be less than one half of the average of the annual support paid to the Effective Members of his Annual Conference, house rent excluded.
>
> The allowance of any Superannuated Preacher, determined by this standard will not

---

[122] The Charter Fund, *Christian Advocate,* New York, January 20, 1827.

[123] Plan for Support of Conference Claimants, *Pittsburgh Christian Advocate,* May 9, 1907, pp. 20 f.

be less than one seventieth (1/70) of the average salary of the Effective Members of his Conference multiplied by the number of years of his effective relation.[124]

This legislation also encouraged the Conferences to raise Permanent Annuity Funds, the income of which should be used to supplement the amounts received from apportionments on the Churches for the benefit of the Conference Claimants.

The Pittsburgh Conference began to become more concerned about the pensions of its veterans in 1892. In 1890, the Conference had $7,294 from all sources to distribute to the fifteen men, twenty-nine widows, and one orphan on its Claimant's rolls. The least amount received was $25, the highest was $295, and the average was $162.09. The highest average in the Methodist Episcopal Church, that year, was paid by the Philadelphia Conference—$256. Pittsburgh stood eighteenth out of the ninety-nine Conferences. The average pension for the entire denomination was $117.80. A total of $372,860 was paid in pensions, of which the Book Concern dividends amounted to $95,581, or a little over twenty-five percent of the total distributed.[125]

The Pittsburgh Conference action of 1892 set $10.00 per year of service as a goal, and recommended the personal payment of $5 per year by the Preachers of the Conference. In 1893, the $5 assessment was made mandatory. This continued until 1925 when the assessment was raised to $10. Then, in 1933, the Preachers' contribution annually toward his own pension was raised to two percent of his cash salary. In 1898, the Pittsburgh Conference adopted the plan for its Permanent Annuity Fund,[126] ten years ahead of the General Conference legislation. This Plan was revised in 1903, 1917, 1924, 1933, and 1948, and continues to serve the needs of the Conference.

The Conference Claimant's interests received a major emphasis in the Pittsburgh Conference in every Conference session during the first quarter of the twentieth century. During most of the time an able member of the Conference gave full-time leadership as the Field Secretary of the Permanent Annuity Fund. The following men served in that capacity:

C. W. Miller	1901-1903	Appleton Bash	1915-1918
J. T. Steffy	1903-1905	No Secretary	1918-1923
W. D. Slease	1906-1915	F. A. Richards	1923-1928

The first four bequests for the Superannuated Preacher's Fund, received before 1900, were:

---

[124] *Methodist Episcopal Discipline*, 1908, pp. 204 f.

[125] Report of Methodist Episcopal Board of Conference Claimants, *Pittsburgh Christian Advocate*, November 13, 1890, p. 5.

[126] Plan for a Permanent Superannuated Fund, *Pittsburgh Conference Minutes* (M.E.), 1898, pp. 57 f.

The Latimer Bequest	$ 1,000
Mrs. Alexander Bradley Bequest	$10,000
Mrs. Stowe Bequest	500
Edward Williams Fund	500

These Secretaries diligently sought gifts and bequests to the Permanent Annuity Fund. They traveled through the Churches of the Conference, pleading the cause of the Conference Claimants, and receiving offerings from the Churches for the Fund. In addition to their annual five dollar assessment, the preachers were expected to make a personal pledge to the Fund. From about 1902 until 1933, it was standard practice to expect each Minister to make a contribution of $100 or more. Since most preachers could not do this at one time they gave their personal notes, and paid five percent interest on them until they were paid off. This was discontinued when the two percent apportionment rule was adopted in 1933, and all notes, still outstanding and unpaid, were cancelled in 1945. The names of all the Ministers in the Conference, with the record of their relation to the Permanent Annuity Fund set forth in eight columns, are listed in the Conference Minutes each year from 1906 to 1928. Meanwhile, the current contributions to the Conference Claimants Fund were increased by increasing the apportionments to the Churches. The result of all this effort is shown by the following table:[127]

Year	*Apportioned to the Churches of the Conference*	*Amount of Permanent Annuity Fund*	*Pension Rate Per Year of Service*
1900	$ 5,700	$ 11,243	Basis of Need
1905	7,200	56,000	Basis of Need
1910	9,200	101,803	$ 6.67
1915	18,457	150,075	10.00
1920	37,223	392,617	20.00
1925	58,316	460,594	26.00
1930	61,529	488,402	25.00
1935	38,150	564,254	15.00
1940	61,066	625,219	23.00
1945	73,373	654,615	25.00
1949	81,200	756,792	32.00

The great growth in the Conference Permanent Annuity Fund was between 1915 and 1920, the increase in that period amounting to 141%. This was the result, in the Pittsburgh Conference, of the application, within the Conference, of a denomination-wide drive for the increase of these funds.

In 1910, the average salary of the Methodist Episcopal Church was $761 per year. By the standard of one-seventieth, set by the General Conference of 1908, the pension rate should have been $11.00 per year of service. But the average pension rate for the Church as a whole was only $4.00. That year the Pittsburgh Conference average salary of $1,328 was the highest in the denomination, while the Conference pension rate was $6.67, ranking 22nd in the Church as a whole. The total invested funds for pension purposes in all the Conferences amounted to $3,560,569.[128] In an attempt to increase the pensions, the General Conference of 1912 set a movement on foot to increase the invested funds of the Conferences by five million dollars. By 1915, this had produced plans, across the Church, to increase the Annuity Funds by a total of over ten million dollars. The Pittsburgh Conference entered into this movement with a campaign to raise $350,000 to be added to the Conference Funds in two years, 1915 to 1917. The nature and need of the project is summed up by the Conference Secretary of the Board of Stewards:

---

[127] Compiled from *Pittsburgh Conference Minutes* (M.E.) for years indicated.

> In 1898, the Pittsburgh Conference consumated a plan for the better support of our retired men, minister's widows, and minor children of deceased and retired ministers. The fund is known as The Permanent Annuity Fund of the Pittsburgh Annual Conference. The ideal put before the Conference at the beginning was to raise a fund, the income from which would be sufficient to give an annuity to each retired minister of ten dollars for each year of service, and a proportionate amount to widows, and children under sixteen years of age. The fund now amounts to about $150,000, and the income last year provided $4.22 per year of service, instead of the ten dollars planned seventeen years ago.
>
> It will help us to see the need of greatly increasing our fund if we make a brief analysis of the last report of the Board of Conference Stewards: Two Claimants received less than $50 each; two from $51 to $100 each; sixteen, $101 to $200 each; nineteen, $201 to $300 each; thirty-three, $301 to $400 each; five, $401 to $500 each; and six, $501 to $575 each.[129]

The full success of this effort is not measured merely by the increase in the fund between 1915 and 1920. A large part of the continued increase in the fund in the years since 1920 is due to the impetus given during those years in concern aroused for the needs of the Conference Claimants. This concern found expression in legacies and gifts by generous Laymen and Ministers, which has been the chief means of the increase of this fund since 1920. A proper understanding of the effort and consecrated concern which built the Pittsburgh Conference Permanent Annuity Fund to over three quarters of a million dollars, between 1900 and 1950, will cause this fund to be safeguarded and held as a sacred trust, for the purposes for which it was created. It was not created to take the place of contributions from the Churches for the support of retired Ministers and their families. It was created to supplement those contributions, and thereby to provide a more adequate pension. By 1948, the average salary of the members of the Pittsburgh Conference, figured at cash salary plus fifteen percent for house rent, was $3,223. In this the Conference stood ninth among the Conferences of the former Methodist Episcopal Church, served by the Illinois Corporation of the Board of Pensions. The pension rate of $32 per year of service placed Pittsburgh second among these sixty-eight

---

[128] Methodist Episcopal Board of Conference Claimants Report, *Pittsburgh Christian Advocate*, February 23, 1911, p. 28.

[129] F. A. Richards, Campaign for the Retired Minister, *Pittsburgh Christian Advocate*, August 12, 1915, p. 20.

Conferences. The total invested funds of these Conferences for pension purposes, in 1948, was $25,860,998, with the Pittsburgh Permanent Annuity Fund standing eighth in the list.[130] The Pittsburgh Conference rank is second when the former Methodist Protestant Funds are added to the Permanent Annuity Fund.

In 1920, the Conference first made provision for pensions of Local Preachers who had given long periods of service as full-time Supply Pastors, an apportionment on the Churches being ordered for this purpose amounting to five percent of the District Superintendent's claim. This was increased to six percent in 1923. In 1945, Supply Claimants were put on the same basis as the widow's rate, that is, seventy percent of the rate of Conference Members. This was raised to seventy-five percent, in 1948, when the widow's rate was raised to that proportion.

During these years of the development of the Conference Pension System the major portion of the leadership was given by three Ministers of the Conference. W. D. Slease (1845-1927) served as a member of the Board of Stewards from 1890, as Secretary of the Board from 1898 to 1910, and as Field Secretary of the Permanent Annuity Fund from 1906 to 1915. F. A. Richards (1868-1928) was a member of the Board from 1905, its Secretary from 1910 to 1928, and Field Secretary of the Permanent Annuity Fund from 1923 to 1928. John F. Jose (1869-1945) became a member of the Board in 1915, and served as its Chairman from 1924 to 1936. He gave leadership in inaugurating the two percent contributory plan for Ministers in 1933, and in conserving the Permanent Annuity funds during the economic difficulties of the 1930's.

The Pittsburgh Conference of the Methodist Protestant Church took action at its second Session, held in 1835, to safeguard the interests of its superannuated preachers, as indicated in the following resolutions:

> Resolved, that a committee of three be appointed to take into consideration the interests of the Superannuated Fund, and report to the Conference.
>
> Resolved that a committee of three be appointed at Pittsburgh to petition the Legislature of Pennsylvania for an Act of Incorporation for the purpose of raising legacies, donations, etc., for the benefit of the Church. Whereupon Messrs Forward, Avery, and the Preacher-in-Charge at Pittsburgh were appointed said Committee.
>
> Resolved, that a committee of three be appointed to petition the Legislature of Ohio for an Act of Incorporation for the purpose of receiving legacies and donations for the use of the Church.[131]

This is the beginning of The Aid Society of the Methodist Protestant Conference. The funds raised by this Society were the origin of the "Old Fund" of that Conference.

---

[130] *Pension Progress,* The Board of Pensions, July, 1949, p. 16.

[131] *Pittsburgh Conference Minutes* (M.P.), 1835, Mss. Minutes, Vol. I, p. 157.

In 1855, Charles Avery established "The Avery Fund" by contributing to the Conference four hundred shares of stock in the Monongahela Navigation Company, with the dividends and profits accruing therefrom to be administered

> as a permanent fund, the annual income whereof shall be appropriated to the relief and support of disabled, aged, and worn-out preachers of the Gospel, who do now, or may hereafter belong to the Pittsburgh Annual Conference of the Methodist Protestant Church, and whose infirmities and necessities have resulted from long service in the ministry; and for the relief and support of the deserving and needy widows of such preachers of the Gospel.[132]

The skillful management of these two funds, the Old Fund, and the Avery Fund, by The Aid Society, provided enough income to meet the needs of the Claimants upon the Conference. Small apportionments were made upon the Churches for the Old Fund. In the early years the income was large enough to pay pensions of $300 to $500 per year, and to provide a surplus, which was invested. These investments, in turn, increased in value with the passing of the years. In 1866, the income from the Old Fund was $179, and from the Avery Fund was $2,244. By 1896, the assets of the Old Fund, at par value, were $6,455, which produced an income, that year, of $549; and the par value assets of The Avery Fund were $60,953 which showed an income of $4,755. That year pensions of $4,650 were paid to eight men and twelve widows. In 1897, the Monongahela Navigation Stock, by this time amounting to 909 shares, was sold for $90 per share, and the proceeds invested in other securities. This raised the total assets of the Avery Fund to $108,162. By the time of the Union of the two Pittsburgh Conferences, in 1939, the assets of the Avery Fund amounted to $141,509, and of the Old Fund to $30,952, a total of $172,461.

In 1929, Worth Kilpatrick, a Lay member of the First Methodist Protestant Church of Connellsville, Pa., executed a trust arrangement with the Union Trust Company of Pittsburgh. By this arrangement, after the elimination of the claims of his heirs upon the income from the Trust, the income was to be paid to the Pittsburgh Conference of the Methodist Protestant Church, or, to the succeeding Conference if union should occur with the Methodist Episcopal Church. The income was to be devoted to such purposes as the Conference might determine.[133] Income from this source began to come to the Conference in sizable amounts in 1937, and the Conference took action allocating this income for pension purposes:

---

[132] John Gregory, Article on Rev. Charles Avery which quotes the Deed of Gift, *Pittsburgh Conference Minutes* (M.P.), 1908, pp. 27 ff.

[133] Worth Kilpatrick Bequest, *Ibid.*, 1932, pp. 42 ff.

> The income from the Worth Kilpatrick bequest shall hereafter be used for the benefit of the superannuated ministers and minister's widows of the Pittsburgh Annual Conference of the Methodist Protestant Church.
>
> Any part of the income of said bequest not required to meet the appropriations of the Aid Society shall be placed in a Savings Account and held for future disposition as the Conference may determine.[134]

In addition to these funds the Methodist Protestant Conference held a fund titled the Susan E. Anderson Foundation Fund for Widows, amounting, in 1939, to $8,934. Because of legal matters touching titles, the Aid Society of the Methodist Protestant Conference was continued for some years after Methodist Union, in 1939. At the Conference Session of 1949 the charters were finally and officially merged. At that time the market value of the Funds transferred from the Pittsburgh Conference of the Methodist Protestant Church to The Pittsburgh Annual Conference of The Methodist Church was as follows:[135]

The Worth Kilpatrick Fund	$430,215.34
The Avery Fund	103,063.69
The Susan E. Anderson Fund	9,325.36
The Old Fund	30,696.44
Total	$573,300.83

At the time of the transfer the income from these trusts, all of it applicable for pension purposes, was over $25,000 annually.

When the Boards of the Methodist Episcopal Church were reorganized by the General Conference of 1924, the Board of Conference Claimants was changed to The Board of Pensions and Relief. During the following quadrennium this Board devised a Plan for a Minister's Reserve Pension Fund, and sent it to the Annual Conferences for their study before presenting it to the General Conference of 1928. The Pittsburgh Conference considered The Plan, in 1927, and recommended the enactment of the Plan into the law of the Church by concurring in the following Memorial to the General Conference:

> We approve the general principles embodied in the "Complete Text of the Plan of the Minister's Reserve Pension Fund," prepared and approved by the Board of Pensions and Relief, as furnishing a progressive program that will gradually stabilize the pension system of Methodism on a reserve basis without disturbing, meanwhile, pension operations under the "Original Pension System" of 1908, and respectfully memorialize the General Conference to adopt the Plan of the Minister's Reserve Pension Fund and incorporate it into the legislation of the Methodist Episcopal Church.[136]

That year, 1927, the Conference also made recommendations for the revision of the "Pittsburgh Conference Plan for the Support of Conference Claimants," and these recommendations finally became the basis for the revision of the Conference Plan in 1933. This was the reason for the adoption of a ministerial contribution rate of two percent of salary annually, that being the rate called for by the Reserve Pension Plan.

---

[134] Report of Board of Trustees, *Ibid.*, 1937, p. 29.

[135] Merging of Charters, *Pittsburgh Conference Minutes,* 1949, pp. 434 ff.

[136] Reserve Pension Plan, *Pittsburgh Conference Minutes* (M.E.), 1927, p. 542.

After 1944, the denominational Board began to press the promotion of the Reserve Pension Plan vigorously, by order of the General Conference. Under the leadership of the Board of Conference Claimants, the Pittsburgh Conference began giving serious consideration to joining the Reserve Pension Fund. After an intensive series of studies, in 1946 and 1947, a special one-day session of the Annual Conference was held, April 15, 1947, to consider joining the Fund. The vote to join was 169 to 138, an affirmative vote of fifty-five percent.[137] Since entrance into the Fund requires an affirmative two-thirds vote, this action constituted Conference rejection of the Plan at the time. Further study and promotion are being carried on under the leadership of a Laymen's Committee, and the Conference Board of Lay Activities.

The Reserve Pension Plan is an attempt to get the pensions of Methodist Ministers moved over from a Current Income Pension System to an Actuarial Reserve Pension System. Under the Current Income System, when a Minister becomes a pension claimant on the Conference, the amount of his pension is determined by his years of service multiplied by the Conference pension rate. This pension rate is conditioned by the funds that have been received, currently, from the apportionments on the Churches and Ministers, plus the receipts from the income of the invested funds of the Conference, plus the Conference portion of Publishing House income. The Reserve System would set aside, annually, during the years of a Minister's active service, a sum amounting to nine percent of the average salary of the Conference for the year, plus two percent of his salary as his own personal contribution. During his ministry, he and his family would be protected by this accumulating reserve fund, and, upon retirement, the funds would be fully accumulated to his account from which his pension would be paid. The Reserve Fund is figured to provide a pension rate, per year of service, amounting to one percent of the average salary of the Conference, multiplied by the number of years of active ministry. This will be supplemented by the income from the invested funds of the Conference.

Most of the major Protestant denominations of America have adopted some form of actuarial reserve system as their pension program for their ministers and their families. This system presents many advantages over the current income system. When fully in operation, it will materially reduce the amount of the apportionments upon the Churches, meanwhile increasing the amount of the pensions paid. This is made possible because of the income that will accrue to a man's account from the funds being accumulated during his active ministry. It will afford better protection to a Minister and his family during his years of active service. And it will decrease the insecurity of the pensioned Ministers caused by the fluctuations of the economic cycle.

---

[137] Minutes of Special Conference Session, *Pittsburgh Conference Minutes,* 1947, pp. 793 ff.

The major difficulty in bringing about a transition to this more desirable Ministerial Pension System lies in the cost of making the transition. To move over, at once, into the Reserve System, would require that the accumulated claims of the present retired Ministers and Widows, plus the claims of all active Ministers in the Conference for years of service to date, would have to be covered by a deposit of money equal to eleven percent of salary for every year of service plus estimated accumulated earnings. For the Pittsburgh Conference this would be a sum of over four million dollars.[138] The Conferences of Methodism are entering the Fund by placing the young men entering the Conference after a specified date under the provisions of the new system. This means that the old system and the new system must move forward, simultaneously, for an entire ministerial generation of thirty-five to forty years. Therefore, to inaugurate and carry forward the new system it is necessary to raise and deposit, with the denominational Board of Pensions, a sum sufficient to cover the claims of all the Ministers joining the Conference over the entire period of transition. For the Pittsburgh Conference this will require a sum of about one million dollars. Many of the Conferences are raising this money in two financial efforts, the first to cover the initial twenty-five year period and the last to cover the remainder of the transition period. In addition to covering the new men admitted to Conference during the transition period, the plan provides for a partial entrance and benefit for the present active Ministers, as a supplement for the current income plan.

As early as 1912 the Social Creed of the Methodist Episcopal Church declared that the Church "stands for a suitable provision for the workers in old age, and for those incapacitated by injury." This was two decades before the provision of Social Security under the Federal Government. America is pension conscious in 1950. The American principle of separation of Church and State precludes Church involvement in the governmental pension provisions. Therefore, the Church is under obligation to provide a pension security for her Ministers that will give the care and protection which the Church has declared society should provide for everyone. The Pension Board of the Methodist Church has been leading the way in this for a quarter of a century, and, one by one, the Annual Conferences are raising the funds and entering the Reserve Pension Fund. In 1950, out of sixty-eight Conferences whose pensions are administered by The Board of Pensions, twenty-nine had joined the Reserve Pension Fund, and thirteen more were in the process of raising the money to join. The Pittsburgh Conference led the Church in placing Laymen on the Board of Stewards, in 1853. In 1898, the Pittsburgh Conference again stepped out into the forefront by setting up a Permanent Annuity Fund, and promoting it vigorously, ten years before the denominational legislation of 1908. In 1950 the Reserve Pension Committee asserted:

---

[138] Report of Committee on Reserve Pension Fund, *Pittsburgh Conference Minutes,* 1950, p. 543.

> We conclude that the present pension plan of the Pittsburgh Conference is inadequate. The only argument against entry into the Minister's Reserve Pension Fund is that it requires the Churches to put their pension committments on a pay-as-you-go basis while still working off their past due obligations; in short, an obviously inconvenient period of double payment is required.[139]

---

[139] *Ibid.*

CHAPTER VIII

TO THE MID-TWENTIETH CENTURY

1925-1950

The Denominational Emphasis: Reunion of American Methodism—1939

THE creating of The Methodist Church, in 1939, by the organic union of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church, was the great Methodist event of the second quarter of the twentieth century. The major problems separating Methodism were those that existed between the two sectional Episcopal Methodisms. The relationship of the two denominations, during the ninety-five years of separation, had four stages: The period of complete separation, 1844-1874; the period of growing fraternity, 1874-1894; the period of attempted federation, 1894-1910; and the period of effort leading to organic reunion, 1910-1939.

The first thirty years of the separation of Episcopal Methodism along sectional lines was a time of much bitterness, occasioned, partly, by the sectional national strife of the period, and partly by acts, on both sides, that did not meet the tests of Christian brotherhood. Three main barriers were raised during this period. First was the assertion, on the part of the Northern Church, that the Church, South, was a secession, not a division by agreement. This found its chief expression in the refusal to divide the assets of the Book Concern. It was settled by a Supreme Court decision, handed down April 24, 1854, which held that the division of the Methodist Episcopal Church had been legally made by the Plan of Separation of the General Conference of 1844. This decision asserted that each Episcopal Methodism was a legitimate branch of the original Methodist Episcopal Church, and it ordered the division of the assets of the original denomination to the two daughter Churches. The second barrier was caused by the differing attitudes concerning the Negro race. The third barrier, which caused much friction and bitterness, and many lawsuits, was the division of churches into separate congregations that adhered to one section or the other. Then, as time went on, the Northern Church moved into the South and established both white and Negro Conferences, and the Southern Church moved into the North and created Conferences, especially in the far West. With the rise of foreign missions this competition extended to the mission fields.

Renewed fraternal relations began when three official messengers of Northern Methodism visited the Southern General Conference of 1874, and were cordially received. The courtesy was returned to the Northern General Conference of 1876, one of the Commissioners of the South being Lovick Pierce, ninety-two years of age, whose fraternal greetings to the Northern General Conference of 1848 had been refused. These General Conferences of 1874 and 1876 each appointed Commissioners to meet and attempt to adjust some of the difficulties between the Churches. The Joint Commission, thus created, met at Cape May, New Jersey, and on August 17, 1876, issued the following declaration, which made possible the re-establishment of fraternal relations:

> Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784. Since the organization of the Methodist Episcopal Church, South, was consumated in 1845, it has been an evangelical Church, based on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections.[1]

These fraternal relationships, thus inaugurated, were furthered by participation, by both denominations, in the celebration of the Centennial of the organizing of the Methodist Episcopal Church, held at Baltimore, December 9-17, 1884. Also, by the Ecumenical Methodist Conferences, held decennially, from the first one in London in 1881, through five decades: in Washington, 1891; in London again, 1901; in Toronto, 1911; in London, 1921; and in Atlanta, 1931.

The Methodist federation emphasis arose in the 1890's. The Ecumenical Methodist Conference of 1891 had urged that Methodist groups within each country should adopt concerted action where it was possible. The General Conferences of 1894 (South), and 1896 (North), appointed Commissions with the purpose of seeking to overcome the hurtful competition with its waste of men, money, and effort at home and in the mission field abroad. The Joint Commission on Federation first met in January, 1898. This effort did accomplish the elimination of some overlapping of effort in the mission fields. Its most significant contribution was the publication of the Hymnal of 1905, thus providing a common hymnal and order of worship for both denominations.

To the Methodist Protestants goes the credit for first definitely proposing organic Methodist reunion. This was done in the Methodist Protestant General Conference of 1908, with the naming of a Federation Commission. Thomas Hamilton Lewis (1852-1930), President of the Methodist Protestant General Conference, 1908-1912, and 1920-1928, as the fraternal messenger to the Northern and Southern General Conferences of 1908 and 1910, made an impassioned plea for the reunion of Episcopal Methodism in order that the Methodist Protestants might return to a united home.[2] In December, 1910, the three Federation Commissions met in Baltimore and raised up a Committee of nine to devise a plan for organic Methodist Union.

---

[1] Ivan Lee Holt, Efforts Toward Unification, *The Christian Advocate*, New York, May 19, 1938, Aldersgate Edition, p. 24.

In January, 1911, this Committee drafted a Plan of Union, and it was approved, provisionally, by the Joint Commission in May of that year. This Plan provided for the merging of the three Churches into one; for common articles of faith, conditions of membership, hymnal, catechism, and ritual; for the governing power to be vested in a General Conference and three or four Quadrennial Conferences; it granted lay representation in all Conferences, and placed the election of Bishops, and the determination of Conference boundaries in the Quadrennial Conferences. In short, this plan was a first draft of the plan which has been adopted, and which now makes these churches one.

This 1911 plan was rejected by the Northern General Conference of 1912, but it was declared a feasible Plan of Union by the Southern General Conferences of 1914 and 1918. Not getting anywhere with this plan, the Joint Commission drafted another in 1920, along with a constitution, but this was rejected by the Northern General Conference of 1920.[3]

Further effort toward union between the two Episcopal Methodisms continued in the early 1920's, culminating in the adoption of a Plan by the Northern General Conference of 1924, by a vote of 802 to 13. A specially called session of the Southern General Conference, in July, 1924, approved the plan by a vote of 298 to 74. The vote in the Northern Annual Conferences was 18,140 to 935, an affirmative vote of 95%. The vote in the Southern Annual Conferences was 4,528 to 4,108, an affirmative vote of only 52.4%. Since a three-fourths affirmative vote by all bodies was required, this constituted rejection of the Plan.[4] This rejected plan was not a real union. It would have created a General Conference of two houses, each of which would have had much the same functions as the two General Conferences. The hope was that this would eventually lead to one integrated denomination.

Negotiations continued, and by May, 1934, the three denominations again had named Commissions to prepare a Plan of Union. These Commissions organized themselves as The Joint Commission on Interdenominational Relations and Church Union. A complete plan of organic union of the three denominations was devised, based upon the plans of 1911 and 1920, plus the experience gained during a quarter of a century of effort toward union.

The Plan of Union prepared by the Joint Commission provided for the unification of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church into one denomination to be called THE METHODIST CHURCH. The articles of religion were to be those historically held in common by the three uniting churches. There was to be a quadrennial General Conference with legislative power, subject to six restrictive rules, having jurisdiction over all matters distinctively connectional. The episcopacy was retained, and the delegates of the Methodist Protestant Church at the

---

[2] Paul Neff Garber, *The Methodists Are One People,* Cokesbury Press, 1939, p. 88.

[3] Wallace Guy Smeltzer, The Divisions and Reunion of Methodism, *The Christian Advocate,* New York, April 27, 1939, p. 4.

[4] Paul Neff Garber, *op. cit.,* p. 120.

> Uniting Conference were authorized to elect to the office of bishop two of its ministers, who were to become effective bishops of The Methodist Church. There was to be equal representation of clergymen and laymen in the General, Jurisdictional, and Central Conferences. The Annual Conferences were to be composed of all traveling preachers in full connection with them, together with a layman from each pastoral charge. A Judicial Council was to determine the legality and constitutionality of actions of the legislative bodies, the legal decisions made by the bishops, and the actions taken by any connectional Board of the Church.
>
> There were to be six Jurisdictional Conferences, five of them regional, and the sixth to be composed of The Negro Annual Conferences, and the Negro Mission Conferences and Missions in the United States of America. The Jurisdictional Conferences were to promote the evangelistic, educational, missionary, and benevolent interests of the church, to provide for interests and institutions within their boundaries, and to elect the bishops. Provision was made for Central Conferences for the foreign work of the Church.[5]

This Plan of Union was adopted unanimously by the Joint Commission on August 16, 1935, and approved by the three denominations between 1936 and 1938. The Methodist Protestant General Conference of 1936 adopted it by 142 to 39, twenty of the Annual Conferences voting for it, and five against it. The Northern General Conference voted approval by 470 to 83, and the Annual Conference vote was affirmative by 17,239 to 1,862. The Southern Annual Conferences voted first, approving the Plan by 7,650 to 1,247, which action was confirmed by a vote, in the Southern General Conference of 1938, of 434 to 26.[6]

The Union of American Methodism was consummated in a Uniting Conference held in Kansas City, Missouri, from April 26 to May 10, 1939, by nine hundred delegates representing the Annual Conferences of the three Methodisms, one hundred Methodist Protestants, and four hundred each from the two Episcopal Methodisms. The historic "Declaration of Union" issued by this Uniting Conference expresses what had been achieved by the long process which culminated in that Conference:

> We, the members of the Uniting Conference, the legal and authorized representatives of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church, in session assembled this 10th day of May, 1939, do solemnly in the presence of God and before all the world make and publish the following declarations of fact and principle:
>
> The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church are and shall be one united Church.
>
> The Methodist Church is the ecclesiastical and lawful successor of the three uniting Churches, and through which the three churches as one United Church shall continue to live and have their existence, continue their institutions, and hold and enjoy their property, exercise and perform their several trusts under and in accordance with the Plan of Union and Discipline of the United Church; and such trusts or corporate bodies as exist in the constituent churches shall be continued as long as legally necessary.

---

[5] *Ibid.*, pp. 124 f.

[6] *Ibid.*, pp. 126 ff.

> To The Methodist Church thus established we do now solemnly declare our allegiance, and upon all its life and service we do reverently invoke the blessing of Almighty God.[7]

The numerical strength of the new united Methodism, and the portion contributed to it by each of the three denominations, is shown by a compilation from the statistics of the three churches of 1938. These figures are for the total work of the three denominations, including the work on the mission fields.

Statistical Item [8]	*Methodist Episcopal*	*Methodist Episcopal, South*	*Methodist Protestant*	*Total*
Number of Members	4,747,792	2,911,283	196,985	7,856,060
Percent of Total	60.5	37.0	2.5	
Effective Ministers	13,952	6,520	1,215	21,687
Percent of Total	64.3	30.1	5.6	
Number of Churches	26,898	16,441	2,093	45,432
Percent of Total	59.2	36.2	4.6	
Net Value Church Property	$454,119,858	$183,385,710	$18,969,299	$656,474,867
Percent of Total	69.1	28.0	2.9	

The new united Church moved forward, cautiously at first, and then with increasing courage and vision, as its new strength became apparent to itself. The first two General Conferences, following Union, demonstrate this trend, the best expression of which is to be found in the Episcopal Addresses. In 1940 the Bishops said:

> We are pleased to report that, as far as we have gone in the experience of a united Methodism, that experience has already brought a wider view into our lives, a deeper feeling of fellowship throughout the denomination, and a more serious realization of the responsibility put upon us by the bigger tasks. Each of the merging groups has already seen that it has lost nothing by the change and has gained much of positive value.
>
> The wisdom of the Committees that prepared the plans for the Uniting Conference was shown especially in their observance of the principle that union should begin with the least possible change in organizational procedures. Happily no doctrinal change was necessary in the consumation of unification. It was a sound insight which prompted the agreement that the Uniting Conference could not put anything into the law of the new Church which was not already in the Book of Discipline of one of the former bodies. We suggest that the General Conference would best attempt no radical changes at this session.[9]

In 1944, after five years of union, the Bishops asserted:

> Today as one people we are at home in the house of our fathers. This is the Bicentennial of the first Methodist Conference, * the Centenary of one of our unhappy divisions, and the appointed season in which, as the heirs and trustees of a great heritage, we accept the full responsibility of our history and all to which our great ideals conscript us.
>
> Every experience since the consumation of union has clearly demonstrated the wisdom of that action. The influence and power of Methodism has been immeasurably increased by union. Separately we labored with hearts filled with love for men, believing that Christ

---

[7] Declaration of Union, *Journal of the Uniting Conference,* 1939, pp. 11 f.

[8] Thomas B. Potter, The Methodist Record in 1938, Uniting Conference Edition of *The Christian Advocate,* New York, April 13, 1939, p. 11.

[9] Episcopal Address, *General Conference Journal,* 1940, p. 146.

* John Wesley's first Conference was held in June, 1744, at the Foundry, in London.

> could redeem humanity, transform the world and change the course of human history. Each has brought its distinctive contribution into union, not to be swallowed up, but to find wider expression, resulting in an enlarged fellowship, and an enriched experience. What we did well apart, we now do better together.[10]

The General Conference of 1944 launched the Crusade for Christ movement in which the Church, asked to contribute twenty-five million dollars, over and above its current benevolence offerings, actually contributed $27,011,243 for relief, reconstruction, and Christian service to the post-war world. Then, in 1948, the Advance for Christ program was launched to undergird the life of the Church, and to enter larger fields of service in Annual Conferences, and in the Home and Foreign Mission fields. In these movements Methodism is recognized as the leader in setting the pace for post-war American Protestantism. In the growing ecumenical movement, especially in the establishment of the World Council of Churches, in 1948, Methodism has taken a leading place. The weight of the Church was a positive and creative factor in the organization of The United Nations, in 1945. A new and more aggressive evangelistic zeal has been obvious in Methodism since union. By every test, Methodist Union has been a success in its first eleven years, Methodist achievements obviously being greater for Kingdom purposes and interests than could have been possible by the combined efforts of the three separate denominations.

THE PITTSBURGH CONFERENCE DURING THE SECOND QUARTER OF THE TWENTIETH CENTURY

The first part of this period, down to 1938, was a time of difficulty in carrying on the work of the Church effectively. Part of the difficulty was due to the economic depression of the 1930's, though there were other causes in the changed spiritual climate of the times. W. Scott Trosh, in his District Superintendent's report to the Conference session of 1932, set forth these changes with penetrating insight. He was dealing with the changes that had occurred during the twenty-five years of his ministry, between 1907 and 1932.

> The traditional urge of the community to seek the place of worship has given way to an indifference which has made the Church a minor item in the average man's busy life. The sermon, once cast in a common mold, now defies classification. A simple form of church service has been moving in the direction of a more elaborate ritual. There have been unexpected rationalizing and liberalizing drifts in the theology and the polity of the Church. In the last ten years the forces of science, machinery, democracy, and popular education have unitedly and with increasing momentum assailed the traditional morality, the social conventions, and the ideals of man.
>
> The security and certainty of those earlier days have been seriously disturbed, and the minister is confronted, in many instances, with a question where once there was confidence. A divisive spirit has been creeping in gradually between the people who think and those who do not care to be disturbed. Then the foes of the Church was the saloon, the card

---

[10] Achievements of Methodist Union, from the Episcopal Address, *Daily Christian Advocate,* April 27, 1944, p. 10.

> table, the dance hall, and the theatre. Except for the first, these rarely draw the preacher's fire now, while he is much concerned about throwing up an adequate defense against skepticism, secularism, and humanism, spiritual powers in high places. Then the minister thought his report to the Annual Conference a thing for apology if he could not tell of gracious and sweeping revivals. The work was hard, but the people felt there was One who heard and answered prayer back there. He encamped round about His people and delivered them, and He warmed their hearts as they walked with Him in the way.
>
> These changed conditions have made the past year a difficult one for the conscientious minister of Christ. He confesses to fightings without and fears within as he labored to meet the expenses, to lead the flock, and to reassure others and himself that the supreme values once found in God have value today.[11]

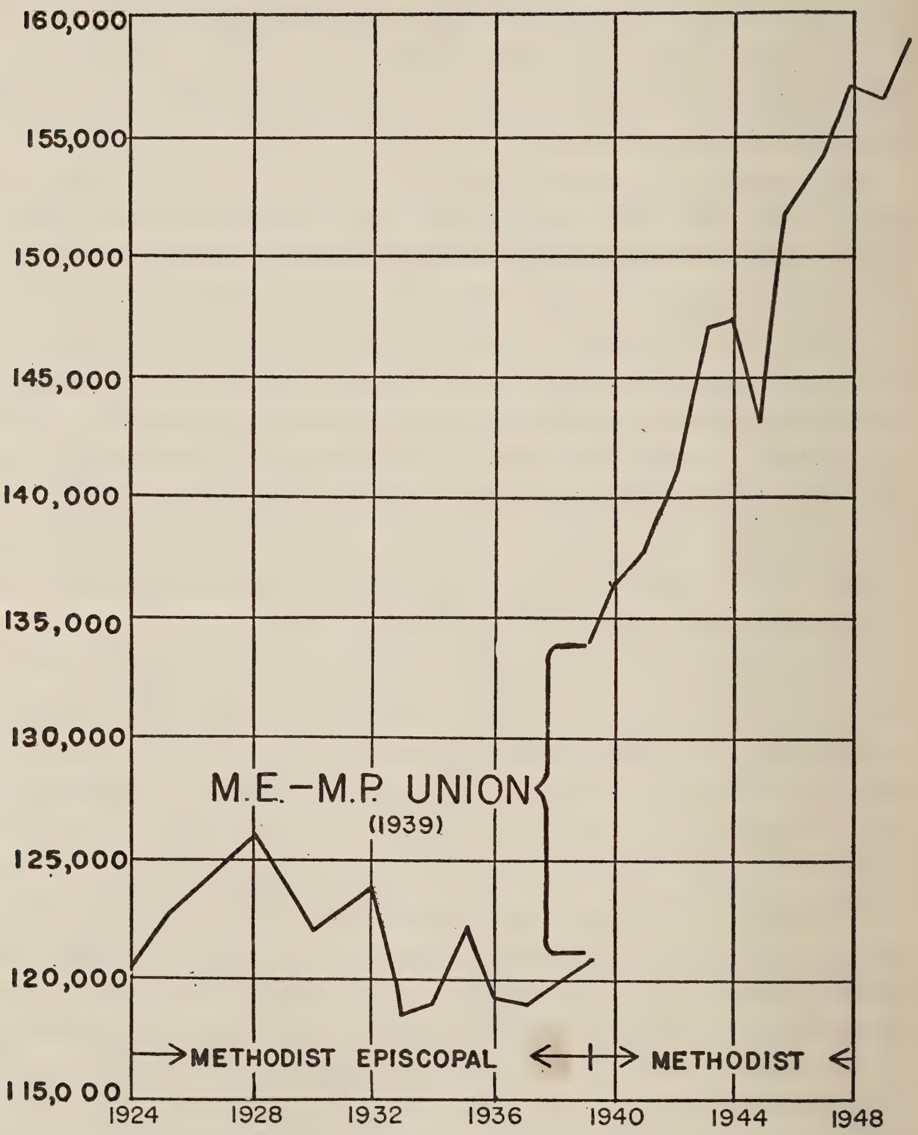
The position can be defended, that the major reason for the doldrums through which the Church passed, in this period, rooted in the theological uncertainty of the times, producing an "uncertain sound" from the pulpit and a lack of spiritual convictions in the pew. The seeds and roots of these attitudes lie, largely, in the first quarter of the twentieth century, with its apparently large spiritual victories. The optimistic evolutionary concept of life tended to obscure or eliminate the concept of sin as the enemy of man's soul; psychological theories tended to secularize the idea of the nature of personality; and the growing social gospel emphasis was changing the focus of the Church from redeeming men to redeeming society. The large influx of new members into the Church, especially in the period of 1910 to 1915, had a secularizing tendency on the Church. Many of these persons had no experience of redeeming grace in their lives, and when time brought them into positions of leadership in the Church the spiritual interests of the Church suffered.

Then, too, the tremendous emphasis within Methodism upon finances boomeranged upon the Church as a spiritual deterrent. Especially was this true because of the heavy debts contracted during the great Church-building period of the 1920's. When the three Post-Civil War American economic depression decades, the 1870's, the 1890's, and the 1930's, are compared for their effect upon Church growth an interesting contrast is seen. There was a decline in the 1870's, most of it apparently due to a post-war spiritual slump. Also, from 1866 to 1873, there had been a great Church building program in the Conference, the value of the Churches rising 128% in that seven year period, due largely to the financial emphasis of the centenary of 1866. The period just before the depression of the 1890's had not been one of great financial emphasis. In the period, 1884 to 1890, the increase in the value of the Churches of the Conference was 31.2%, and in 1890 the debts on the Churches amounted to 7.2% of their value. That depression was a period of spiritual revival, the gain in Conference membership during the decade being 38.8%. The worst decline ever experienced by the Conference was in the

---

[11] W. S. Trosh, District Superintendent's Report *Pittsburgh Conference Minutes* (M.E.), 1932, p. 30.

GRAPH SHOWING GROWTH OF THE PITTSBURGH CONFERENCE DURING ITS FIFTH QUARTER CENTURY



1930's, hitting bottom in 1936. The great church-building program had increased the value of the Churches of the Conference by 114%, from 1920 to 1929, and, in the same period of time, the indebtedness of the Churches increased by 436%. In 1929, the indebtedness of the Churches of the Conference amounted to 13.0% of their total value, and, by 1932, the debts had mounted to 18.5% of the value of the Churches. The District Superintendent's report of 1931 asserted that

> Excessive debt is the hangman's noose which threatens the life of many churches. Hope is expressed for some legislation at the forthcoming General Conference, which will retard churches building beyond their means.[12]

The nature of the financial emphasis in the churches of the Conference during this quarter century, the effect of the economic depression, and the recovery, after 1938, can be best set forth in a tabulation of selected items from the Conference reports of those years, spacing the reports at two year intervals:

Year	*Number of Churches*	*Total Debt of Conference*	*Total Cash Salaries of Pastors*	*Total Benevolences*
1924	415	$1,158,002	$567,330	$651,672
1926	415	1,205,418	615,996	587,341
1928	417	2,802,953	620,712	574,856
1930	406	2,841,491	620,531	581,937
1932	410	3,059,706	537,001	346,731
1934	399	2,879,608	546,091	262,927
1936	393	2,635,939	434,127	195,551
1938	396	2,660,455	449,072	238,285
*1940	473	2,336,475	526,550	244,921
1942	472	1,606,697	543,587	262,942
1944	464	833,063	590,629	337,164
1946	464	375,416	645,071	338,195
1948	463	473,139	736,879	398,304

This table graphically represents several factors in the life of the Conference. First, the terrific burden of church debt carried by the churches during the 1930's. Second, the declining receipts for benevolences, from the high achieved by the Missionary Centenary, to a bottom point in 1936. The strenuous efforts of denominational leaders to halt this decline was an important feature of Methodist Church life during the depression years. Third, the decline in pastor's salaries was not fully recovered until 1948. The total of the cash salaries of the ministers of the two Conferences, in 1928, was $700,927. And, fourth, the number of Churches in the Conference had its heaviest decline in the period of retrenchment, from 1928 to 1936, and has been about static since that time. A statistical fact of importance, not shown by these tables, has to do with the number of "inactive" members reported annually to the Conference. This number was 6,154 in 1924, or 5.1% of the total. By 1950, it had risen to 21,952, or 13.8% of the membership reported. This is an indication of the spiritual unconcern which characterizes much of the church life of the period.

---

[12] Richard B. Cuthbert, District Superintendent's Report, *Ibid.*, 1931, p. 458.

* First year after Union of the two Pittsburgh Conferences.

THE METHODIST PROTESTANT PITTSBURGH CONFERENCE: 1900-1939

During the first half of this period the denominational life of the Conference was overshadowed by Church Union movements. The Conference President's report of 1902 tells about the beginning of this emphasis:

> Your attention is called to a movement, inaugurated by about thirty of the leaders of the United Brethren in Christ, proposing a union of the United Brethren in Christ, the Methodist Protestant, the Evangelical, the United Evangelical, and the Cumberland Presbyterian Churches. Such a Union would embrace a total of more than eight hundred thousand members.[13]

This inclusive proposal for union did not work out. A Convention, held in Dayton, Ohio, in February, 1906, explored the possibility of Union between the United Brethren, the Methodist Protestant, and the Congregational Churches. Then came Dr. Lewis' urging of Methodist reunion in 1908 and 1910, and the Methodist Plan of Union of 1911. Then, between 1912 and 1916, Union between the United Brethren and the Methodist Protestants was almost carried through. By 1913, a Plan of Union between the two denominations had been drafted, and had been approved by the United Brethren General Conference. The Methodist Protestant General Conference of 1912 had granted power to its Commissioners to convene the General Conference of the Church in a special Uniting Session with the United Brethren, if and when the Plan should receive the approval of the Conferences and Membership of both denominations.

The Pittsburgh Conference officially approved the Union in 1913.[14] By 1915, more than the required number of Annual Conferences of both denominations had approved the Union, and the Methodist Protestant endorsement of the movement had been completed. The final step was to be the vote of the United Brethren people, in a referendum, under the lead of the Bishops of that denomination. This referendum was never held, and the plan died of inaction. Finally, in 1917, Lyman E. Davis, President of the Methodist Protestant General Conference, officially terminated negotiations:

> The failure of the Bishops of the United Brethren Church to specify a definite time for the referendum vote ordered by their General Conference, becomes a *de facto* withdrawal from the agreement officially made with our denomination; and therefore all negotiations for union between the Methodist Protestant Church and the Church of the United Brethren in Christ are fully and finally terminated.

---

[13] W. H. Gladden, President's Report, *Pittsburgh Conference Minutes* (M.P.), 1902, p. 18.

[14] Basis of Union, *Ibid.*, 1913, pp. 33 ff.

> I venture the declaration that the Methodist Protestant Church, having voyaged fifteen years on the restless sea of union movements and counter-movements, has discharged her full duty in that direction, and has earned the right to sail a straightforward course, manning her own ship and flying her own flag.[15]

At the time of Methodist Protestant reunion, in 1877, the denomination numbered almost 116,000 members. By 1908, this had grown to 186,000. Then, for three quadrenniums there was a decline, to a low point of 178,000, in 1920. In the face of this situation a Church-wide Forward Movement was inaugurated by the General Conference of 1916. Dr. Davis summarized well the nature of the Movement and its results:

> The General Conference assembled at Zanesville, Ohio, in 1916, was representative of the Methodist Protestant Church in its most progressive mood. In the judgment of that General Conference two great hemispheres of ecclesiastical life loomed largest of all. Christian Missions and Christian Education filled the horizon everywhere, and every man who had caught the vision of the hour desired to strengthen the Boards and Institutions of the Church.
>
> To accomplish these ends the General Conference of 1916 launched a great Forward Movement which looked to the symmetrical development of the Church in every zone of activity. In the one realm this Movement proposed a twenty-five percent gain in the membership during the four years; one candidate for the ministry for every five hundred members; and one college student for every two hundred members, with a campaign of evangelism for the realization of these ideals. In the financial hemisphere the Movement proposed a Million Dollar Campaign for our Boards and Institutions.
>
> What was the result of the Forward Movement? We did not realize, indeed, "One Million for the Master," but we succeeded in raising more money for our Boards and Institutions than had been received through denominational budgets and annual offerings for the whole twenty years preceding this wide-awake quadrennium. It was a worthy achievement for any Church to have made so great a departure from its habitual paths in the field of Christian benevolences; and, moreover, the six hundred thousand dollars actually received came as a special providence to many of our institutions and to our missionary fields both at home and abroad. And the happiest record of all is that which discloses the spiritual awakening which accompanied the financial drive of the Million Dollar Campaign.[16]

Just as the Missionary Centenary of the Methodist Episcopal Church had necessitated the reorganization of the Boards of the denomination, so, the Million Dollar Campaign of the Methodist Protestants brought about a systematizing of the financial affairs of that denomination, and the practice came into being of levying a denominational apportionment called the General Conference Budget, to which was added an Annual Conference assessment. The Annual Conference would break these apportionments down into askings levied on the Charges of the Conference. In celebration of the Methodist Protestant Centennial, in 1928, the denomination sought to raise a Centennial Gratitude Gift of $100,000, which was to be over and above the General Conference budget. James H. Straughn was Director of the Centennial Gratitude Gift Campaign, and the presentation of the "Gift" at the Centennial Anniversary at Baltimore on May 16, 1928, was the high point of the celebration. A total of $102,452 was raised.[17] The Pittsburgh Conference apportionment was $15,000, and $14,276 was raised. In 1932, the General Conference designated the General Conference apportionment as "World Service."

---

[15] Lyman Edwyn Davis, *Democratic Methodism in America,* Fleming H. Revell, 1921, p. 191.

[16] *Ibid.,* pp. 193 f. and 197.

In 1928, the four denominational missionary agencies of the Church, the Board of Foreign Missions, the Board of Home Missions, and the Woman's Foreign and Home Missionary Societies were merged into a single Board of Missions. The report of the work of that board, in 1933, shows the effect of the economic depression upon Methodist Protestant benevolences, and the extent of the denomination's work in the foreign mission field in the period just before Methodist Union:

> Missionary work in these days is in jeopardy. Reduced income is the major explanation. The average annual income of the Board of Missions during the last quadrennium was $164,975. Last year its income was $70,403. But for abnormally favorable exchange, missionaries would have been recalled and departments of our work closed. The apportionment of the Board of Missions, from the total income for World Service, is 67%, 45% for Foreign Missions, and 22% to the Home Department.
>
> The work of the Foreign Department of our Board of Missions is as follows:
>
> JAPAN: Our oldest and largest work in the foreign field is in Japan. We began there in 1883. Seven missionaries are directing our work in that land: Rev. and Mrs. Paul Warner, Rev. Herschel Lynch, Miss Olive I. Hodges, Miss Ethel L. Hempstead, Miss Evelyn Wolfe, and Miss Charlotte Douglass. There is an organized Mission Conference, composed of eighteen ordained ministers, and eight unordained preachers. These serve twenty-five Churches with a membership of nearly three thousand, and there are fifteen additional preaching places. In our School for Boys at Nagoya there are five hundred enrolled, and a like number is enrolled in our Girl's School at Yokohama. The enrollment in our Kindergarten is nearly four hundred.
>
> CHINA: We began our work in Kalgan, China, in 1909, with Rev. Charles S. Heininger in charge. Now we have five missionaries there: Rev. and Mrs. G. C. Soderbom, Rev. and Mrs. Horace Williams, and Rev. Wesley Day. We have an organized Mission Conference employing eighteen men as pastors and evangelists, along with fifteen Bible women.
>
> INDIA: We entered India in 1916 with the city of Dhulia, about two hundred fifty miles north of Bombay, as our headquarters. In Dhulia we have a self-supporting Church of two hundred members, with five outstations served by seven evangelists and two Bible women. We have a Boy's School with an enrollment of over eighty, and a Girl's School of seventy, with a teaching staff of four men and four women. We have a hospital in charge of Dr. Edith Lacy with three trained nurses, two Bible women and two helpers. We have six missionaries there: Rev. and Mrs. Paul Cassen, Rev. and Mrs. J. S. Minnis, Miss Mildred Miskimen, and Dr. Edith Lacy.[18]

The denominational Home Mission work consisted mostly of Church Extension activities. The Alvan Drew School for mountain people was maintained at Pine Ridge, Kentucky. It had been commenced in 1912, and, by 1933, enrolled a student body of around one hundred fifty. A Kindergarten and Social Settlement program was carried on at Dillonvale, Ohio, where about one hundred fifty children of foreign-born parents were enrolled.[19]

---

[17] *Centennial Memorial Volume of the Methodist Protestant Church,* 1828-1928, pp. 54 f.

[18] Report of Committee on Missions, *Pittsburgh Conference* (M.P.), 1933, p. 38.

[19] *Ibid.*

The development of the Pittsburgh Conference, during the last part of the nineteenth and early part of the twentieth centuries, was sketched by the Conference Presidents, in their annual reports, in 1903 and 1906:

> Sixty-nine years ago our fathers met yonder in Mt. Pleasant, Ohio, believing that a State without a King should have a Methodist Church without a Bishop, and organized the Pittsburgh Conference of the Methodist Protestant Church. Today, within the territory then embraced, there are between forty and fifty thousand Methodist Protestants, hundreds of Ministers, and millions in property valuations. Often in this stretch of years have we walked through the shadows of hardship and struggle, yet, goodness and mercy hath followed us through every one of these years.
>
> In conclusion, a word as to our growth. I have heard that our Conference is not what it once was, and I have gone to the trouble of examining our past, and present it very carefully. This being the Jubilee year of our denomination, our minds naturally revert to our semi-centennial session of 1883, just twenty years ago. A comparison of the Pittsburgh Conference then and now shows a membership growth from 6,115 to nearly ten thousand. Total salaries increased from $25,830 to over forty thousand dollars, with an average salary increase from $627 to $910. The amount raised for all purposes has increased from $55,084 to $89,072. There was no Christian Endeavor then, and now over twelve hundred are enrolled. The number of *Recorders* then taken was five hundred forty-seven, now it is over twelve hundred.
>
> Since 1883 we have lost Second Church in Allegheny, Wellsburg, Elizabeth, and a couple more, making five lost. But, during those twenty years we have gained: Trinity in Allegheny, Knoxville, Fair Haven, Idlewood, Braddock, Mt. Washington, Turtle Creek, Sheraden, Springdale, Hoboken, Fox Chapel, Hopwood, Fairchance, Broadford, and East End in Uniontown.[20]
>
> It may be of interest to call attention to the extent of our Conference territory, reaching, as it does, over Western Pennsylvania and a small portion of Ohio and West Virginia. In Allegheny County we have twenty-three congregations; in Greene County, sixteen; in Fayette County, fourteen; Washington County, eight; Clearfield County, eight; Indiana County, four; Huntingdon County, three; Jefferson County, two; Clarion County, two; Beaver County, two; and one each in Westmoreland, Butler, Armstrong, and Crawford Counties. There are five Churches in Ohio, and four in West Virginia, making ninety-five Church organizations within the Pittsburgh Conference.[21]

The development of the Conference, during the thirty-nine years preceding Methodist Union, is graphically set forth by a compilation of statistics for the period, spacing the reports at five year intervals:

Year	*Charges*	*Churches*	*Active Ministers*	*Members*	*Church Property Value*	*Missionary Contributions*	*Total Raised*
1900	56	78	53	8,592	$707,385	$3,064	$97,067
1905	55	87	53	9,433	887,000	4,409	120,167
1910	59	94	59	11,289	993,400	7,854	121,273
1915	56	79	53	13,306	1,095,300	9,712	158,505
1920	55	83	49	12,863	1,093,950	23,912	259,467
1925	58	83	47	13,627	1,810,083	55,385	419,328
1930	57	81	48	15,038	2,104,729	36,950	399,584
1935	59	82	46	16,278	2,012,620	23,119	238,961
1939	54	81	44	15,572	1,983,800	33,148	335,499

---

[20] W. H. Gladden, President's Report, *Pittsburgh Conference Minutes* (M.P.), 1903, pp. 12 ff.

[21] G. F. Swift, President's Report, *Ibid.,* 1906, p. 16.

The Pittsburgh Conference was prominent in the denominational leadership of Methodist Protestant activities. For sixteen of the thirty-nine years of the twentieth century a Pittsburgh Conference man was President of the denomination. Lyman E. Davis (1854-1930) was the denominational head from 1912 to 1920, and John Calvin Broomfield (1872-1950) was President during the years in which Methodist Union was in process of negotiation, from 1928 to 1936. Pittsburgh was one of the two publishing centers of the Methodist Protestant Church, the other being Baltimore. *The Recorder* was published in Pittsburgh from 1871 until it was merged with *The Methodist Protestant,* to become *The Methodist Protestant-Recorder,* on August 6, 1929, when its publication was transferred to Baltimore. For forty-five years *The Recorder* was published by editors who were members of the Pittsburgh Conference. The list of editors of *The Recorder,* during its one hundred one year history is as follows:[22]

1839-1845	Cornelius Springer	1879-1888	John Scott*
1845-1860	Ancel H. Bassett	1888-1896	D. S. Stephens
1860-1862	George Brown*	1896-1913	M. L. Jennings
1862-1864	Dennis B. Dorsey, Jr.	1913-1930	Lyman E. Davis*
1864-1870	John Scott*	1930-1932	H. H. Price*
1870-1879	Alexander Clark*	1932-1940	R. L. Shipley

After *The Recorder* was moved to Pittsburgh, the Pittsburgh Publishing House became the center from which the Methodist Protestant Sunday School literature was issued. From 1898 to 1924, C. E. Wilbur (1853-1931), a member of the Pittsburgh Conference, was the editor of the Sunday School publications of the denomination. The Sunday School literature continued to be published in Pittsburgh until Methodist Union.

After the closing of the Allegheny Seminary, in Sharpsburg, in 1867, and the transfer of Methodist Protestant college interests to Adrian College, the Pittsburgh Conference continued to have an important part in both the leadership and support of that institution. George B. McElroy (1824-1907), who transferred to Adrian from the Principalship in Sharpsburg, and gave the remainder of his ministry to teaching and leadership in the institution in Michigan, was a Pittsburgh Conference man. Four Pittsburgh Conference men served as Presidents of Adrian College: David Jones, G. B. McElroy, B. W. Anthony, and Harlan L. Feeman. The College was included in the reports made to the Conference, annually, by the Committee on Education, and the Conference had a share in the College budget. For some years, after 1900, this was an assessment of ten cents per member on the Churches. In 1926, when Adrian carried out an endowment campaign for $500,000 the Pittsburgh Conference apportioned share was $167,500. $213,808 was subscribed by this Conference. A considerable portion of the subscription was by Mr. Worth Kilpatrick, and the First Church Corporation. The service of Adrian College to the Conference is indicated by the following statement from President Feeman, made in 1938:

---

[22] Lyman Edwyn Davis, *op. cit.*, pp. 85 ff.

* Pittsburgh Conference members.

> The service of Adrian College to the denomination through the Pittsburgh Conference may be noted in the fact that sixty-three men who have found a place in its roll of ministers have received College training at Adrian. Eleven Adrian men have served the Conference as Presidents, not counting George B. McElroy and David Jones, who were educated at old Madison College at Uniontown, each of whom later became President of Adrian.[23]

From its founding, in 1882, Westminster Theological Seminary received the support of the Pittsburgh Conference. However, most of the ministers of the Conference received their training through a Course of Study, similar to the Methodist Episcopal method, until well down into the twentieth century. The Methodist Protestant Course of Study was inaugurated in 1848. It was revised in 1878. It was administered in the Conference by the Committee on Itineracy and Orders.

There was only one Home to which the Conference gave financial support. It was the Old Folk's Home located at West Lafayette, Ohio. For some years the denomination had maintained a College at West Lafayette, and this College was merged with Adrian, in 1916. Shortly thereafter the West Lafayette College buildings were made into an Old Folk's Home for the denomination.[24]

At the time when the Social Creed was being evolved by the Methodist Episcopal Church, the Methodist Protestants began to make their official Conference pronouncements on economic justice and the right relations of capital and labor through their Committee on "Applied Christianity." The first such Pittsburgh Conference report appears in 1906. The denominational concern for the Temperance Movement was indicated annually by a strong report of the Committee on Moral Reform. The Methodist Protestants shared in the Brotherhood Movement of the second decade of the twentieth century. The Conference Brotherhood was organized on April 20, 1911, and it reported to the Conference, annually, until 1918. A Church Union was organized in 1900 for the purpose of carrying on Church Extension work, but it soon languished. However, for the last two decades, before 1939, the Conference carried on an aggressive Church Extension program, allocating an important portion of the Annual Conference budget to this purpose. When the Pittsburgh Council of Churches was organized, in 1916, the Methodist Protestants were among its most zealous supporters, and, for some years, the Conference representative on the Council made a report to the Conference which is one of the best records of the early activities of the Council that has been preserved.

---

[23] Harlan L. Feeman, quoted in *Pittsburgh Conference Minutes* (M.P.), 1938, p. 38.

[24] Lyman E. Davis, *op. cit.*, pp. 147 f.

The Youth work of the denomination was organized in Christian Endeavor Societies from the early 1890's. It was not until the General Conference of 1908, held at Pittsburgh, that the Board of Young People's Work of the Methodist Protestant Church was organized. The first Young People's Conference within this Annual Conference was held at Ohiopyle, July 22 to 29, 1923. The attendance the first year was twenty-nine. This summer youth Conference continued to be held annually until it was merged with the Jumonville program in 1942. It early became a Leadership Training type of Institute. In 1923 and 1924 it was held at Ohiopyle; then, for two years, it was held at Stahlstown. For eight summers, 1927 to 1934, the Youth Conference was held in Waynesburg. The Waynesburg Methodist Protestant Church housed the conference, the faculty and students were lodged in the homes of the congregation, and the ladies of the Church served the meals in the Church. The enrollment kept increasing until it reached one hundred fifty-two, in 1934. In 1935, 1936, and 1937 the Summer Conference was held at Ridgeview Park; and, from 1938 to 1941, it was held at the Kiskiminetas Springs School, at Saltsburg, Pa. The peak enrollment was the first year at Ridgeview Park, when twenty-four Churches sent two hundred seventeen persons to the Summer Conference.

Methodist Union was consummated on May 10, 1939. The two Pittsburgh Annual Conferences met simultaneously in Pittsburgh on Tuesday, October 3, 1939, the Methodist Episcopal Conference in Emory Church, and the Methodist Protestant Conference in First Church. Each Conference concluded its business on Thursday, and on Friday morning, October 6th, in the Emory Church, the first session of the Pittsburgh Conference of the Methodist Church was convened. It adjourned on Sunday, October 8th, with the reading of the appointments.

By action of the Uniting Conference at Kansas City, the boundaries of the Pittsburgh Conference of the Methodist Church were made the same as the boundaries of the Pittsburgh Conference of the Methodist Episcopal Church. Therefore all the Methodist Episcopal work was included in the new Conference. The Asbury Circuit of five Churches of the West Virginia Conference of the Methodist Episcopal Church, South, was located in Greene County, Pennsylvania, and, consequently, became a part of the new Pittsburgh Conference. In 1939, the Pittsburgh Conference of the Methodist Protestant Church consisted of eighty-one Churches. Three small Churches with a total of ninety-six members were dropped from the roll by action of the Conference. The remaining seventy-eight Churches reported 15,572 members in 1939. Fifteen of these Methodist Protestant Churches, with a total membership of 1,994, were located in territory outside of the Pittsburgh Conference. Sixty-three Churches, reporting a total of 13,578 members, were within the new Conference boundaries. The Methodist Protestant Churches that became a part of the Pittsburgh Conference of The Methodist Church, in 1939, were as follows:[25]

Churches		*Membership October 1, 1939*
Amity		215
Bakerstown Circuit:		
Bairdsford	46	
Bakerstown	70	
Fox Chapel	86	202
Beaver Falls		338
Bellevue		186
Broadford		126
Castle Shannon		472
Connellsville		802
Cookport Circuit:		
Cookport	16	
Hazlett	39	
Hillsdale	22	
Salem	25	102
Coolspring		56
Dunbar		450
Eldersville Circuit:		
Eldersville	159	
Bethel	59	218
Fairchance Circuit:		
Brownfield	196	
Fairchance	68	
Whiterock	51	315
Fairhaven		366
Hopwood		175
Juniata Mission		57
Kittanning		183
Monongahela Circuit:		
Coal Lick	76	
Fordyce	105	
Mt. Calvary	99	
Mt. Pleasant	69	
Spraggs	98	377
Morrisville		152
Mt. Braddock		75
Mt. Zion		120
Nessley		62
Nettle Hill Circuit:		
Bethany	80	
Pleasant Hill	79	159
New Brighton		563
New Cumberland		275
Percy		201
Pittsburgh Churches:		
First Church		410
Fourth Church		421
Mount Washington		475
Second Church		220
Sheraden		279
Squirrel Hill		456
South Side		583
Trinity		453
Point Pleasant		37
Rogersville Circuit:		
Clay Lick	61	
Mt. Zion	56	
Rogersville	147	
Valley Chapel	85	349
Sharpsburg		514
Stahlstown		172
Summit		69
Turtle Creek		620
Union Circuit:		
Fairview	68	
Nebo	34	
Union Valley	68	170
Uniontown: Calvary		517
Uniontown: First		539
Washington		398
Waynesburg		555
Zalia		94
		13,578

A compilation of the statistics of the Pittsburgh Conference of the Methodist Church, as it was created in 1939, with the proportion that came from the previous denominations, shows the following figures:

---

[25] Statistical Tables, *Pittsburgh Conference Minutes* (M.P.), 1939, pp. 70 f.

Previous Denomination	*Churches*	*%*	*Members*	*%*	*Ministers*	*%*	*Net Value of Property*	*%*
Methodist Episcopal	395	85.4	120,622	89.5	276	83.1	$13,569,521	87.7
Methodist Protestant	63	13.5	13,578	10.1	55	16.6	1,872,975	12.2
Methodist Episcopal, South..	5	1.1	538	0.4	1	0.3	20,500	0.1

LAY REPRESENTATION

The major issue at stake in Methodist circles, in the 1820's, resulting in the rupture of the Church, and the organization of the Methodist Protestant Church, was the matter of democracy in the administration of the polity of the Methodist Episcopal Church. The principle around which the controversy centered was the demand, on the part of the "reformers," for Lay Representation in the Conferences of the Church. Asa Shinn, of the Pittsburgh Conference, was the chief polemical writer of the controversy. A couple of brief quotations from his lengthy writings in *The Mutual Rights* will set the central nature of the demand for the representative principle before us.

> Remember, brethren, the interest you felt in the cause of reform in 1823, 1824. Where was then, your stopping place? Was it the election of Presiding Elders? The election of a Stationing Committee? Or both? Now both of these points of reform evidently contemplated an enlargement of general liberty, and an abridgment of episcopal power: and if we now request that the representative principle should properly run through the whole connexion, what is this but maintaining that consistency and impartiality in our claims, which truth and righteousness require.[26]
>
> If the next General Conference should adopt measures to evince their willingness to agree to a Convention, for the formation of a just and firm Constitution of the Church, whenever the members shall call for it, nothing more can reasonably be expected of them. Admitting an equal representation to be the great principle for which the reformers contend, it is evident this principle should be established in a Constitution, and nowhere else.[27]

The basic contentions of the "reformers" were set forth in the Baltimore Convention, held November 15 and 16, 1826. The heart of the position, adopted by that Convention, is contained in the following declaration:

> Whereas, the Lay Members and Local Preachers of the Methodist Episcopal Church, are deprived of representation in the General Conference, the legislative department of the Church, and are governed by laws, in the enactment of which they are not permitted to participate; and whereas, the Itinerant Ministers have assumed to themselves, exclusively, the legislative power in and over the said Church, therefore,
>
> Resolved, first, That in the opinion of this Convention, to deprive the members or any part of the ministers, of a representation in the law-making department of the Church to which they belong, is contrary to sound policy, and to the sacred principles of religious liberty, unjust in its nature, and dangerous and degrading in its tendency, inasmuch as, it deprives them of the right of suffrage, so indispensable to the dignity and wellbeing of a Christian community.
>
> Resolved, secondly, that the Itinerant Ministry of the Methodist Episcopal Church, in making laws for the laity and the local preachers, without their voice and concurrence,

---

[26] Asa Shinn, from A Short Address to the Members of the Baltimore Annual Conference, *The Mutual Rights,* Vol. III, p. 290. Written May, 1827.

[27] Asa Shinn, from An Examination of the Principles of Church Government, *Ibid.,* Vol. II, p. 274. Written from Pittsburgh, April 27, 1826.

exercise a power, not warranted by the scriptures, nor the usages of the Christian Church for the first three hundred years after Christ.[28]

When the Methodist Protestant Church was organized there was full lay representation in all the organizing Conventions. The principle of lay representation, in the General and Annual Conferences, was written into the first Discipline of the denomination, in 1830, and prevailed throughout its separate history. In the Methodist Episcopal Church, South, the General Conference of 1866 enacted legislation providing for equal lay representation in the next General Conference, and authorized four Lay Delegates from each District in the Annual Conference.

In the Methodist Episcopal Church the principle of lay representation traveled a rocky road, and did not come, fully, into all areas of the life of the Church until Union, in 1939. The antagonism resulting from the manner in which the Methodist Protestant movement divided congregations, plus the continued agitation in the Methodist Protestant press, as the denomination justified its reason for separate existence—these factors acted as a deterrent to the adoption of the reasonable principle of lay representation in the Methodist Episcopal Church. One of the earliest moves in that direction was the action of the Pittsburgh Conference, in 1853, in placing laymen on the Conference Board of Stewards. The issue was raised in some manner in each General Conference after 1840, and the General Conference of 1860 authorized a referendum in the Annual Conferences and local congregations on the issue of admitting Lay Delegates to the General Conference. This referendum was held, and Lay Delegation was rejected. During 1862, the lay members of the Pittsburgh Conference voted 1,930 for lay representation and 4,257 against it. The vote, in the Conference Session of 1862, was thirty-five in favor, and one hundred forty-two against.[29] The total denominational vote by members was: for 28,884, against 47,885; by the preachers: for 1,338, and against 3,069.[30]

Publication of *The Methodist* commenced in New York in 1861. This publication, ably edited by G. R. Crooks, functioned as the organ of those who favored lay representation. When the General Conference of 1868 convened it was evident that a majority of the delegates favored the admission of laymen to the General Conference. But action inaugurating lay representation could not, constitutionally, be taken by the General Conference, because of the second restrictive rule. Therefore, resolutions were adopted providing for another referendum, and for the admission of Delegates to the General Conference of 1872, if the referendum was affirmative. This time the referendum was affirmative. The Pittsburgh Conference vote was: For Lay Delegation

---

[28] Proceedings of the Maryland Convention, *Ibid.*, Vol. III, p. 103.

[29] *Pittsburgh Christian Advocate*, March 25, 1862. *Cf. Ibid.*, September 26, 1907, p. 9.

[30] Nolan B. Harmon, *The Organization of The Methodist Church*, Abingdon-Cokesbury, 1948, p. 117.

—154; against Lay Delegation—47.[31] The total denominational vote was: for, 4,915; against, 1,597. The General Conference provision was for the admission of two Lay Delegates from each Annual Conference, except in cases where there was only one Ministerial delegate, when there should be only one Lay Delegate.

Thus, the General Conference of 1872 was the first to admit Lay Delegates, there being 292 Ministerial Delegates, and 129 Lay Delegates, from the seventy-six Annual Conferences. This historic Conference was held in the Academy of Music in Brooklyn. The composition of the Conference was described as follows:

> Of the two hundred ninety-two Ministerial Delegates only eighty-five of them were in the General Conference of 1868. But, of the two hundred and six new ones, quite a large number were in previous sessions. The fact is there are comparatively few here for the first time.
>
> Respecting the positions of the Ministerial Delegates in their Annual Conferences, they are classed as follows: One hundred thirty-six Presiding Elders; ninety-nine Pastors; sixteen Presidents and Principals; eleven Professors; twelve Editors; eleven Agents; four Secretaries; one Superannuate; and one Supernumerary.
>
> The one hundred twenty-nine Laymen are, in the main, men of note in their respective localities. Many are well known as successful merchants and manufacturers; some have filled positions of responsibility and honor in our State and National affairs. Several have been Governors, some are Congressmen, some are occupying seats on the benches of Circuit and Supreme Courts, and not a few are distinguished at the bar. On the whole the Laymen may be said to be very happy in the selection of their Delegates.[32]

The Lay Delegates to the General Conference of 1872 recognized the historic significance of the occasion. They met together on the first day of the Conference and prepared an Address to the General Conference. That address expressed the spirit, and, in a measure, set the pattern of the nature of Lay participation in the work of the General Conference. They said:

> Rarely has history chronicled so fundamental a change in Church polity effected with so little of acrimonious controversy; seldom has the world seen such a voluntary surrender of power by any body of men long possessed of it by constitutional right; and not often has there been known such modesty in acquiring it as our Laity have generally exhibited.
>
> While we recognize the peculiar functions of the Ministry in the pulpit and the pastorate, their exclusive right as a rule of ecclesiastical order to administer word of God and the sacraments of the Church; and while, on the other hand, we equally acknowledge, as the specific charge of the Laity, in the pew and in the community, to maintain the pecuniary interests of our Zion, and to be custodians of its Church property; yet, as Delegates here assembled, we conceive, and suppose it to be conceded, that we all have a common and equal interest and obligation in every question that may come before the Conference, for discussion and determination. Bishops, Preachers, and People are, in our economy, the constituent elements of the one body of Christ, and whatever effects either of these three classes truly and sensibly concerns all the rest.[33]

---

[31] *Pittsburgh Conference Minutes* (M.E.), 1870, pp. 9 and 13. The vote of each member of the Conference is recorded by name.

[32] A. J. Endsley, The General Conference, *Pittsburgh Christian Advocate,* May 11, 1872.

[33] James Strong, James Harlan, Charles Beale, Committee, The Laymen's Address to the General Conference. *Pittsburgh Christian Advocate,* May 11, 1872.

After 1872, there was growing agitation for equal Ministerial and Lay representation in the General Conference. This was finally achieved by a referendum in the Annual Conferences between 1896 and 1900, and the General Conference of 1900 saw the Conferences represented by equal numbers of Ministers and Laymen for the first time. An interesting development of this period was the election of five women as Delegates to the General Conference of 1888, and the refusal of that Conference to seat them. One of these women, Mrs. E. D. Van Kirk, was from the Pittsburgh Conference. Women were finally seated in 1904, but the Pittsburgh Conference sent no more women to General Conference until the election of Mrs. P. N. Jones, in 1936.

The provision made for the election of the Lay Delegates to the General Conference was the opening wedge for an official Layman's function at the time of the Annual Conference session. The provision was that one Layman was to be elected by the fourth Quarterly Conference prior to the Annual Conference session at which Delegates to General Conference were to be chosen. These Laymen met separately from the Annual Conference, but at the place of the Conference, on the third day of the Conference session. There they organized themselves as an official Lay Electoral Conference, and elected the Lay Delegates to the General Conference. In 1872, the Pittsburgh Conference session was in the Spring, before the General Conference. The Conference session that year was in North Avenue Church in Allegheny City. The Conference convened on Wednesday, March 13th, with Bishop Matthew Simpson presiding. On Friday, March 15th, the first Pittsburgh Conference Lay Electoral Conference convened in the Arch Street Church, with one hundred ninety-seven Delegates present. They organized and elected the Hon. C. J. Albright of Cambridge, Ohio, and Alexander Bradley of Pittsburgh, as the first Pittsburgh Conference Lay Delegates to the General Conference. They concluded to reconvene on Saturday morning in the North Avenue Church to meet with the Annual Conference. When ready, the Ministers vacated the middle block of pews in the sanctuary for the Laymen.

> The members of the Lay Electoral Conference then entered the Conference room and took the places reserved for them. They were introduced to the Conference by the Bishop, after which William Cox, on behalf of the Conference extended greeting in earnest and strong words, and J. W. F. White responded in a masterly address. After which Bishop Simpson spoke with his wonted energy, pathos, and eloquence. The verse, "Together let us sweetly live," and a doxology were sung, and the Lay Delegates then retired.[34]

The Lay Electoral Conference continued to meet, quadrennially, at the Conference session just before the General Conference, until 1899. At their meetings they would elect the General Conference Lay Delegates, pass resolutions touching phases of the work of the Church, send greetings to the Annual Conference, and be addressed by members of their own body, various visiting Church dignitaries, and the presiding Bishop. In 1899, the Lay Electoral Conference organized itself as the Lay Association of the Pittsburgh Annual Conference. This body met annually thereafter, until 1932, and functioned as the Lay Electoral Conference quadrennially.

---

[34] Lay Electoral Conference Minutes, *Pittsburgh Conference Minutes* (M.E.), 1872, pp. 12 f.

At frequent meetings of this Laymen's body resolutions were adopted calling for Lay Representation in the Annual Conference, the first such resolution being in 1879. A constitutional referendum proposing the admission of Lay Delegates to the Annual Conference was voted on in 1919. In the Pittsburgh Conference the Laymen voted, fifty-six yea, and ninety-six nay. The ministerial vote was heavily negative, six to one hundred seventy-nine against the proposition. The 1924 General Conference ordered another referendum. Across the Church, in 1925, the Laymen supported the change by a vote of 5,520 to 760; but the ministerial vote, 5,118 for and 4,702 against, was under the required two-thirds majority.

The General Conference of 1932 approved a partial type of Lay Representation in the Annual Conference with the Ministers and the Laymen meeting jointly in a United Session for two days to deal with certain specified types of Annual Conference work. The first United Session of the Pittsburgh Conference was held on Friday and Saturday, June 17, 18, 1932. It was a relatively make-shift piece of legislation, and was so recognized in the debate in the General Conference in which it was enacted.[35] Finally, the Uniting Conference of 1939 provided for full Lay Representation in the Annual Conference, each Charge to be represented in the full Conference session by an officially elected Lay Delegate, the only exception to their function being that voting on matters of ordination, the passage of the character of Ministers, and the Conference relations of Ministers, was reserved to the Ministerial members of the Conference.[36]

PITTSBURGH AS AN AREA HEADQUARTERS: EPISCOPAL LEADERSHIP

As the chief administrative officers of the Methodist Episcopal Church, the Bishops were required to travel throughout the Connection. Bishops Asbury, Whatcoat, and McKendree were bachelors, and being constantly traveling, never established any residence anywhere. Robert R. Roberts was the first married Bishop, and for the first three years after his election to the episcopacy, from 1816 to 1819, his wife lived on his farm, near Greenville, Pa. Thus the first episcopal residence was located within the original territory of the Pittsburgh, and later Erie, Annual Conference. In 1819, Bishop and Mrs. Roberts moved to a farm in Lawrence County, Indiana, which continued to be the Bishop's residence until his death in 1843. The first Bishop to live in Pittsburgh was Matthew Simpson, who came to reside in the city of his early pastorate, and of his wife's nativity, at the time of his election to the episcopacy in 1852. He continued to make Pittsburgh his headquarters until 1858.

---

[35] *The Daily Christian Advocate*, Methodist Episcopal General Conference, May 25, 1932, pp. 629 ff.

[36] *The Methodist Discipline* 1939, p. 160.

After the Civil War the General Conferences began to select the cities in which the Bishops were requested to reside, and the Bishops themselves parceled out the residences, the choice being in the order of episcopal seniority. Then, beginning in 1900, the General Conference assigned the residences of the Bishops. The cities designated as episcopal residences, that year, were: Boston, New York, Philadelphia, Washington, Buffalo, Detroit, Cincinnati, Chicago, Minneapolis, St. Louis, Chattanooga, Omaha, Denver, Portland, San Francisco, Zurich, and Shanghai. The matter of instituting an Area system of episcopal supervision was strongly debated in the General Conference of 1908, and the report of the Committee on Episcopacy was adopted which requested the Bishops

> if they shall find it practicable, (1) to arrange the Annual Conferences into groups covering contiguous territory. (2) To form several groups of Conferences into Districts. (3) To assign the individual Bishops within the said Districts to preside for the ensuing quadrennium, in rotation, over the several Annual Conferences in such Districts.[37]

This experiment with definite episcopal supervision proved to be of value, and the General Conference of 1912 inaugurated the Area System. In its beginning this arrangement gave the supervision of Conference affairs into the hands of a Resident Bishop for about ten months of the year, the responsibility for the month before and the month after the Annual Conference session being placed upon the Bishop assigned to preside at the Conference session. The action of the General Conference was as follows:

> We recommend that in the intervals of the Annual Conference sessions each resident Bishop shall be held responsible for the administration of the spiritual and temporal interests of the Church in those Conferences adjacent to his residence, the decision as to which Conferences are adjacent to a particular residence being left to the Board of Bishops. To make this provision effective, we recommend that one month after the adjournment of an Annual Conference the presidency of the Conference shall pass to the Bishop resident in the group of which it forms a part, and shall remain so until one month before the next ensuing Annual Conference.
>
> For the purpose of securing more economical and efficient presidential administration the Bishops are requested to arrange the Conferences in America in three Divisions, and to assign each Bishop for presidential administration to the Annual Conferences of the Division within which he has his official residence.[38]

In practice, this arrangement increasingly gave the full supervision of the Conferences of an Area into the hands of the resident Bishop, as he presided at the majority of the Conference sessions in his Area. The Area system of episcopal supervision was transferred to The Methodist Church at the time of Methodist Union, in 1939. There have been numerous attempts to tinker with the functions and the tenure of the episcopal office in the Methodist Church from the times of Bishop Asbury. But saner counsels have always prevailed, and the Methodist General Superintendency and leadership has continued to serve Methodism well, as well as being a powerful factor in the general Church life of America.

---

[37] From Report of General Conference Committee on Episcopacy, quoted in *Pittsburgh Christian Advocate,* June 18, 1908, p. 4.

[38] *Methodist Episcopal Discipline,* 1912, pp. 469 f.

The Pittsburgh Conference first made an official request to the General Conference of 1892 to be made the location of an Episcopal Residence:

> Whereas, we believe that the interests of our Church would be greatly promoted by the residence of one of our Bishops in our midst; therefore
>
> Resolved, that we respectfully petition the next General Conference to fix an episcopal residence at Pittsburgh.
>
> Resolved, that our delegates to the General Conference be requested to use their influence to this end.[39]

This effort proved fruitless. The effort was renewed at the General Conference of 1908, but this did not succeed either. The argument against Pittsburgh was that it was surrounded by a circle of episcopal residences, all within easy reach. In the Area trial system, in operation from 1908 to 1912, Pittsburgh Conference was assigned to the Buffalo episcopal resident for supervision. Bishop Joseph F. Berry was the resident Bishop in Buffalo, and thus was the first Bishop assigned to episcopal supervision in the Pittsburgh Conference.

When the Area System was officially inaugurated, in 1912, an effort was made to establish Pittsburgh as an Area Headquarters. The strong argument of Dr. Jacobs, leader of the Central Pennsylvania Conference delegation, contains interesting items about Pittsburgh as a Methodist center:

> The conditions within the range of an Episcopal Residence at Pittsburgh are absolutely unparalleled. In membership, within a natural range of contiguous Conferences, we have the marvelous condition of one-eighth of the Methodist Church. One-tenth of all the Churches associated with the Methodist Episcopal Church all over the world are within the territory right around Pittsburgh. One-sixth of all the money that maintains the benevolent enterprises of the Methodist Episcopal Church comes from within the territory surrounding Pittsburgh. One-seventh of it comes from the State of Pennsylvania. Pennsylvania has three thousand more Methodists than any other Commonwealth in the United States.[40]

But this appeal, too, failed, and Pittsburgh was placed under the episcopal supervision of Bishop Earl Cranston (1840-1932), resident Bishop at Washington, for the 1912 to 1916 quadrennium. Bishop Cranston had the supervision of Baltimore, Washington, Central Pennsylvania, Pittsburgh, and West Virginia Conferences.

---

[39] *Pittsburgh Conference Minutes* (M.E.), 1891, p. 23.

[40] H. L. Jacobs, Pittsburgh as a Methodist Center, *Pittsburgh Christian Advocate,* June 13, 1912, p. 21.

Finally, in 1916, the Pittsburgh Area was created, to consist of the Pittsburgh, Erie, and West Virginia Annual Conferences. Though only embracing three Conferences it was, numerically, the fourth strongest Area in the denomination with 248,955 Methodists. Bishop Franklin Elmer Hamilton (1866-1918) was the first resident Bishop assigned to the Pittsburgh Area. Franklin Hamilton was the gifted younger brother of Bishop John W. Hamilton, who had been admitted on Trial in the Pittsburgh Conference in 1866. Their father, William P. C. Hamilton, was a minister in the Pittsburgh Conference for thirty-one years, from 1840 to 1871. Franklin Hamilton had served as the Chancellor of American University in Washington, D. C., from 1907, until his election to the episcopacy, in 1916. After only two years of episcopal leadership he died of pneumonia in Pittsburgh on May 5, 1918. Bishop Joseph F. Berry (1856-1931), resident then in the Philadelphia Area, was again assigned the episcopal supervision of the Pittsburgh Conference, for the remainder of the quadrennium. It is of interest to note that of the seven Bishops elected by the General Conference of 1916, three were destined to become resident Bishops of the Pittsburgh Area, Bishops Franklin Hamilton, Welch, and Leonard; and two were former pastors in the Pittsburgh Conference, Bishops Oldham and Mitchell.[41]

The Pittsburgh Area Bishop for the two quadrenniums, from 1920 to 1928, was Francis John McConnell. Born in 1871, he had been elected to the episcopacy in 1912, and had served, for two quadrenniums, as Bishop of the Denver Area, before coming to Pittsburgh. Bishop Herbert Welch succeeded Bishop McConnell, in 1928, and gave leadership to the Pittsburgh Area for the quadrennium, 1928-1932. Born in 1862, he had been elected Bishop, in 1916, after eleven years as President of Ohio Wesleyan University. He was assigned to the residency in Seoul, Korea, and served there for the three quadrenniums before coming to Pittsburgh. Bishop Adna Wright Leonard (1874-1943) served as the Pittsburgh Area leader from 1932 to 1940. He had been elected Bishop, in 1916, and had served the San Francisco and Buffalo Areas before coming to Pittsburgh. His father, Adna B. Leonard, who was for many years the Executive Secretary of the Board of Foreign Missions of the denomination, had been admitted on Trial in the Pittsburgh Conference in 1860, and served as a pastor in the Conference from 1860 to 1866, returning in 1870 for a three year pastorate at the Smithfield Street Church in Pittsburgh. Bishop Leonard was assigned to the Washington Area in 1940. He was killed in an airplane disaster in Iceland on May 3, 1943. As Chairman of the General Commission on Army and Navy Chaplains he was on a world tour, visiting the Chaplains serving in World War II, when the accident occurred. Bishop Leonard was succeeded by Bishop James Henry Straughn, who was Pittsburgh Area resident Bishop during the two quadrenniums following Methodist Union, 1940 to 1948. Bishop Straughn was President of the Methodist Protestant Church from 1936 to 1939, during the closing period of the negotiations leading to Methodist Union. He was one of the two Methodist Protestants elected to the episcopacy by the Methodist Protestant delegates to the Uniting Conference in 1939, according to the provisions of the Plan of Union. Born in 1877, he retired in 1948.[42] Bishop Lloyd C. Wicke succeeded Bishop Straughn in 1948. He was elected to the episcopal office, in 1948, after a five year pastorate in the Mount Lebanon Church in the Pittsburgh Conference.

---

[41] Our Newly Elected Bishops (with pictures), *Pittsburgh Christian Advocate,* June 1, 1916, p. 20.

The following Bishops have presided over the sessions of the Pittsburgh Annual Conference, during the one hundred twenty-five year history of the Conference, from 1825 to 1950:[43]

Presiding Bishop	*Years of Presidency*
Enoch George	1825, 1827
Joshua Soule	1826, 1830, 1834, 1836, 1839, 1843.
Robert R. Roberts	1828, 1829, 1833, 1837, 1841.
Elijah Hedding	1831
John Emory	1832
James O. Andrews	1835
Beverly Waugh	1838, 1844, 1849.
Thomas A. Morris	1840, 1842, 1846, 1851, 1855, 1859.
L. L. Hamline	1845, 1848
Edmund S. Janes	1847, 1850, 1860, 1863, 1870.
Matthew Simpson	1852, 1857, 1871, 1872.
Osmon C. Baker	1853, 1858, 1866.
Levi Scott	1854, 1864, 1877.
Edward R. Ames	1856, 1861, 1862, 1865, 1869, 1878.
Edward Thomson	1867
Calvin Kingsley	1868
William L. Harris	1873, 1884.
Randolph S. Foster	1874, 1881, 1894.
Thomas Bowman	1875, 1879.
Stephen M. Merrill	1876 (Spring), 1885, 1895.
Jesse T. Peck	1876 (Fall).
Cyrus D. Foss	1880, 1889, 1900.
Edward G. Andrews	1882, 1886.
Charles H. Fowler	1891, 1899, 1904.
John P. Newman	1892
Isaac W. Joyce	1893
John H. Vincent	1897
Daniel L. Goodsell	1898, 1906.
John M. Walden	1901.
James N. Fitzgerald	1902.
Earl Cranston	1905, 1912, 1914, 1915.
Henry Spellmeyer	1907.
Joseph F. Berry	1908, 1919.
Charles W. Smith	1909.
David H. Moore	1910.
Luther B. Wilson	1911.
John W. Hamilton	1913.
Franklin Hamilton	1916, 1917.
William F. McDowell	1918.
Francis J. McConnell	1920, 1921, 1923, 1924, 1927.
William F. Anderson	1922.
Thomas Nicholson	1925.
Ernest G. Richardson	1926.
Herbert Welch	1928, 1931.
Charles E. Locke	1929.
Adna W. Leonard	1930, 1932, 1933, 1935, 1936, 1938, 1939.
H. Lester Smith	1934.
Titus Lowe	1937.
Isaac T. Wiley	1883

---

[42] Frederick DeLand Leete, *Methodist Bishops,* Parthenon Press, 1948. Data under names, alphabetically arranged. Supplemented from the *Discipline.*

[43] Compiled from, Historical Record, *Pittsburgh Conference Minutes.* 1940. P. 140 f, and 1950. P. 652.

Presiding Bishop	*Years of Presidency*	*Presiding Bishop*	*Years of Presidency*
John F. Hurst	1887, 1896.	James H. Straughn	1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947.
Henry W. Warren	1888	Lloyd C. Wicke	1948, 1949, 1950-
W. F. Mallalieu	1890, 1903.		

The Pittsburgh Methodist Center

There has been a Methodist Center in Pittsburgh from the beginning of the publication of *The Pittsburgh Conference Journal,* and the beginning of the Book Store, in 1834 and 1835. In the Methodist Episcopal Pittsburgh Conference this Center was housed at various places, in rented buildings, until the erection of the five story brick building at 525-527 Smithfield Street. This building housed the Book Store, the *Pittsburgh Christian Advocate,* the Preacher's Meeting, and was the center for Conference Committee and Board meetings, from 1869 to 1894. The eight story Methodist Building at 524 Penn Avenue replaced the Smithfield Street building in 1894, and it became the center of the Conference and Area Methodist interests. The Penn Avenue building was sold in 1922, but it continued to be the Conference and Area headquarters, on a rental basis, until 1942.

The Methodist Protestant Pittsburgh Conference had a headquarters in Pittsburgh, not only for the Conference, but for all the Northern and Western Conferences, from the time of the removal of the publication offices of the *Methodist Protestant Recorder* from Springfield, Ohio, to Pittsburgh, in 1871. This publication headquarters was located in the remodeled parsonage of the First Methodist Protestant Church on Fifth Avenue. In 1893, a new six story building was erected by the Methodist Protestant Board of Publication at 422 Fifth Avenue, and this housed the Conference activities for twenty years. In 1913, the property on Fifth Avenue was leased to Kaufmann's Department Store, and rented quarters were occupied until 1921. In that year the building at 613 West Diamond Street, North Side, was purchased for $55,000. It continued to be the center of Methodist Protestant publishing interests, Book Store, Preacher's Meeting, and Conference headquarters, until the Union of the two Conferences in 1939.

In addition to these publishing house properties Methodism has had five Church properties in downtown Pittsburgh in the "golden triangle." The first Methodist Church downtown was erected at Front and Smithfield Streets in 1810. It continued in the possession of the Methodist Episcopal Church, until, in 1833, when in the compromise made with the Methodist Protestants, it was surrendered to them, and soon afterwards was sold by them to the African Methodist Episcopal Church, who occupied it until it was destroyed in the memorable fire of April 10, 1845.[44] In 1831, during the difficulties in the

---

[44] *Pittsburgh Christian Advocate,* January 3, 1849.

Smithfield Street Church, the Methodist Episcopal group built the Liberty Street Church at the corner of Liberty Avenue and Fourth Street. This property was sold in 1903 and the $110,000 received for it used to endow the work of the Church Union. The site of the First Methodist Protestant Church, at Fifth Avenue and Cherry Alley was leased by Kaufmann's Department Store, in 1892, and the membership was relocated in the new First Church in the Shadyside section of East End, and the Trinity Church, North Side. Christ Church, built on the corner of Penn Avenue and Hancock Street (later called Eighth Street), was dedicated in 1855. Bishop Simpson said that it was "the first Church of more modern architecture built by the Methodists in America."[45] In the Minutes of 1857 its valuation is given as $65,000. At that time the valuation of Smithfield Street was $17,000, and no Church in the Conference, outside of Pittsburgh, had a value of over $10,000. Christ Church was destroyed by fire, in 1891, and the congregation moved out of the Triangle to relocate in Christ Church, in the East End, and Calvary, on the North Side. The Smithfield Street Church was the fifth property.

After the sale of the Methodist Building on Penn Avenue, in 1922, the Smithfield Street Church was the last remaining piece of Methodist property in downtown Pittsburgh. Its site, on the corner of Seventh Avenue and Smithfield Street, had been Methodist property from 1817. The building on the site, the second building to occupy it, was constructed in 1848, and dedicated on Christmas day of that year. Its description at the time of its dedication was as follows:

> The new house, with its furniture, cost about $8,000. It is eighty-five feet long by fifty-eight feet wide, with an end gallery, an upper and lower vestibule, four classrooms, and a Sabbath school room, all large and airy. The whole appearance of the building, without and within, we think, is excellent, and is generally admired. Though they are not out of debt, yet through the liberality of the membership and friends, the debt is not large, and there is no danger of embarrassment.[46]

The lot on which the Church is built is sixty by one hundred ten feet in dimensions. In a remodeling program in 1887 the building was extended the full length of the lot. During the last quarter of the nineteenth century it was a commanding pulpit in the Pittsburgh Conference. Among its pastors, in those years, were four men later elected to the episcopacy, Charles W. Smith, Charles B. Mitchell, Charles E. Locke, and Napthali Luccock.

By the second decade of the twentieth century this historic old Church was becoming moribund, and voices were being raised counseling the sale of the valuable property. Instead, in 1916, Daniel L. Marsh had the pastorate of the Smithfield Street Church added to his work as Church Union Superintendent, and he was given an associate to help carry the work of the Church. The offices of the Church Union were moved to quarters in the Church Building at that time, and have continued there. Dr. Marsh began to plan for the election of a Methodist Headquarters building on the site of the Church, but the war interfered. After the sale of the Methodist Building on Penn Avenue, these plans were carried forward, and in the spring of 1923 the projected plans were released. These plans called for the razing of the old Church and the erection of a twenty story building, two hundred thirty-five feet high, at an estimated cost of $1,300,000.[47] The first floor would have housed shops, including the Book Store. The second floor, three stories high, would have been the Church sanctuary, capable of seating more than one thousand persons. The next two floors would have housed the activities of the Smithfield Street Church, and the Conference and Area offices and activities. The remainder of the building would have had rental offices, the income of which would have been devoted to Conference interests, after the financing debt on the building would have been liquidated. It was planned to finance $900,000 of the construction cost, and raise $400,000 by contributions. The plans called for the beginning of construction in the fall of 1923, with dedication by Christmas of 1924.

---

[45] *Cyclopedia of Methodism,* edited by Matthew Simpson, 1878, pp. 720 f. Shows a full-page picture of Christ Church. *Cf.* Cornerstone Laying, *Pittsburgh Christian Advocate,* July 19, 1853.

[46] William Hunter, Editorial, The New Smithfield Street Church, *Pittsburgh Christian Advocate,* January 3, 1849.

These plans could not be carried out. The decline in the amount of Centenary funds expected, and the rising costs of construction, were important factors in the decision to abandon the plan. Then, in 1924 the Keller building, adjoining the Church on Smithfield Street, was purchased for $150,000. The plan was to attach this building to the Church, and remodel it and the Church, to make the entire plant a denominational headquarters, as well as the Church of the Smithfield Street and the Italian Mission congregations. The basement, first floor, and second floor of the Keller building were planned to be used by the Book Store; the third floor for Conference and Area offices; and the fourth floor for the *Pittsburgh Christian Advocate*. The plans for the Church called for the excavation of a portion of the area under the Church for a combined gymnasium-social hall, with a kitchen and lavatories. The first floor plans called for changing the Smithfield Street entrance, eliminating two furnace rooms on either side of the hallway and combining the furnace rooms with adjoining classrooms to create two chapels. The plans for the second floor sanctuary called for a new pulpit platform sufficiently large for denominational gatherings, placing a new organ in organ chambers, recessing the choir and organ console, enlarging the balcony, and a new indirect lighting arrangement.[48]

---

[47] Entire issue with pictures, plans, and history, *The Pittsburgh Methodist,* April-June, 1923.

[48] Old Brimstone Corner, with pictures and plans, *The Pittsburgh Methodist,* April-June, 1925.

These plans ran into an obstacle when the tenant of the Keller property, whose lease on the building ran to 1930, refused to vacate his lease. However, the remodeling of the Church was carried out, except for the complete creating of the two chapels. It was planned that the right hand Chapel should be occupied by the Italian congregation, and that the left hand one should be the Pittsburgh Methodist Preacher's Meeting Chapel. The expenditures listed for the Smithfield Street Church for building and improvement, in 1925 and 1926, totaled $126,764. Most of this money came from centenary funds allocated for this purpose, plus the contributions that had been made for the twenty story building, which the donors transferred to the Church remodeling fund. Plans were made for a Conference campaign to pay off the remaining $165,000 in January, 1926. But, about that time Dr. Marsh accepted the call to the presidency of Boston University, and the campaign was not carried out.

The union of the two Pittsburgh Conferences, in 1939, brought an increased need of a denominational center under Methodist ownership and control. The difficulties of the depression years had swelled the Smithfield Street debt to $248,233. Under the leadership of Bishop James H. Straughn, and the Church Union, it was determined to launch a campaign to liquidate this debt and to remodel the Keller building into a denominational headquarters, much as planned in 1924, except that the loss of the *Pittsburgh Christian Advocate,* in 1932, eliminated that portion of the plans. The project was approved at a special Conference meeting, on June 13, 1941, and by the Annual Conference session of 1941. A campaign for $260,000 was carried out in the early part of 1942, and by April 1st of that year it had been subscribed in full. A subscription from Erie Conference of $4,320, and from West Virginia Conference of $1,450 was included in the total as the contribution of those Conferences toward the Area headquarters.[49]

The remodeled property was dedicated as The Methodist Center on November 2, 1942. When the debt became pressing, in 1930, the Church Union took over title to the entire property,[50] and the Board of Directors of the Church Union continues to be responsible for its management. On account of the leadership and generosity of M. L. Benedum, a member of the Emory Church, the former Keller building has been named Benedum Hall. The Book Store moved into the new quarters in the early winter of 1942, and the weekly Preacher's Meeting was transferred to the new location from the Penn Avenue building, where the meetings had been held for forty-eight years. The new Center also houses the Pittsburgh Area Bishop's office, the Conference Treasurer's office, the Centenary Fund Treasurer's office, and the office of the Executive Secretary of the Conference Board of Education and Missions. The offices of the

---

[49] S. W. Corcoran, Church Union Report, *Pittsburgh Conference Minutes,* 1942, pp. 392 ff.

[50] J. S. Payton, Superintendent's Report, *Pittsburgh Conference Minutes* (M.E.), 1930, p. 312.

Church Union continue in the building, as does the use of the property as a Church by the Smithfield Street congregation, and the Italian Methodist congregation. The Smithfield Street congregation, which had declined to 187 members, in 1940, was built up from that figure to 334, in 1947, under the pastorate of C. Lloyd Daugherty, Jr., and the old Church was standing on its own feet and maintaining its own program once again. By 1944, the expenses of remodeling the building had amounted to $71,862. In 1948, the lower hall was made into a Conference picture gallery. On January 15, 1950, the Italian Chapel, remodeled at a cost of $7,500, and renamed the Corcoran Memorial Chapel, was dedicated.

Thus Methodism, planted in the frontier village of Pittsburgh, in 1796, by the English merchant and Local Preacher, John Wrenshall, continues to carry on a busy program in the heart of the industrial metropolis at the mid-twentieth century.

THE PITTSBURGH CONFERENCE TRAINING CENTER: JUMONVILLE

The need, and the efforts and events, that led to the establishment of the Conference Training Center grew out of the youth work of the Methodist Episcopal Church, as expressed through the Epworth League.

The Epworth League, organized in 1889, was the organized Youth Movement of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. The life of the League, during its first two decades, was expressed in its work in the local Churches, and in numerous Conventions. The significant local Conventions were, mostly, on the District level, and all five of the Pittsburgh Conference Districts may trace their District Conventions back to the early 1890's. Then, at the highest level, the three denominations held great cooperative Epworth League Conventions. The great International Epworth League Convention held at Seattle, Washington, July 7-11, 1909, was the eighth such assemblage of Methodist youth.

The first summer training Institute was held under the leadership of some of the denominational youth leaders in 1900; and gradually, across two decades, the practice of holding summer Epworth League Institutes spread across the Church. At first only one Institute was held; then, by 1908, there were six; by 1912, the number had risen to twelve; and, in 1920, there were seventy-four such Institutes across the Methodist Episcopal Church, recognized by the Central Office. The fifty-seven Institutes of 1919 had a total registration of 13,420, and recorded 1,150 life decisions for Christian service. Two important angles of the work of the Institutes and their achievements are expressed in the following statement:

> In estimating the remarkable missionary advances of our Church in the past few years, it must not be forgotten that a large majority of the leaders of the Mission study classes

> throughout the Church received their training and a large part of their missionary enthusiasm in the mission study classes of the League Institutes.
>
> The classes have always been full and have had a large fruitfulness in enkindling enthusiasm.
>
> Doubtless the most far-reaching effect of the Institutes is in the number of awakened young men and women whose eyes and hearts have been turned toward Christian service as a life-work through the information and the inspiration received in the Institutes.[51]

Bishop Nuelsen served as an instructor in several of the Institutes of 1907, and made a significant estimate of their value and promise for the Church:

> The Institute idea has been growing on me during the three weeks I have been privileged to observe the work done by both the instructors and the students. As the result of my observation I am profoundly impressed with the eminent usefulness of the Institute as a permanent factor in the life of the League. It does not create effervescent convention enthusiasm, but stimulates quiet, earnest, persistent work; and this cannot but bear abundant fruit, in the life of the League, and of the Church at large. I am convinced that the inauguration of this movement marks a new epoch for the League. Its effectiveness as a training school for Christian workers will be remarkably increased, and thus the Institute will help solve a number of serious problems which confront both the League and the Church.[52]

Pittsburgh was the first Annual Conference in Methodism to establish a Summer Epworth League Institute. This was in 1906. The Conference League had just launched out in its leadership in the Java Mission work. In 1905, three of the Conference youth leaders, one of whom was Homer C. Renton, attended the denominational Institute at Silver Bay on Lake George, New York. Fired with enthusiasm, they led in the organization of an Institute for the Pittsburgh Conference, which was held at Valley Camp, near New Kensington, in the summer of 1906. One of the Presiding Elders was impressed with the effort as filling a need in the Conference and the League work.

> The Epworth Leagues are doing a good work. In some instances they are very efficient, but in others they are crippled for lack of wise leadership. Having organized our young people for Christian work puts upon us the obligation of providing skilful leaders. There must be not only the disposition to do, but, with it, the knowledge of how to do. To meet this pressing need an excellent beginning was made this year at the Valley Camp Training School. The efficiency of every Epworth League will be augmented by continuing this school from year to year.[53]

The second Conference Institute was held on the campus of Beaver College, Beaver, Pa., July 3-14, 1907. It was set up under the auspices of the Board of Control of the Conference League, but it was really one of the regional Institutes sponsored by the League Central Office. Among the leaders secured for it were: Rev. S. D. Gordon, Rev. Lynn Harold Hough, Dr. C. M. Boswell, Dr. Francis J. McConnell, and Mr. R. E. Diffendorfer.[54] In 1908, the regional Institute, in which the Pittsburgh Conference participated, was held at the Campgrounds at Moundsville, West Virginia, being one of the six denominational institutes held across the Church that summer.[55] There was no Institute in the region in 1909. In 1910, a denominational regional Institute, conducted by Rev. E. M. Randall, General Secretary of the Epworth League, was held at Mountain Lake Park, Maryland.[56] The Pittsburgh Conference Leagues sent young people to these Moundsville and Mountain Lake Park Institutes. Also, in 1910, The Pittsburgh District promoted a four day Institute of Methods at Sewickley on August 11-14.[57] Then, in 1911, The Pittsburgh Conference again held a Conference Institute under Conference auspices and leadership, and the Conference Institutes have continued in an unbroken continuity since that time. The 1911 Institute opened on July 13th, and was held at Ridgeview Park, near Blairsville.[58] Nine summer Institutes were held at Ridgeview Park, from 1911 to 1919. Then for twenty-two years the Conference Institutes were held outside the bounds of the Pittsburgh Conference territory. From 1920 to 1931 the Conference youth assembled annually for summer Institute at Mountain Lake Park, Maryland. Then, from 1932 to 1941, the Institutes were held at the Training Grounds of the Central Pennsylvania Conference, at Newton Hamilton, Pennsylvania. The first full year of Institutes at the new Pittsburgh Conference Training Center at Jumonville was 1942.

---

[51] Robert Brumblay, Secretary, Department of Institutes and Life Service, *Pittsburgh Christian Advocate,* July 29, 1920, p. 20.

[52] John L. Nuelson, The Institute Idea, *Ibid.,* July 16, 1908, p. 17.

[53] Thomas N. Boyle, Allegheny District Report, *Pittsburgh Conference Minutes* (M.E.), 1906, p. 53.

In tracing the leadership which finally evolved the Pittsburgh Conference program in Religious Education and Missions, with full-time executive leadership, and the magnificent Conference-owned Training Center at Jumonville, the name that stands out, pre-eminently, is that of Homer C. Renton (1881-1943). Homer Renton, as a youth in the Homewood Avenue Church in Pittsburgh, early became interested in Epworth League work, and rose to the position of President of the Pittsburgh District. He had completed his Junior year in the University of Pittsburgh, in the summer of 1905, when he was a delegate to the Epworth League Institute at Silver Bay on Lake George. The next summer he led in establishing the first Conference Institute at Valley Camp. He was a student at Drew Seminary from 1906 to 1909. But, no sooner had he returned to the Conference, than we find the Pittsburgh District promoting the School of Methods at Sewickley, in 1910. When the Annual Conference Institute was established at Ridgeview Park, in 1911, Homer Renton was the first Dean. He continued to give leadership in some fashion, in all the

---

[54] *Pittsburgh Christian Advocate,* June 13, 1907, p. 3. *Vide.* Report of Miss Jennie Fitzgerald, *Ibid.,* August 8, 1907, p. 17.

[55] *Ibid.,* July 2, 1908, p. 17.

[56] *Ibid.,* July 28, 1910, p. 17.

[57] *Ibid.,* August 4, 1910, p. 22.

[58] *Ibid.,* July 13, 1911, p. 22. *Vide. Ibid.,* August 15, 1912, p. 18; August 26, 1914, p. 27; June 3, 1915, p. 21; August 12, 1920, p. 22.

Conference Institutes, until his death. In addition to his work in the Pittsburgh Conference, he also had a part in the establishment of the Epworth League Institutes at Lakeside and at Lancaster, in Ohio.

Under the leadership of Homer Renton, a Conference Leadership Education School was started at Ridgeview Park, in 1925. It was carried on annually, with an enrollment of one hundred or more, for six consecutive years, 1925 to 1930. During this period the first move in the direction of acquiring a Conference Training Center was made. Negotiations were carried forward between a Conference Committee, of which Dr. Renton was Chairman, the Methodist Church Union, and the Board of Directors of Ridgeview Park, looking toward making Ridgeview Park the Conference Training Center. The proposal was made by the Church Union that

> if seventy-five percent of the money required to put the Park in shape for summer Institutes be provided by public subscription, or otherwise, the Church Union is willing to secure the other twenty-five percent and to assume responsibility of the summer Center.[59]

Obstacles arose, preventing this arrangement. Then, the economic difficulties of the depression 1930's, and the consequent retrenchment of Conference activities, prevented further action for a time. In 1934, the Conference Committee on Education recommended the establishment of Conference Religious Education leadership under the direction of a full-time Conference Religious Education Director. This was held up by prospective denominational action affecting the maintenance of such work, which was impending before the General Conference of 1936. Then, further action was delayed, until after Church Union in 1939. The new Conference Board of Education, during the year 1939-1940 took firm hold of the situation and recommended to the Conference session of 1940 the appointment of an Executive Secretary of Religious Education and Missionary Cultivation "for promoting this work throughout our Conference." [60] The Conference approved the recommendation, and Homer C. Renton was appointed the first Executive Secretary, in 1940. He carried the work until his death, in February, 1943. He was succeeded, in 1943, by Homer N. Clark, who continues to lead in this important phase of the work of the Annual Conference.

By 1940, there was pressing necessity for the locating of the summer Training Schools of the Conference within the Conference territory on Conference owned and controlled grounds. That year the enrollment at the Leadership Education School at Kiski was sixty-three. This was the continuation of the Methodist Protestant Summer Training School. Two Institutes were held at Newton Hamilton that year, the Intermediate enrolling one hundred sixty, and the Senior Institute, four hundred sixty. This total of six hundred eighty-three was not meeting the opportunity confronting the Conference in this work.

---

[59] Ridgeview Park Report, *Pittsburgh Conference Minutes* (M.E.), 1928, p. 58.

[60] H. N. Clark, Chairman, Board of Education Report, *Pittsburgh Conference Minutes*, 1940, p. 53.

After Conference, in the fall of 1939, the Conference Board of Education appointed a Committee to search out locations and make recommendation for the acquiring of a Conference Summer Training Center. Dr. Renton was Chairman of that Committee. He was pastor of the Asbury Church, in Uniontown, at the time. A leading Layman of that Church was Harry Whyel (1863-1949), President of the Whyel Coke Company. A few years before this time Mr. Whyel had come into possession of the property of the former Pennsylvania Soldiers' Orphans' School, located at historic Jumonville's grave and Dunbar's knob on the Laurel Ridge, about five miles east of Uniontown. This property had an historic continuity from Asbury's School in Uniontown of 1792, down through both the Methodist Episcopal and the Methodist Protestant episodes of Madison College. The property seemed ideally situated for a Conference Training Center. So, Dr. Renton asked Alfred E. Fetcher (1867-1946) to approach Mr. Whyel on the matter of securing the property. Dr. Fletcher, a former President of the Pittsburgh Conference of the Methodist Protestant Church, had been an intimate friend of Mr. Whyel from boyhood days. Dr. Fletcher described his dealings in the matter as follows:

> Because of our intimate relationship, Dr. Renton, the Chairman of the Committee seeking "locations" asked me to contact my old friend, Harry Whyel, and have him make the very lowest price possible for the Jumonville property. I did as requested, and he made what I thought a very fine offer. After that I took the matter up with Mr. Whyel as to making an out and out gift of the property to the Conference. After several interviews with that in mind he decided to follow that suggestion.[61]

On March 8, 1941, Mr. Whyel called Dr. Renton and announced to him his intention to give the Jumonville property, with its one hundred seventy-nine acres of ground and fifteen buildings, to the Pittsburgh Annual Conference for use as a Conference Training Center. In a letter to Dr. Fletcher, Mr. Whyel expressed himself as follows concerning this matter:

> After months of deliberation, I decided while in the South (Florida) this winter what to do with the Methodist proposition.
>
> It is a definite fact that you are primarily responsible for this decision to give the property to the Conference. It was prompted by my several talks with you last summer in reference to the same, and I am very happy that I have definitely decided this matter. I am sure that I will never regret this and will be happy in seeing it develop and grow during the remaining few years that may be allotted to me.[62]

Following this offer "The Pittsburgh Annual Conference Training Center of the Methodist Church" was incorporated in Allegheny County. On June 10, 1941, Mr. Whyel officially completed the transaction by turning the deed to the property over to the new corporation.[63] Many hands turned to the task of preparing the grounds for use, including several Ministerial working parties. The first Institute on the grounds was the Young Adult Institute of July 11-13, 1941, enrolling about forty. On August 2, 1941, the grounds were dedicated by Bishop James H. Straughn in the presence of an assemblage of about fifteen hundred Methodists from all over the Conference. The dining-hall was constructed that summer, and a full program of twelve schools and Institutes was carried out at Jumonville in its first full season in 1942.

---

[61] Alfred E. Fletcher, *Letter to W. G. Smeltzer,* Conference Historian, March 12, 1942.

[62] Harry Whyel, *Letter to Dr. A. E. Fletcher,* March 19, 1941.

E. J. Patterson, a member of the Mifflin Avenue Church, Wilkinsburg, and William L. Hogg have served as President and Vice-President, respectively, of the Jumonville Training Center Corporation from the time of its organization in 1941. Dr. Hogg has been active in Youth Institute work since the days before his ministry, when, as President of the Washington District Epworth League, in 1914, he made it the "banner District of all Methodism by winning both the Central Office and the Epworth Herald banners." [64] It was the alertness and generosity of Mr. Patterson, who, in face of the emergency in American economy following the attack on Pearl Harbor, December 7, 1941, procured the indispensable equipment for the operation of the Training Center, without which the Center could not have operated until after the war. Under the leadership of the Board a program of expansion and improvement has gone forward which gives the Pittsburgh Conference a Training Center which makes it one of the major assets of the Conference. In 1941, the last year before bringing all the Conference Summer Schools and Institutes to Jumonville, the total attendance in such schools was 920. In 1942, the first year at Jumonville, 1,963 persons were enrolled in twelve Schools. By 1946, this had risen to 2,788, in thirteen Schools; and, in 1950, 4,024 were enrolled in sixteen Schools from three hundred twenty-one Churches in the Conference.

LEADERSHIP OF THE PITTSBURGH CONFERENCES DURING THE TWENTIETH CENTURY

Ministerial Leadership, Methodist Episcopal and Methodist 1900-1950

During this half century the Pittsburgh Conference was made up of five Districts, except for the period, 1931 to 1939, when the number of Districts was reduced to four. The title of the official leaders of the Districts was changed, in 1908, from the historic term, Presiding Elder, to the more descriptive designation, District Superintendent. The functions and responsibilities of the office remained unchanged. The time limit on the District Superintendent's term continued to be six years throughout the period. Until 1924, the disciplinary provision was that a Superintendent should not preside in one District for more than six consecutive years, nor, for more than six years in any consecutive twelve. Under this regulation, when a term was up in one District, it was permissible to transfer the man to another District. This was changed by the General Conference of 1924, which ruled that the Superintendent should not be permitted to preside in the same District for more than six consecutive years, nor for more than six years in any consecutive twelve in the same Annual Conference. This eliminated the possibility of a continuous District Superintendency within an Annual Conference.

---

[63] H. C. Renton, Report of Board of Education and Missions, *Pittsburgh Conference Minutes,* 1941, pp. 234 ff.

[64] Ridgeview Institute, *Pittsburgh Christian Advocate,* June 3, 1915, p. 21.

During the half century, twelve General Conferences were held, from 1904 to 1948. These, plus the Uniting Conference of 1939, made thirteen meetings of the chief legislative body of the denomination, to which the Pittsburgh Conference sent delegates. Full Lay Representation, at the General Conference level, existed for the entire period, the Annual Conference being represented in the General Conference by an equal number of Ministers and Laymen. By the disciplinary ratio of representation, the Pittsburgh Conference was entitled to twelve delegates to six General Conferences, ten delegates to four Conferences, eight delegates to two Conferences, and six delegates to the Uniting Conference. This meant that the Pittsburgh Conference was allowed a total of one hundred thirty-four delegates to the General Conference, divided, sixty-seven each, to the Ministers and the Laymen. The Ministerial delegations were filled by forty-seven persons. Thirty-seven persons served as delegates one time, and the other ten served as delegates at two or more General Conferences. The list of the Ministerial leadership of the Conference during the half century is as follows:

Names	*Year Admitted on Trial*	*Terms, Presiding Elder, or District Superintendent*	*Years, General Conference Delegate*
T. N. Boyle	1859	1899-1904; 1904-1910	1904, 1908
James Mechem	1866	1898-1904; 1904-1910	1904
G. W. Terbush	1878	1902-1904; 1904-1909	1904
S. T. Mitchell	1869	1902-1906	
J. F. Murray	1878	1902-1908	1904
W. F. Conner	1874	1906-1910; 1910-1916; and 1916-1924	1908, 1912, 1916, 1920, and 1924
R. S. Ross	1873	1908-1914	1912
J. M. Thoburn, Jr.	1881	1910-1916	
J. J. Hill	1882	1910-1914; 1914-1921	1912
J. H. Miller	1882	1910-1916	
J. W. Cary	1888	1914-1919	1912
W. S. Lockard	1892	1916-1924	1920
J. B. Risk	1877	1916-1922	1912, 1916, 1920
B. B. Wolf	1897	1919-1925	1924
H. N. Cameron	1896	1921-1924; 1924-1927	1916
S. W. Corcoran	1907	1922-1924; 1924-1926	1928, 1936, 1939, 1940

Names	*Year Admitted on Trial*	*Terms, Presiding Elder, or District Superintendent*	*Years, General Conference Delegate*
T. G. Hicks	1899	1924-1930; 1936-1942	
J. V. Wright	1901	1924-1926; 1928-1929	
N. H. Sanner	1896	1925-1931	1920
J. S. Payton	1911	1926-1927; 1927-1931	1932
R. B. Cuthbert	1898	1926-1931	1928
Judson Jeffreys	1904	1927-1928	
W. S. Trosh	1907	1929-1935	1932
T. R. Courtice	1899	1930-1931; 1940-1946	
R. W. McKenzie	1915	1931-1936	1936
L. D. Spaugy	1911	1931-1935; 1944-1946	1928, 1948
B. R. McKnight	1907	1931-1936	
J. D. Piper	1915	1935-1940	1936, 1939, 1940
D. R. Graham	1903	1935-1940	1940
J. F. Jose	1896	1936-1942	1924
T. L. Hooper	1914	1939-1944	1940
J. D. Van Horn	1915	1940-1946	
N. F. Richards	1911	1942-1948	
W. L. Hogg	1920	1942-1946	1944
R. L. McQuiston	1922	1945-1950	
W. L. Ewing	1908	1946-	
H. A. Price	1917	1946-	1948
A. G. Curry	1918	1946-	1948
G. R. Haden	1914	1948-	
Walter F. Preset	1931	1950-	
C. W. Smith	1859		1904, 1908
Daniel Dorchester, Jr.	1875		1908
E. J. Knox	1878		1908
N. L. Brown	1885		1912
J. H. Willey	1878		1916
Appleton Bash	1885		1916
D. L. Marsh	1903		1916, 1920, 1924
Arthur Staples	1896		1920
H. D. Whitfield	1891		1924
F. A. Richards	1894		1924
R. B. Urmy	1896		1928, 1932
H. M. Chalfant	1893		1928
E. H. Greenlee	1893		1928
A. E. Day	1904		1932
W. L. Wilkinson	1903		1932
B. W. Hutchinson	1885		1932
B. F. Crawford	1909		1936
W. K. Anderson	1912		1936, 1939, 1940, 1944
Mark Depp	1918		1944
J. W. Hawley	1904		1944
L. C. Wicke	1926		1948

Across the entire life of Methodism within the bounds of the Pittsburgh Conference ten men have the distinction of serving as Presiding Elders or District Superintendents for total periods of more than ten years each. T. N. Boyle (1839-1911) served on four Districts for a total of nineteen years. W. F. Conner (1852-1937) served continuously on three Districts for eighteen years, from 1906 to 1924. David L. Dempsey (1812-1892) and James Mechem (1846-1914) each served on Districts for sixteen years. Robert F. Hopkins (1798-1891) and William Cox (1817-1899) each filled the post of Presiding Elder for fifteen years during the period of their ministries. Thornton Fleming (1764-1846), the "father of the faith" on the frontier, gave fourteen years of leadership as Presiding Elder between 1801 and 1827. Joshua Monroe (1786-1874) was a Presiding Elder for thirteen years. Thomas G. Hicks, admitted on Trial in 1899, is the only survivor of this group, he having served twelve years as District Superintendent in the twentieth century. J. J. Hill (1854-1926) completes this list, having given eleven years to District leadership.

Four Pittsburgh Conference Ministers have represented the Conference five or more times in the General Conference. Three of the above long-time District leaders were elected as General Conference Delegates five times each. They were: Thomas N. Boyle, William F. Conner, and Robert Hopkins. The fourth of the group was Charles W. Smith, who represented Pittsburgh in eight General Conferences, being sent as a delegate, quadrennially, from 1876 to 1908, except 1880. Charles Smith, by the counsels of his voice and pen, gave eminence to the Pittsburgh Conference in the affairs of the denomination in his day. William F. Conner also gave important denominational leadership as Chairman of the powerful Book Committee, from 1915 to 1932.

Ministerial Leadership: Methodist Protestant: 1900-1939

During these thirty-nine years the Pittsburgh Conference of the Methodist Protestant Church was led by thirteen Presidents. All of them were Ministers, there being no Lay Presidents during the period. Delegates were chosen to represent the Conference in nine Methodist Protestant General Conferences, and in the Uniting Conference. This smaller denomination allowed two representatives to the General Conference, one Minister and one Layman, for each two thousand members of the Annual Conference. The Pittsburgh Conference was entitled to a total of one hundred twenty-eight representatives to the ten chief legislative bodies of the Church held during these years, sixty-four Ministers and the same number of Laymen. Twenty-eight different Ministers were elected by their brethren to fill these sixty-four delegates' seats. Fifteen men were sent to only one General Conference, and thirteen others were elected two or more times as delegates. The following is the record of the Ministers chosen as Presidents of Conference, and as General Conference delegates, during these years:

Name	*Year Admitted on Trial*	*Terms as Conference President*	*Years, General Conference Delegate*
W. H. Gladden	1881	1901-1904	1904
C. F. Swift	1878	1904-1906	1904, 1908
S. K. Spahr	1874	1906-1907	1908
A. E. Fletcher	1888	1907-1910	
J. S. Leland	1897	1910-1913	1912, 1928
J. H. Lucas	1883	1913-1914	1912
J. C. Broomfield	1895	1914-1916; 1924-1928	1908, 1912, 1916, 1920, 1924 1928, 1932, 1936, and 1939
F. W. Perkins	1903	1916-1918	1912, 1916
C. M. Lippincott	1901	1918-1920	1916, 1920, 1932
A. J. Allen	1899	1920-1923; 1928-1932	1924, 1928, 1932, 1936, and 1939
C. L. Daugherty, Sr.	1897	1923-1924	1912, 1920, 1924, 1928, 1932, and 1936
J. W. Hawley	1904	1932-1937	1916, 1928, 1932, 1936, and 1939
T. L. Hooper	1925	1937-1939	1939
George Shaffer	1882		1904, 1908
G. C. Sheppard	1882		1904
B. W. Anthony	1891		1904
F. N. Foster	1888		1908
L. E. Davis	1877		1912, 1916, 1920, 1924, 1928
E. S. Hawkins	1896		1916, 1920, 1924
F. H. Lewis	1906		1916
J. F. Dimit	1896		1920
E. J. Headley	1895		1924
J. H. Lambertson	1902		1924, 1932
H. L. Feeman	1900		1928, 1932, 1936
T. W. Colhouer	1882		1928
C. H. Beck	1891		1932
A. R. Mansberger	1914		1936
A. J. Green	1907		1936
J. W. Shell	1904		1936

It is of interest to note that George Brown, the major leader in the founding of the Methodist Protestant Pittsburgh Conference, was an elected delegate to the organizing Convention of the denomination in 1830, and that he was a delegate to nine later General Conferences and Conventions this being the largest number of representations by one man in the history of the Conference. As the time of Methodist reunion neared there arose in the Pittsburgh Conference another leader, John C. Broomfield, who was sent as a delegate to nine General Conferences by the votes of his brethren, and who was chosen to the episcopacy in the new united Methodism. J. W. Hawley has served as Chairman of the Division of Education and Cultivation of the denominational Board of Missions and Church Extension since Methodist Union.

General Conference Lay Delegates: 1872-1950

As has been shown, in the discussion on Lay Representation, the Laymen of the Conference were authorized to choose two official Lay Delegates to the

General Conferences, from 1872 to 1896; and then, from 1900 on, the number of Lay Delegates was the same as the Ministerial delegation of the Conference. From the beginning of Lay Representation, through the General Conference of 1948, the Pittsburgh Conference has been entitled to a total of eighty-five Lay Delegates. Sixty-three different persons have been selected by the Lay Electoral Conferences to fill these positions of responsibility and honor, as follows:[65]

Name	*Years Delegate*
C. J. Albright	1872
W. F. Alten	1924
W. A. Arnold	1924
Cornelius Aultman	1876
S. W. Bierer	1928
Alexander Bradley	1872
E. T. Chamberlin	1932
John Cooper	1880
J. F. Dravo	1884
H. W. Dunlap	1916
W. T. Forrester	1928
Albert Gaddis	1924
C. R. Griffith	1932
Samuel Hamilton	1904
H. V. Harding	1892
Harvey Henderson	1908, 1916
J. B. Henderson	1936
G. H. Hocking	1908
R. F. Hopwood	1920
C. P. Howe	1924, 1939
H. R. Hummer	1944, 1948
N. H. Humphreys	1912
J. A. Huston	1912
E. W. Jones	1936, 1939, 1940
Mrs. P. N. Jones	1936
E. W. Jones	1936, 1939, 1940
J. M. Keister	1908
E. L. Kidney	1912, 1916, 1920 1928, 1932, 1936
J. W. Kinnear	1904, 1920
J. A. Lane	1892
Miss Elizabeth M. Lee	1939, 1940, 1944
E. C. Leighty	1884
Mrs. H. S. Metcalfe	1944, 1948
P. W. Morgan	1920, 1924, 1928
J. M. Murdock	1900
James McCune	1912
B. C. McGrew	1904
J. C. McQuiston	1936, 1940, 1944
E. J. Patterson	1948
W. C. Perkins	1940
W. H. Pratt	1924, 1928, 1932
William Price	1920
J. E. Rigg	1896
M. A. Ross	1880
H. G. Samson	1912, 1916
Hudson Samson	1900
A. M. Schoyer	1904
S. M. Smith	1920
R. C. Sproul	1940
J. A. Strickler	1888
T. C. Swarts	1948
W. S. Throckmorton	1908
C. E. Towner	1912
W. W. Ulerich	1900
L. E. Umstead	1928
Mrs. E. D. VanKirk	1888
J. W. Vickerman	1932
R. B. Ward	1908
L. B. Weller	1916
J. W. F. White	1876
R. T. Wiley	1904
J. J. Wirsing	1900

Methodist Protestant General Conference Lay Delegates: 1904-1939 [66]

The Methodist Protestant Conference had equal Lay and Ministerial Delegation from its beginning. The following tabulation deals only with the Lay Delegates chosen during the twentieth century. In the ten General Conferences the Pittsburgh Conference was entitled to a total of sixty-four Lay Delegates.

---

[65] Compiled from *Pittsburgh Conference Minutes.*

[66] Compiled from *Pittsburgh Conference Minutes* (M.P.), from election years.

Thirty-eight different persons were elected to fill these positions. Twenty-three of them went only once, and fifteen were elected more than once.

Name	*Years Delegate*
W. F. Bingler	1932
Charles A. Braun	1916
F. F. Brierly	1912
F. K. Brierly	1904
G. B. Brown	1904
M. L. Conway	1920, 1924
A. S. Cooper	1916, 1932, 1936
H. C. Cooper	1908
H. A. Crayton	1928
G. W. Gallagher	1916
R. R. Headley	1904
C. F. Hilty	1908
James Irwin	1904, 1912
Worth Kilpatrick	1912, 1920, 1932
J. W. Knott	1916, 1920
T. M. Leonard	1924, 1928
Mrs. R. T. Lewis	1928, 1936
Clarence Millar	1924
T. C. Miller	1912

Name	*Years Delegate*
G. B. Moore	1904, 1908
G. V. Moore	1932
J. B. Orbin	1932
W. C. Perkins	1928, 1932, 1936, 1939
Robert Rawsthorne	1912, 1916, 1920, 1928, 1932, 1936
J. H. Rhodes	1924
G. M. Rutter	1924, 1928
W. E. Sankey	1912, 1916
Harry Shaw	1916, 1920, 1924, 1928 1932, 1936, 1939
W. T. Smith	1936, 1939
R. C. Sproul	1939
James Stevenson	1924
W. A. Stone	1908
J. B. Taylor	1936
C. W. Waychoff	1920, 1928
H. P. Williams	1936

ANNUAL CONFERENCE SESSIONS AND SECRETARIES: 1825-1950

There have been a total of one hundred twenty-seven sessions of the Pittsburgh Conference of the Methodist Episcopal Church, and the continuing Methodist Conference, since 1939, during the period 1825-1950 inclusive. The extra session was in 1876, when the Ohio portion of the Conference was set apart as the East Ohio Conference. The regular session that year was in March, before the General Conference. When the General Conference, in May, ordered the division of the Conference, each portion of the Conference held another session that same Fall, to set up its new Conference organization.

The time of holding the Conference session has fluctuated from March to October. The first session, in 1825, was in September. Then, for twenty-three years, from 1826 to 1849, the Conference held a mid-summer session each year, either in July or August. From 1849 to 1856, the Conference met during the last part of June; and then for three years, 1857 to 1859, it was shifted to the end of April. Seventeen sessions were held in the early Spring, during March, from 1860 to 1876. When the Conference territory fell within its present boundaries, in 1876, the time of the annual session was set in the Fall, in September or October, and Pittsburgh functioned as a Fall Conference for seventy-two years, 1876 to 1931, and 1934 to 1949. The time of the Conference session was moved back to June for two years, 1932 and 1933, then returned to the Fall. The last change was ordered by the session of 1949, which voted to return to a Spring Conference session, in May, and this new time was observed for the session of 1950.

Two sessions of the Pittsburgh Conference have been held in territory that became a part of the Erie Conference; six in the territory that was set apart as the West Virginia Conference; and eighteen sessions were held in the Ohio portion of the Conference before East Ohio Conference was organized. One hundred and one sessions of the Conference have been held within the present Conference boundaries. The one hundred twenty-seven sessions have been entertained by fifty-nine different Churches. Thirty-five Churches have entertained the Conference session once, and twenty-four have acted as hosts to the Annual Conference two or more times. The list of Churches that have entertained the Conference is as follows:[67]

Church	*Years Conference Host*
Pittsburgh Churches:	
Smithfield Street	1825, 1831, 1835, 1841
South Common	1851, 1859
Liberty Street	1854
Christ	1862, 1907, 1915, 1947
North Avenue	1872
Butler Street	1876F, 1879
Arch Street	1885
Emory	1889, 1903, 1939, 1942, 1943, 1949
West End	1902
Buena Vista Street	1917
Brushton	1921
Dormont	1922
Mt. Lebanon	1930
Calvary	1941
Washington	1826, 1834, 1839, 1852, 1866, 1884, 1897, 1916
Steubenville, O.	1827, 1837, 1844, 1853, 1871
Salem Campground, Mercer County, Pa.	1828
Wheeling, W. Va.	1829, 1836, 1842, 1848
Uniontown: Asbury	1830, 1846, 1880, 1891, 1919, 1938, 1948
Wellsburg, W. Va.	1832, 1847
Meadville	1833
Cadiz, O.	1838
Clarksburg, W. Va.	1840
Elizabethtown, W. Va.	1843
Bridgewater	1845
Brownsville	1849
Canton, O.	1850, 1865, 1876S
Johnstown: Franklin St.	1855, 1870, 1877, 1899, 1920, 1934, 1940
Salem, O.	1856, 1873
Monongahela	1857, 1895
Cambridge, O.	1858
Blairsville	1860, 1874, 1892, 1912
McConnellsville, O.	1861
Coshocton, O.	1863
Barnesville, O.	1864
Massillon, O.	1867
Greensburg	1868, 1890
New Philadelphia, O.	1869
Alliance, O.	1875
McKeesport: First	1878, 1900, 1927, 1928, 1944
Butler	1881, 1906
Indiana	1882, 1896, 1931, 1946
Beaver	1883, 1905
Connellsville	1886, 1929, 1936
New Brighton	1887
Latrobe	1888
Wilkinsburg: South Ave.	1893, 1911, 1924, 1935, 1937, 1945, 1950
Sewickley	1894

---

[67] *Vide. Pittsburgh Conference Minutes,* 1940, pp. 140 f. and 1950, p. 652.

Church	*Years Conference Host*
Braddock	1898
Beaver Falls	1901, 1910
Leechburg	1904
Vandergrift	1908
Bellevue	1909, 1932, 1933,
Homestead	1913
Rochester	1914
Tarentum	1918
Kittanning	1923
Coraopolis	1925
Carnegie	1926

Twelve Churches have entertained the Annual Conference sessions for a total of sixty-five times, or more than half of the total number of sessions held. First Church, Washington, is in the lead, having served as host to the Conference eight times. Asbury Church, Uniontown; Franklin Street, Johnstown; and South Avenue, Wilkinsburg, each have entertained the Conference seven times. Emory Church in Pittsburgh has been the location of six sessions; First Church, McKeesport, and Steubenville, five sessions each; and the Conference held four sessions each in Smithfield Street, Christ Church, Blairsville, Indiana, and Wheeling.

Twelve Secretaries have served the Conference for these one hundred twenty-seven sessions. Asa Shinn was elected Secretary of the first session in 1825. But he only served for two days when he resigned the position, and Henry Furlong was elected Conference Secretary. The men who have transcribed the records and published the Conference Minutes across these years were the following:

Conference Secretary	*Sessions Recorded*	*Years Served*
Henry Furlong	1825-1827	3
Charles Cooke	1828-1838; 1840-1850	22
Wesley Kenney	1839; 1851	2
William Cox	1852-1854	3
Israel C. Pershing	1855-1877	24
Charles W. Smith	1878-1880	3
T. H. Wilkinson	1881-1886	6
William B. Watkins	1887-1889	3
Nathaniel P. Kerr	1890-1903	14
Nathan L. Brown	1904-1915	12
William L. Wilkinson[68]	1916-1945	30
Kenneth P. Rutter	1946-1950	5

During the early years of the Conference, the Minutes were ordered printed only intermittently. Until 1854, the only copies known to exist are one for 1826 and one for 1846. As of 1950, the manuscript Minutes are available beginning with the session of 1836. The printed Minutes are available in an unbroken series from 1854, but, until 1869, they contained only the reports and statistics. The Minutes of Conference proceedings are available in printed form since 1869. The files of the *Pittsburgh Christian Advocate* carry quite complete reports of the Annual Conference sessions, beginning in 1834. The laborious longhand copying and transcribing that is responsible for these records witnesses to the conscientious fidelity of the Conference Secretaries across the years.

---

[68] W. L. Wilkinson edited the printed Minutes of the Conference from 1906 to 1945, a total of forty years. *Vide. Pittsburgh Conference Minutes* (M.E.), 1930, p. 280.

The Pittsburgh Conference of the Methodist Protestant Church was organized during the fifth annual session of the Ohio Conference, in 1833. From its first separate session, at Mt. Pleasant, Ohio, in 1834, to the uniting session in Pittsburgh, in 1939, this Conference held one hundred and six consecutive annual sessions. All the sessions were held during the month of September, except three; 1843 and 1847 in August, and 1939 in October. Twenty-two of the sessions were held in eleven Pittsburgh Churches, and the others were widely scattered across the territory of the Conference. Waynesburg Church holds first place as Conference host, with eight sessions of the Conference meeting in that place. Connellsville entertained the Conference seven times; Uniontown, six; and Fairmont, West Virginia, five times. This Conference was served by forty-three different Secretaries. T. H. Colhouer served for the longest period, being Secretary for nine years, from 1866 to 1874. John Gregory was Conference Secretary for the five years, 1876-1880; and A. J. Green for five years, from 1926 to 1930. The other Secretaries each filled the office for less than five years. The manuscript Minutes are available from the first session of the Ohio Conference in 1829, the Pittsburgh Conference Minutes, starting in 1834, continuing in the original volume. The printed Minutes that are available start with 1866.

Episcopal Honor Roll

Until 1950, the Pittsburgh Conference claims seventeen names for its Episcopal Honor Roll. Since 1825 the rolls of the Pittsburgh Conferences have carried the names of sixteen men who have been elected to the episcopacy. And the original Pittsburgh Conference territory produced one Bishop before the Conference was organized.

Robert R. Roberts, from the Conference territory, was elected to the episcopacy before the organization of the Pittsburgh Conference. One charter member of the Conference became a Bishop, H. B. Bascom. Eight young men who were Admitted on Trial in the Pittsburgh Conference and who served here for a time, but later transferred elsewhere, were elected Bishops. In the order of their admission to the Conference, they were: Matthew Simpson, James M. Thoburn, John W. Hamilton, Merriman C. Harris, Napthali Luccock, H. L. Smith, Titus Lowe, and Raymond L. Archer. Four men were admitted to Conference elsewhere, transferred to Pittsburgh served one pastorate in the Conference, were transferred out, and later elected to the episcopacy. They were: Charles B. Mitchell, Charles E. Locke, William F. Oldham, and

Schuyler E. Garth. Two men began their ministries in the Pittsburgh Conferences, one Methodist Episcopal and the other Methodist Protestant, and gave their entire ministry, until elected to the episcopacy, within their original Conference. They were: Charles W. Smith and John C. Broomfield. And one man, Admitted on Trial elsewhere, and transferred to the Pittsburgh Conference, was elected to the episcopacy from his pastorate in the Conference, and was returned as Resident Bishop of the Pittsburgh Area. He is Lloyd C. Wicke.

The following is a brief tabulation of the relation of these men to the Conference.

ROBERT RICHFORD ROBERTS (1778-1843). Robert Roberts was born in Frederick County, Maryland. In 1785 his family moved to the Ligonier Valley, where he was converted under Methodist preaching and joined a Class in his father's home, in 1794. When the region west of the Allegheny River was opened to settlement, he took up land on the Shenango River, near Greenville, Pennsylvania, in 1796. The entire Roberts clan followed from the Ligonier Valley, and the first Methodist Class in what was to become Erie Conference was organized in the Roberts home, in 1798. Under the urging of James Quinn, Roberts was licensed an Exhorter in 1800. In 1802 he was licensed to preach at a Quarterly Meeting held by Thornton Fleming at Doddridges Meetinghouse [69] and recommended for admission to the Baltimore Conference. Received on Trial, in 1802, Roberts spent three years as a junior preacher, the first year on the Carlisle Circuit, near York, Pa., the second year on the Montgomery Circuit in Maryland, and the third on the Frederick Circuit, in Maryland. Following this he rode, successively, four Circuits within the territory that was to become a part of the Pittsburgh Conference. He was appointed alone to the Shenango Circuit in 1805; as senior preacher, with James Watts as junior, on Erie Circuit, in 1806; as senior preacher, with John W. Harris as junior, on the Pittsburgh Circuit, in 1807; and as senior preacher, with Benedict Burgess, as junior, on the West Wheeling Circuit, in 1808. His appointments, from 1809, until elected Bishop, in 1816, were around Baltimore and Philadelphia. After his election he made his farm, near Greenville, his headquarters from 1816 to 1819, when he removed to the State of Indiana. Bishop Roberts presided over five sessions of the Pittsburgh Conference: 1828 at Salem Church and Camp-meeting in Mercer County; 1829 at Wheeling, W. Va.; the session of 1833, at Meadville, when the Conference determined to take over Allegheny College, and to begin the publication of the *Pittsburgh Conference Journal;* the session of 1837 which gave an effusive parting to

---

[69] Samuel Gregg, *History of Methodism Within the Bounds of Erie Conference,* New York, 1865, p. 44.

Martin Ruter, en route to his Texas Mission; and 1841 at the Smithfield Street Church, in Pittsburgh.[70]

HENRY BIDLEMAN BASCOM [71] (1796-1850). Henry B. Bascom was born in Catskill, New York. In 1808, the family moved to Little Valley on the Allegheny River in western New York, where Henry was converted. The family moved on to Kentucky, then to Ohio. He was admitted on trial in the Ohio Conference, in 1813. In 1823, at the suggestion of Henry Clay, he served for a time as Chaplain of Congress. His appointment for 1823-1824 was Steubenville. At the session of the Ohio Conference, held in the Fall of 1824, after the General Conference had ordered the creation of the Pittsburgh Conference, a peculiarity appears, in that Henry Bascom is assigned to Pittsburgh, the appointment being listed under the West Wheeling District. The first session of the Pittsburgh Conference assigned Bascom as Conference Missionary; then, in 1826, he was assigned to Uniontown, as a preliminary to the beginning of Madison College in that place. He served as the organizer and first President of Madison College, from 1826 to 1829. Bascom transferred to Kentucky where he was engaged in educational and literary work until elected a Bishop in the Methodist Episcopal Church, South, in 1850, just a few months before his death.

MATTHEW SIMPSON [72] (1811-1884). Matthew Simpson was born at Cadiz, Ohio. He joined the Pittsburgh Conference on trial, in 1833, and served three pastorates here, from 1833 to 1837. He made his home in Pittsburgh for the first six years after his election to the episcopacy in 1852, and presided over the Pittsburgh Conference Sessions of 1852, 1857, 1871, and 1872. He was probably the most significant denominational leader produced by the Pittsburgh Conference. A more complete statement of his relation to the Conference is given earlier in this volume.

JAMES MILLS THOBURN [73] (1836-1922). Thoburn was the pioneer Methodist Bishop of India. Admitted to the Pittsburgh Conference in 1858, he served one pastorate in the Pittsburgh Conference, on the Marlboro Circuit, Allegheny District, before leaving for India.

JOHN WILLIAM HAMILTON (1845-1934). John W. Hamilton was the son of William Cooper Patrick Hamilton who served as a minister in the Pittsburgh Conference, from 1840 to his death at the age of fifty-four, in 1871. The son was admitted on trial in the Pittsburgh Conference in 1866. He served one pastorate in the Conference, Newport on the McConnellsville District, before transferring to the New England Conference, in 1868. He presided at one session of the Pittsburgh Conference, 1913, at Homestead. He was the older brother of Bishop Franklin Hamilton, the first resident Bishop of the Pittsburgh Area.

---

[70] Matthew Simpson, Article on Robert Richford Roberts, *Lives of Methodist Bishops,* edited by Flood and Hamilton, Phillips and Hunt, New York, 1882, pp. 167 ff.

[71] M. M. Henkle, *Life of Henry Bidleman Bascom,* Morton and Griswold, Louisville, 1854.

[72] *Supra.* pp. 191-192.

[73] *Supra.* p. 290.

MERRIMAN COLBERT HARRIS (1846-1921). Born in Bealsville, Ohio, Merriman Harris served as a soldier for three years in the Civil War, in the 12th Ohio Cavalry. He was admitted to the Pittsburgh Conference in 1869 and served two pastorates in the Conference; on Uhrichsville Circuit, and Adamsville Circuit, on the Cambridge District in the Ohio portion of the Conference. He went as a Missionary to Japan, in 1873. He served as a Missionary in Japan, and as Superintendent of Japanese Missions in Hawaii and on the West Coast, and was elected the first Methodist Missionary Bishop to Japan, in 1904.

NAPTHALI LUCCOCK (1853-1916). Born at Kimbolton, Ohio, Napthali Luccock joined the Pittsburgh Conference in 1874, and served five appointments in the Conference, until 1885, when he went to a Professorship in Allegheny College. He returned to the Conference for another pastorate, from 1893 to 1897, then transferred to St. Louis. He was elected Bishop in 1912. His pastorates in the Pittsburgh Conference were: 1874-1876, Tippecanoe, Cambridge District; 1876-1877, Addison, McKeesport District; 1877-1879, Somerset; 1879-1882, Elizabeth; 1882-1885, Oakland Church, Pittsburgh; and 1893-1897, Smithfield Street Church, Pittsburgh.

HARRY LESTER SMITH (1876-). H. L. Smith was admitted on trial in the Conference in 1900. He was left without appointment, 1900 to 1905, to attend school. He served one pastorate in the Conference, at Bellevue, from 1905 to 1909. He transferred to Genesee Conference in 1909, to Detroit in 1912, and was elected Bishop in 1920. He retired in 1948. He presided over the Pittsburgh Conference session held at Franklin Street Church in Johnstown in 1934.

TITUS LOWE (1877-). Titus Lowe was born in England. He was admitted on trial in the Pittsburgh Conference session of 1900. He served three pastorates in the Pittsburgh Conference: Shady Park in McKeesport in 1900; and Fourth Street Church in Braddock in 1901 and 1902. In 1903 he went to Calcutta, India, where he served a five year pastorate. Returning to the Conference, in 1908, he was appointed to South Fork, where he served one year, then transferred to the pastorate of the First Church, Cedar Falls, Iowa, in 1909. Titus Lowe was elected to the episcopacy in 1924. He retired in 1948. He presided at the Pittsburgh Conference Session at South Avenue Church, Wilkinsburg, in 1937.

RAYMOND LEROY ARCHER (1887-). Raymond Archer was admitted on trial, on recommendation of the West Homestead Quarterly Conference, in 1909. He went to the Mission field in Malaya, in 1911, due largely to the interest of the Pittsburgh Conference Epworth Leagues in the Java Mission. In 1950, he was selected as the episcopal leader for the new Southeast Asia Provisional Central Conference. Raymond Archer served the following appointments in the Pittsburgh Conference: 1907-1908, supply preacher at Houston; 1908-1910, West Homestead; and 1910-1911, Spencer Church in Carrick.

CHARLES BAYARD MITCHELL (1857-1942). Charles B. Mitchell served a two year pastorate in the Smithfield Street Church in Pittsburgh, from 1886 to 1888. His father, Daniel P. Mitchell, had been admitted on trial in the Pittsburgh Conference, in 1844, and served pastorates in the Conference until he transferred to Kansas in 1863. Charles B. Mitchell was admitted on trial in the South Kansas Conference in 1880. He was elected to the episcopacy, from membership in the Rock River Conference, in 1916.

CHARLES EDWARD LOCKE (1858-1940). Charles E. Locke succeeded C. B. Mitchell as pastor of the Smithfield Street Church, serving there from 1888 to 1892. He was a son of William H. Locke, a pastor in the Pittsburgh Conference, from 1852, until the division of the Conference, in 1876, when he became a member of the East Ohio Conference. Charles E. Locke was admitted on trial in the East Ohio Conference in 1881. He was elected Bishop, in 1920, while a member of the Southern California Conference. He presided at the session of the Conference held in 1929 at Connellsville.

WILLIAM FITZJAMES OLDHAM (1854-1937). This great Methodist Missionary leader was born in India. He was admitted to the Michigan Conference in 1883. He filled one pastorate in the Pittsburgh Conference, serving the Butler Street Church from 1891 to 1895. He was elected Missionary Bishop of Southern Asia in 1904, and a Bishop of the Methodist Episcopal Church in 1916.

SCHUYLER EDWARD GARTH (1898-1947). Schuyler Garth served as pastor of Christ Church in Pittsburgh, from 1933 to 1936. He joined the Kansas Conference on trial in 1920, and was elected Bishop from the North-East Ohio Conference in 1944. He lost his life in an airplane accident while on an official mission in China.

CHARLES WILLIAM SMITH (1840-1914). Charles W. Smith was admitted on trial in the Pittsburgh Conference in 1859. After a continuous ministry of forty-nine years in the Conference, he was elected Bishop in 1908. Charles

Smith's father was Wesley Smith (1805-1888), a minister of the Pittsburgh Conference who had been admitted on trial in 1833, and who served twenty-seven appointments in the Conference, until his retirement in 1874. Charles W. Smith's record of appointments in the Pittsburgh Conference was as follows:

1859-1860—Centerville
1860-1862—Carmichaeltown
1862-1864—Bridgeport
1864-1865—Connellsville
1865-1867—South Pittsburgh
1867-1870—Uniontown
1870-1873—Beaver Street, Allegheny
1873-1876S—First Church, Canton, Ohio.
1876S-1878—Smithfield Street, Pittsburgh
1878-1880—McKeesport
1880-1884—Presiding Elder, Pittsburgh District
1884-1908—Editor, *Pittsburgh Christian Advocate*

Dr. Smith served as Secretary of the Conference in 1878, 1879, and 1880. He represented the Pittsburgh Conference as a delegate to more sessions of the General Conference than any other man in the history of the Conference, being elected to every General Conference from 1876 to 1908, except 1880, when he was an alternate. Recognized as one of the keenest legal minds in Methodism, he was Chairman of the General Conference Committee which drafted the codifying revision of the Constitution of the Methodist Episcopal Church, which was adopted in 1900. His first episcopal residence was at Portland, Oregon, from 1908 to 1912. He was serving in the St. Louis Area at the time of his death. As Bishop, he presided over the Pittsburgh Conference session of 1909, held in the Bellevue Church, that being the fiftieth anniversary of his admission to the Conference.

John Calvin Broomfield (1872-1950). John C. Broomfield was born in Scotland. He was admitted on trial to the Pittsburgh Conference of the Methodist Protestant Church in 1895, and continued on the rolls of that Conference until he was elected a Bishop of The Methodist Church by the Methodist Protestant delegates to the Uniting Conference in 1939. He served as Bishop of the St. Louis Area for the quadrennium, 1940-1944, retiring, in 1944, under the mandatory age limit. Dr. Broomfield's appointment record in the Methodist Protestant Pittsburgh Conference was as follows:

1895-1896—In school
1896-1898—Uniontown
1898-1905—Fourth Church in Pittsburgh
1905-1924—Fairmont, West Virginia
1924-1928—Traveling President, The Pittsburgh Conference
1928-1936—Traveling President, The Methodist Protestant Church
1936-1939—Fairmont, West Virginia

Dr. Broomfield served as Secretary of the Pittsburgh Conference sessions of 1902, 1903, and 1904. He represented his Conference in every General Conference from 1908, to the Uniting Conference of 1939, serving as a delegate nine times.

Lloyd Christ Wicke (1901-). Lloyd C. Wicke was admitted on trial in the Newark Conference in 1926. He served in that Conference, as pastor and District Superintendent, until 1943. In that year he was transferred to the Pittsburgh Conference and appointed to the Mt. Lebanon Church, where he served as pastor until he was elected a Bishop by the Northeastern Jurisdictional Conference, in 1948. Bishop Wicke was assigned to the Pittsburgh Area as Resident Bishop, following his election. He presided at the Conference sessions of the three Conferences of the Area in 1948, 1949, and 1950, and continues to lead the Area and Conference program as Resident Bishop.

Pittsburgh Conference Authors

The most numerous type of publication issued by members of the two Pittsburgh Conferences has been autobiographies. The *Life and Times of Rev. Thomas M. Hudson* was published in 1871. It is a volume of 354 pages. Hudson's life span was 1799-1881, and he writes as a charter member of the Methodist Episcopal Pittsburgh Conference. Robert Boyd, another Charter Member of the Conference, also wrote his *Autobiography.* H. L. Chapman (1833-1915) published *Memoirs of an Itinerant* in 1908. *James Jackson McIlyar—Preacher—Evangelist—Freemason* was published in 1912. In the Methodist Protestant Pittsburgh Conference George Brown (1792-1871) published his *Recollections of Itinerant Life,* in 1868; and John Scott (1820-1900) issued his *Recollections of Fifty Years in the Ministry* in 1898.

Other Methodist Protestant Pittsburgh Conference authors included: Asa Shinn (1781-1853) who published a volume on theology, in 1840, titled *The Benevolence and Rectitude of the Supreme Being.* Thomas H. Colhouer (1829-1903) wrote *Non-Episcopal Methodism;* also, *Sketches of the Founders of the Methodist Protestant Church,* published in 1880. Lyman Edwyn Davis (1854-1930) published *Democratic Methodism in America* in 1921.

Samuel Wakefield (1799-1895) wrote a volume on theology, *Christian Theology,* which was included in the Course of Study for years. He published a grammar, *A Systematic Exposition of the Constructive Principles of the English Language,* and a volume of thirty-two sermons titled *Gospel Tidings.* A music book titled *Minstrel of Zion,* was written jointly by Wakefield and William Hunter (1811-1877) in the 1840's, and went through several editions.[74] Probably the most prolific author of the Conference was Ezra M. Wood (1839-1912). His writings included: *Schools for Spirits, How the Bible Was Made, Methodism and the Centennial of American Independence,* and *Bishops and Legislation.* He was also the Assistant Editor, with Bishop Matthew Simpson, of the *Cyclopedia of Methodism,* published in 1878.

---

[74] Advertisement of Minstrel of Zion, *Pittsburgh Christian Advocate,* January 17, 1849.

In 1850 a volume of *Original Sermons* by ministers of the Pittsburgh, Erie, and Western Virginia Conferences was published. William Hunter, then editor of the *Advocate,* was editor of the volume. It was aggressively sold for one dollar across the three Conferences, and the profits applied toward the construction of Ruter Hall at Allegheny College. It contains thirty-two sermons, some of them being the only published effort of some of the "fathers" of these Conferences.[75]

Grafton T. Reynolds (1851-1931), Historian of the Conference from 1882 until his death, issued a *Manual of the Pittsburgh Conference of the Methodist Episcopal Church,* in 1889. The second editon of this *Manual* was issued in 1928, bringing it up to date to that time. In 1938, in celebration of the one hundred fiftieth anniversary of the first of Asbury's District Conferences in Uniontown, in 1788, the Conference authorized the publication of an historical volume. Titled *Our Fathers Have Told Us,* this one hundred forty-one page volume written by Jacob Simpson Payton, deals with the Circuit Riders on the frontier Redstone region, before 1800. Daniel L. Marsh wrote *The Challenge of Pittsburgh,* in 1917. From 1940 to 1947 William K. Anderson (1888-1947), a member of the Pittsburgh Conference, served as Chairman of the Commission on Courses of Study. His editing of the addresses at the Annual meetings of the Commission, and publishing them, made an enduring contribution to the Church. *Laughing into Glory,* a fictionalized story of the work of the Methodist ministry was published by Hodge MacIllvain Eagleson in 1947. It was a Religious Book Club selection.

Doubtless other publications have been issued by members of the two Conferences. This list is not intended to be exhaustive of this topic, but merely to call to the attention of the reader the fact that, across the years, a considerable number of Conference members have endeavored to make some enduring contribution to the history and literature of Methodism.

---

[75] Book of Sermons, *Pittsburgh Christian Advocate,* August 23, 1848, and May 15, 1850.

INDEX

INDEX

A

Abolitionism, 154
Abstinence, Total voluntary, 350, 353
Admission of Ministers to Conference, 204, 371
Admitted on Trial, Largest Class, 151
Adrian College, 251, 400
Adult Bible Classes, 216, 327
Advance for Christ movement, 392
African Methodist Episcopal Church, 240
African Methodist Episcopal, Zion, Church, 240, 340
Aid Society, 381
Albright, C. J., 407
Alden, Timothy, 253
Allegheny City Evangelization Union, 286, 330, 332, 336
Allegheny, City of, 193
Allegheny College, 162, 252-257, 438
Allegheny Seminary, 250, 400
American Bible Society, Methodist allegiance to, 220
American Colonization Society, 154
Anderson, William K., 372, 438
Andrew, James O., 157, 158
Annual Conferences, 55, 59, 111
Annual Conference Session, Nature of, 185
Anthony, B. W., 400
Anti-Saloon League, 348
Anti-Slavery Movement, 155, 347
Applied Christianity, Committee on, 401
Apprenticeship system of Ministerial Training, 369, 373
Arch Street Church, 148
Archer, Raymond L., 308, 435
Area Headquarters, 408-413
Asbury Church in Uniontown, 47, 67
Asbury, Francis, 30, 35, 44, 59, 96, 106, 110, 124, 177, 218, 276, 365
Asbury's Journeys through Western Pennsylvania, 56, 111-114
Associated Methodist Church, 141, 142
Augusta College, 162
Aultman, Cornelius, 258
Avery, Charles, 101, 125, 146, 250, 309, 340, 382
Avery College for Negroes, 340
Avery Fund, 382
Ayres, Robert, 37, 47, 60, 95, 365

B

Baird, Isaac N., 170, 210
Bakerstown Fresh-Air Farm, 335
Bangs, Nathan, 120, 123, 166, 179, 217, 219, 366
Banning, Anthony, 72, 74, 78
Baptists, 25, 26, 80
Barnesville District, 200-202
Bascom, Henry B., 138, 162, 252, 433
Bash, Appleton, 343, 378
Battle of Bushy Run, 18
Baum, H. A., 345
Beaver College, 129, 259
Beck, John, 112
Beck's Run Mission, 333
Bedford County, 22
Bell, Raymond M., 8, 37, 46, 66
Benedum, M. L., 416
Berkeley Circuit, 43
Berry, Joseph F., 303, 411
Black, Guy H., campaign, 342
Blairsville, Origin of Methodism in, 197
Board of Ministerial Training, 373
Book Concern, The Methodist, 54, 375, 377, 387
Book Store, The Pittsburgh Methodist, 171-177, 285, 416
Bostwick, Shadrach, 89, 108
Boundaries, Pittsburgh Conference, 132, 153, 154, 267, 402
Boyd, Robert, 136, 437
Boyle, T. N., 333, 425
Braddock's Field Mission, 180, 198
Braddock, Gen. Edward, 15
Bradley, Alexander, 285, 300, 407
Breeze, Samuel, 44, 52
Brooks, Elizabeth Harper, 305
Broomfield, John Calvin, 400, 426, 436
Brown, George, 93, 126, 144, 165, 243, 400, 426, 437
Brown, Nathan L., 430
Brownsville, 56, 113
Building, The Methodist, 174, 175, 414
Bulgaria, 291
Butler, William, 290, 292

C

Callahan, George, 62, 72
Campbell, Alexander, 26

Camp-Meetings: Agency of evangelization, 107; Asbury's comment on, 105-107; changes in, 223-225; first in Western Pennsylvania, 106; how conducted, 108; origin, 103
Carnegie, Andrew, 276, 357
Census of 1790, 24, 81
Centenary Fund Society, 231
Centenary of American Methodism, 232
Centenary of Methodism, 228
Centenary Subscriptions, 316, 317
Centenary, The Missionary, 316, 331, 359
Centennial Gratitude Gift, 397
Centennial of Methodist Episcopal Church, 388
Center, The Pittsburgh Methodist, 413-417
Chadwick, Freda, 308
Chalfant, Chads, 66, 113
Chaplains, Pittsburgh Conference: in Civil War, 238; in World War I, 359; in World War II, 362
Chapman, H. L., 437
Chartered Fund, The, 376
Chartier's Circuit, 129
Chase, Chief Justice Salmon P., 235
Chautauqua Circles, 327
Children's Day, 327
Christian Endeavor Society, 302, 310
Christmas Conference, 34
Church Boards united, 329
Church Extension Societies, 236, 286, 331
Church Lyceum movement, 302
Church of England, 24, 32, 52
Church Union Movements (M.P.), 245, 396
Church Valuation, 322
Circuit System, The, 48, 54, 118, 182-187, 196, 205
City Mission work, 284, 334
Civil War, The, 237-241
Clara Hemphill Fresh-Air Home, 335
Clark, Alexander, 250, 400
Clark, Homer J., 147, 163, 170, 254, 255
Clark, Homer N., 420
Class Meetings, 183, 215
Coil, John, 200
Coke Mission, 306, 333
Coke, Thomas, 33, 116, 120, 178, 212
Cokesbury College, 162
Colhouer, Thomas H., 310, 431, 437
Colored Methodist Episcopal Church, 241
Commission on Federation, 388
Comparisons of periods, 202, 273
Conaway, Charles, 63, 72, 99, 218
Conference Board of Stewards, Laymen added, 375, 405
Conference Claimants, 378
Conference Sessions, Place of, 429
Conference Sessions, Time of, 428
Conner, W. F., 425
Conroy, William E., 345
Conscientious Objectors, 361
Conventional Articles, 140, 146
Conversion Methods, 329
Cook-Corbly Debate, 80
Cook-Jamieson Debate, 78
Cook, Valentine, 77, 78, 99
Cooke, Charles, 195, 430
Cooper, Ezekiel, 115, 122, 171
Cooper, John, 44
Cooper, Thomas, 100
Corcoran, Sanford W., 331
Coston, Zarah H., 147, 174
Course of Study, 204, 366, 371
Cox, William, 407, 425, 430
Croghan, George, 19
Crusade for Christ, 361, 392
Curry, Albert G., 339
Cuthbert, Richard B., 334

D

Daily Christian Advocate, Inaugurated in Pittsburgh, 170
Daugherty, C. Lloyd, 417
Davis, Lyman E., 396, 400, 437
Davis, Samuel, 102
Day Nursery, 337
Deaconess Home, The Pittsburgh, 299
Deaconess work, 298
Death, Edward, 66
Death, John, 114
Debts, Church, 393
Decision Day, 329
Deerfield Circuit, 83, 88
DeHass, Frank S., 36, 94
Delegated General Conference, 118
Dempsey, David L., 425
Denyes, John Russell, 306
Dickins, John, 97, 166, 171
Dinwiddie, Governor, 14
Disciples of Christ, 25
District Superintendent, 315, 326, 422
Districts, Early Methodist, 55, 57, 89, 183
Doddridge, Joseph, 67, 72
Doddridges Chapel, 67
Dorsey, Dennis B., 139
Dow, Lorenzo, 69
Dravosburg, Home for the Aged at, 343

Duquesne, The Marquis, 14
Durbin, John P., 288, 368

E

Eagleson, Hodge M., 438
Early Conferences at Uniontown, 60, 63, 64
East Ohio Conference, 267
Eaton, T. N., 343, 373
Economic Justice, Methodist movement for, 353-357
Ecumenical Methodist Conferences, 388
Elizabeth A. Bradley Children's Home, 299
Elliott, Charles, 163, 167, 170, 172, 178, 182, 192, 369
Embury, Philip, 29
Emory, John, 166, 180, 366
Episcopal Address, Origin of, 121
Episcopal Residence, 409
Epworth League, The, 302-308, 417
Epworth Woods, 336
Erie Circuit, 83, 86, 153
Erie Conference, 151
Evangelism, 223-228, 282-284, 323-326, 342
Evangelistic passion, 345
Evangelization Union, National City, 285

F

Fallen Timbers, Battle of, 21
Fascism, 361
Federation for Social Service, The Methodist, 355
Feeman, Harlan L., 400
Fells Church, 69, 113
Financial Plan, 326
Finley, James B., 126, 182
First Deed for a Methodist Church in Western Pennsylvania, 276
First Methodist Protestant Church, 148, 414
First Methodist Sermon in Ohio, 72
Flake, Jacob, 172
Fleming, Thornton, 77, 93, 105, 126, 425
Fletcher, Alfred E., 421
Fluvanna Conference, 32
Forbes, Gen. John, 16
Foreign Missions, 179, 287-292
Fort Duquesne, 15
Fort Ligonier, 16
Fort Necessity, 15
Fort Pitt, 16, 99
Forward Movement, 397
Foster, Thomas, 57
Freedmen's Aid Society, 240, 296
Freedom, 363, 364
French and Indian War, 13-17
Fresh-Air Home, 334
Frye, Christopher, 127
Fund, Permanent Annuity, 378
Fund, Reserve Pension, 383-386
Fund, Susan E. Anderson, 383
Fund, The Avery, 382
Fund, The Old, 382
Furlong, Henry, 137, 430

G

"Gag Rule," The, 155
Gant, Mrs., 95
Garth, Schuyler E., 435
General Conference delegates, 188, 262, 311, 423, 426, 427, 428
General Conference, Origin of, 55, 116
General Conference sessions in Pittsburgh, 140, 158, 308
Genesee Conference, 94
George, Bishop Enoch, 122, 136
German Methodists, 150
Gist, Christopher, 14
Goodwill Industries, 333, 338-340
Grace Chapel Mission, 330
Graded Sunday School Lessons, 327
Green, A. J., 431
Greenbrier Circuit, 43
Gregory, John, 431
Group Conferences, 59
Growth in Pittsburgh Conference, Five great periods of, 320
Gruber, Jacob, 127
Guyandot Circuit, 83, 86

H

Hamilton, Frances Campbell Home for the Aged, 342
Hamilton, Franklin E., 411
Hamilton, John W., 168, 411, 433
Hamilton, Samuel, 285, 342
Hanson, James M., 100, 139
Harris, Merriman C., 291, 434
Hartley, W. T., 343
Hartshorn, Orville N., 257
Hartung, C. A., 373
Hawkins Chapel, 68
Hawley, J. W., 426
Hayes, Lucy Webb, 296
Haymond, Thomas, 72, 92
Headland, Isaac T., 291
Hedding, Elijah, 124
Heffley, Grace, 332

Hicks, Thomas G., 425
High, John C., 301, 333
Hill, J. J., 425
Hinde, Thomas S., 83
Hitt, Daniel, 72, 128
Hockhocking Circuit, 83, 86
Hogg, William L., 422
Holston Circuit, 43
Holston Conference, 59
Home, Elizabeth A. Bradley Children's, 299
Home, Robert Boyd Ward Children's, 338
Home, The Pittsburgh Deaconess, 299
Hoover, L. H., 373
Hopewell Meetinghouse, 101
Hopkins, Robert F., 174, 425
Horne, Albert A., 337
Horner, Joseph, 174, 285
Hospital Chaplaincy, 342
Hospital and Home for the Aged, The Pittsburgh Conference, 342-345
Hoss, E. E., on Methodist Protestant Church, 141
Hudson, Thomas M., 149, 150, 196, 437
Humanitarian Concern of Methodism, 346
Hunter, William, 149, 164, 170, 173, 437
Hurlbut, Jesse L., 302

I

Inactive members, 329, 396
India, Pittsburgh Conference concern for Missions in, 289
Indian Wars, 16-21
Indiana, Methodist beginning in, 197
Indoctrination methods, 329
Institutes, Epworth League, 417-420
Intemperance, 353
Interdenominational agencies in Allegheny County, 341
International Uniform Bible Lessons, 327
Isolationism, 359

J

Japan, 291
Jarrett, Devereaux, 32
Java, Missions planted by Pittsburgh Conference Epworth League, 305-308
Jay's Treaty, 21
Jennings, Samuel K., 137, 139
Johnson, Delbert L., 343
Johnstown Methodism, 197
Jones, David, 400
Jones, John, 51
Jones, Mrs. P. N., 407
Jose, John F., 381
Journal, Asbury's, 36
Journal, Ayres', 37
Journal, Wrenshall's, 97
Jumonville, Ensign Coulon de, 15
Jumonville Training Center, 15, 162, 165, 419-422

K

Kadesh Chapel, 40, 68
Kanawha District, 158
Kerr, Nathaniel P., 430
Kilpatrick, Worth, 382, 401

L

Lackey, Thomas, 39, 40
Ladies' Aid Society, 300
Land Titles, 19, 23
Largest Class on Trial, 320
Lay Delegation, 123
Lay Electoral Conference, 407
Lay Representation, 404-408
Laymen's Missionary movement, 322, 326
Leadership Education, 402, 420
Leadership of Conference, 188, 262, 311, 423, 466
League of Nations, 359
Leard, Michael, 61, 64
Lee, Jason, 182, 193, 286
Lee, Jesse, 122
Leland, J. Sala., 341
Leonard, Adna W., 411
Lewis, Thomas H., 388
Liberty Street Church, 148, 158, 342, 414
Lincoln, Abraham, 240
Little Kanawha Circuit, 83, 85
Locke, Charles E., 435
Long, Albert L., 291
Lowe, Titus, 308, 434
Luccock, Napthali, 434
Lutherans, 25, 27

M

MacRossie, Allen, 371
Madison College, 162-166, 252
Manley, Robert, 72, 85
Mansell, Harry, 308
Mansell, Henry, 291
Marsh, Daniel L., 330, 338, 341, 414, 438
Martins Church, 59, 68
Mason and Dixon line, 21, 154, 165
Materialism, 357
Matson, Enoch, 57, 128, 129
Matthews, Lasley, 85, 99
McCabe, Chaplain C. C., 239, 288

McConnell, Francis J., 411
McElroy, G. B., 251, 400
McGee, John, 104
McGready, James, 103
McIlyar, James J., 213, 437
McKendree, William, 120, 122
McKinley, William, 303
McMillan, John, 27
Meason, Isaac, 275
Mechem, James, 330, 425
Men's Brotherhood movement, 327
Men's National Missionary Congress, 326
Methodism: in 1781, 42; in 1784, 44; in 1815, 54; in 1824, 83; in 1850, 194; in 1900, 313
Methodist Church Government, Evolution of, 119
Methodist Church, The, 1867-1877, 245
Methodist Episcopal Church, South, organized, 157
Methodist Hymnals, 212-215
Methodist Institutions, Financial undergirding, 315, 316
Methodist Itineracy a Missionary System, 177
Methodist Protestant Church: Background of conflict, 121-124; the controversy, 137-140; denomination organized, 140-142; Pittsburgh Conference organized, 142-146; organized in Pittsburgh, 146-148; from 1850 to 1877, 241-251; from 1877 to 1900, 308-311; from 1900 to 1939, 396-404
Methodist Sunday School Union organized, 219
Methodist Theological education, 370
Methodist Thought, Transition in, 325
Methodist Union in 1939, 387-392
Mexico, 290
Miller, C. W., 378
Miller, Jacob K., 198, 256
Million Dollar Campaign, 397
Million for Missions, A, 288
Ministerial "allowance," or, Quarterage, 205, 374
Ministerial Pensions, 374-386
Ministerial supply, Pittsburgh Conference, 187
Ministerial Training, 204, 364-374
Missionary Centenary, The, 316, 331, 359, 395
Missionary Society organized, 178
Missionary zeal of Methodism, 346
Missions, 177-182, 286-292, 305, 309, 319
Mitchell, Charles B., 435
Monongahela District in 1810, 90
Monroe, Joshua, 128, 153, 199, 223, 425
Mother's Day, 343
Mott, John R., 322
Mountain Lake Park, 419
Mount Union College, 257
Munhall Neighborhood House, 333
Murphy, Ann, 46, 52, 75
Murphy, Jacob, 75, 275
Musical difficulties, 94, 213, 214
Muskingum Circuit, 83, 85

N

Nast, William, 150
National Prohibition Amendment, 348
Nazism, 361
Necessitous Offering, 374
Negro Methodists, 155, 340
Nesbit, Samuel H., 170, 174
New Churches, 278-281
Newton Hamilton, 419
North-East Ohio Conference, 268

O

Objective religious emphasis in Methodism, 325
Ohio Circuit, 36, 65, 92
Ohio Company, 13, 21
Ohio Conference, 92
Ohio, First sermon in, 72
Ohio, Settlement from Pennsylvania, 82
O'Kelly, James, 117
Oldham, William F., 307, 308, 435

P

Pacifism, 359, 360
Parkersburg, 160
Passage of Character, 186, 373
Pastoral Time Limit, 207-210, 375
Patterson, E. J., 422
Payton, Jacob S., 438
Peace Movement, 357, 364
Penn, William, 17
Pension assessment, 378
Pensions, Ministerial, 374-386
Permanent Annuity Fund, 378
Perpetual Scholarships, Allegheny College, 256
Pershing, Israel C., 430
Pierce, Lovick, 158, 388
Pittsburgh Area, 411
Pittsburgh Area Summer School of Theology, 372

Pittsburgh Book Depository, 171-177, 285, 416
Pittsburgh Christian Advocate, 166-171
Pittsburgh Church Union: Organized, 285; Departments of Work, 330-342
Pittsburgh Circuit, 91
Pittsburgh Conference (Methodist Episcopal): Formed, 132; Original Boundaries, 132; Original appointments and Charter Members, 133-135; Missionary Society organized, 180; Sunday School Union organized, 220; Appointments and Preachers in 1876, 269-272; Woman's Foreign Missionary Society organized in, 295; Woman's Home Missionary Society organized in, 297; Educational Society, 261; Deaconess work, 298; Epworth League, 304; Temperance Society, 350; Social Service Commission, 356; Course of Study, 367; Action on Lay Representation, 405; Layman's Association, 408; First to hold a Conference Epworth League Institute, 418
Pittsburgh Conference (Methodist Protestant): Formed, 142; Original Appointments, 143; Initiated Quadrennial Methodist Protestant General Conference, 145; Appointments and Preachers in 1877, 273; Summary of growth, 284, 399; Semi-Centennial, 309; Publishing interests, 309; Missions, 309, 398; Pittsburgh Headquarters, 413
Pittsburgh Council of Churches, 341, 401
Pittsburgh Female College, 258
Pittsburgh, First Revival in, 102
Pittsburgh, First Station Appointment in the West, 93
Pittsburgh, Largest Conference, 265
Pittsburgh Methodism before 1880, 148-150
Pittsburgh, Name of, 16
Pittsburgh Region, Workshop of the World, 274-277
Plan of Separation, 157, 158, 387
Plan of Union, 389
Polish Mission, 332
Politics, Frontier, 75
Pontiac, Conspiracy of, 18
Pool, William C., 139
Population Growth, 81, 82, 193, 314
Preacher's Aid Society, 377
Preacher's Meeting, 177, 336, 413
Presbyterians, 25, 26, 278
Presiding Elders, 35, 55, 121, 187, 262, 281, 311
Prohibition Era, 348
Proposal to divide Conference in 1856, 265
Protracted Meeting, The, 225, 282
Pumphrey, Reason, 38, 39, 48, 68

Q

Quarterly Meeting, 31, 54, 58, 105, 118, 183
Quarterly Meeting Conference, 118, 184
Quinn, James, 37, 72, 73, 87, 129

R

Raikes, Robert, 216
Read, James L., 174
Recorder, The Methodist, 250, 400
Redinger, June, 308
Redstone Circuit, The, 36, 37, 40, 44, 46, 49, 54, 56, 57, 62, 65
Redstone Circuit, Map of, 50
"Reformers," The, 139, 146, 404
Religious Education, 327-330
Renton, Homer C., 341, 418, 419
Reports of Presiding Elders Printed, 281
Repository, The Wesleyan, 123
Reserve Pension Fund, 383-386
Restrictive Rules, 118
Revival Periods, Five great, 320
Reynolds, Grafton T., 438
Richards, F. A., 378, 381
Richardson, G. L. C., 330, 337
Ridgeview Park, 402, 419, 420
Righteousness and Social Justice, Stand for, 346-364
Rights, The Mutual, 130, 137
Road, The Braddock, 16, 49
Roberts Chapel, 66
Roberts, Robert R., 67, 86, 91, 408, 432
Robinson Street Mission, 332
Roman Catholics in Western Pennsylvania, 277
Rural Seminary, 260
Ruter, Martin, 167, 173, 182, 189-191, 219, 252
Rutter, Kenneth P., 430

S

Samson, Hudson, 285
Scotch-Irish, 23, 278
Scott, John, 244, 250, 400, 437
Scott, J. T., 291
Scott, Orange, 156
Scott, Thomas, 80
Scott-Welch debate, 80

Shenango Circuit, 83, 85
Shepherds Church, 70
Shickle, Eli, 38, 40
Shinn, Asa, 87, 93, 130, 137, 142, 144, 404, 430, 437
Shiras, Peter, 98
Simpson, Matthew, 149, 164, 172, 191-192, 234, 252, 289, 407, 409, 433
Slaveholding, Problem of, 157, 237
Slease, W. D., 378, 381
Smith, Charles W., 168, 170, 425, 430, 435
Smith, Harry L., 434
Smithfield Street Church, 102, 147, 414-416
Snethen, Nicholas, 122, 131
Social Creed, 315, 355-356, 385
Social Gospel, 355
Social Service Commission, 356, 360
Soule, Joshua, 121, 153, 158, 166
South Common Church, 149
Sowing Dissensions, Rule on, 139
Spiritual Climate, Changed, 393
Springer, Cornelius, 144
Stamer, Paul, 308
Stations, First West of Mountains, 93
Steffy, J. T., 378
Steubenville, 113
Stevens, Harry: Bishop Asbury sick at, 112
Steward, John, Missionary to the Wyandots, 178
Stoneman, Jesse, 85, 87
Straughn, James H., 397, 411, 416, 422
Strawbridge, Robert, 30
Student Loan Fund, 327
Subjective spiritual emphasis, 325
Summer School of Theology, 371
Sunday, "Billy," Pittsburgh Campaign, 323
Sunday School Institutes, 328
Sunday Schools: Origin of, 216; Early Reports in Pittsburgh Conference, 220; Development, 327-330
Superannuated Preachers, 374
Swain, Clara A., 294
Swaney, J. A., 291
Swearer, William C., 291

T

Taylor, Caleb Jarvis, Poem of, 74
Taylor, William, 286
Teacher Training, 216, 327, 328
Teal, Edward, 69, 86, 87, 113
Temperance, Conference reports on, 352
Temperance, Methodist Rule on, 349
Temperance Movement, The, 347-353, 401
Tests for a Preacher, 204
Theological Seminaries, 368, 370
Thoburn, Isabella, 294, 298
Thoburn, James M., 290, 294, 298, 433
Tithing Stewards Campaign, 318
Traditional Origins of Methodism in Western Pennsylvania, Credibility of, 40
Treaty of Fort Stanwix, 19, 22
Trinity Temple, 333
Trosh, W. Scott, 392
Twentieth-Century Thank-Offering, 315
Two Conference Sessions in 1876, 268

U

Union of non-episcopal Methodism attempted, 245, 396
Union School, 67, 162, 218
Union Societies, 138, 140
Union of two Pittsburgh Conferences, 402
Uniontown, Asbury Church, 47, 51, 67
Uniontown, Early Conferences in, 59-65
United Nations, 361
United States Christian Commission, 239
Uniting Conference, 390
Universal Peace Congress, 357

V

Vacation Bible Schools, 341
Vandalia, 22
VanKirk, Mrs. E. D., 407
Vincent, John H., 302, 327
Visitation Evangelism, 341
Visiting and Examining Committees, 261

W

Wakefield, Samuel, 437
Wallace, John J., 169
War and Methodism, 357-364
Ward, Robert Boyd, 337
Washington, George, 14, 77
Washington, Third Station Church west of the Mountains, 93
Waters, A. H., 165
Watkins, William B., 430
Webb, Thomas, 29
Welch, Herbert, 411
Wesley, Charles, 28, 212
Wesley, John, 28, 124, 154, 212, 217, 349, 353
Wesley Chapel, 149
Wesley Church in Morgantown, 70
Wesley Foundation, 342
Wesleyan Methodist Connection, 156, 245
West Lafayette Old Folks' Home, 401

West, The Old, 24
West Wheeling Circuit, 83, 88
West Virginia Wesleyan College, 260
Western Conference, 92
Western Virginia Conference (M.E.) formed, 161
Western Virginia Conference (M.P.) separated from Pittsburgh, 146
Westminster Theological Seminary, 401
Westmoreland County, 22
Whatcoat, Richard, 34, 63, 120
Wheeler, Alfred, 169
Wheeler, Charles, 53, 112
Wheeling, 161, 197
Whiskey Rebellion, 76
White, E. S., 373
White, J. W. F., 175, 407
Whitefield, George, 28
Whitfield, Homer D., 373
Whyel, Harry, 166, 421
Wicke, Lloyd C., 6, 412, 437
Wilkinson, T. H., 430
Wilkinson, William L., 430
Willard, Frances E., 350
Willey, Waitman T., 164
Williams, Robert, 32, 171
Wilson, Clarence True, 350
Wolf, B. B., 344
Woman's Christian Temperance Union, 301, 348, 357
Woman's Foreign Missionary Society, 292-295
Woman's Home Missionary Society, 295-297
Wood, Ezra M., 437
Wooster, Robert, 40
World Council of Churches, 364, 392
World Service, 359
Worship changes, 211-215
Wrenshall, John, 97-102, 192, 417
Wyandot Indian Mission, 178, 318

Y

Yokohama, Methodist Protestant work in, 310
Young, Jacob, 93, 131
Youth of Charter Members of the Pittsburgh Conference, 136

Date Due

~~NEW BOOK~~
MY 18'54
~~FACULTY~~
~~DEC 2 1 1976~~

BX8421 .P6S63
Methodism on the headwaters of the Ohio;
Princeton Theological Seminary–Speer Library
1 1012 00131 9575